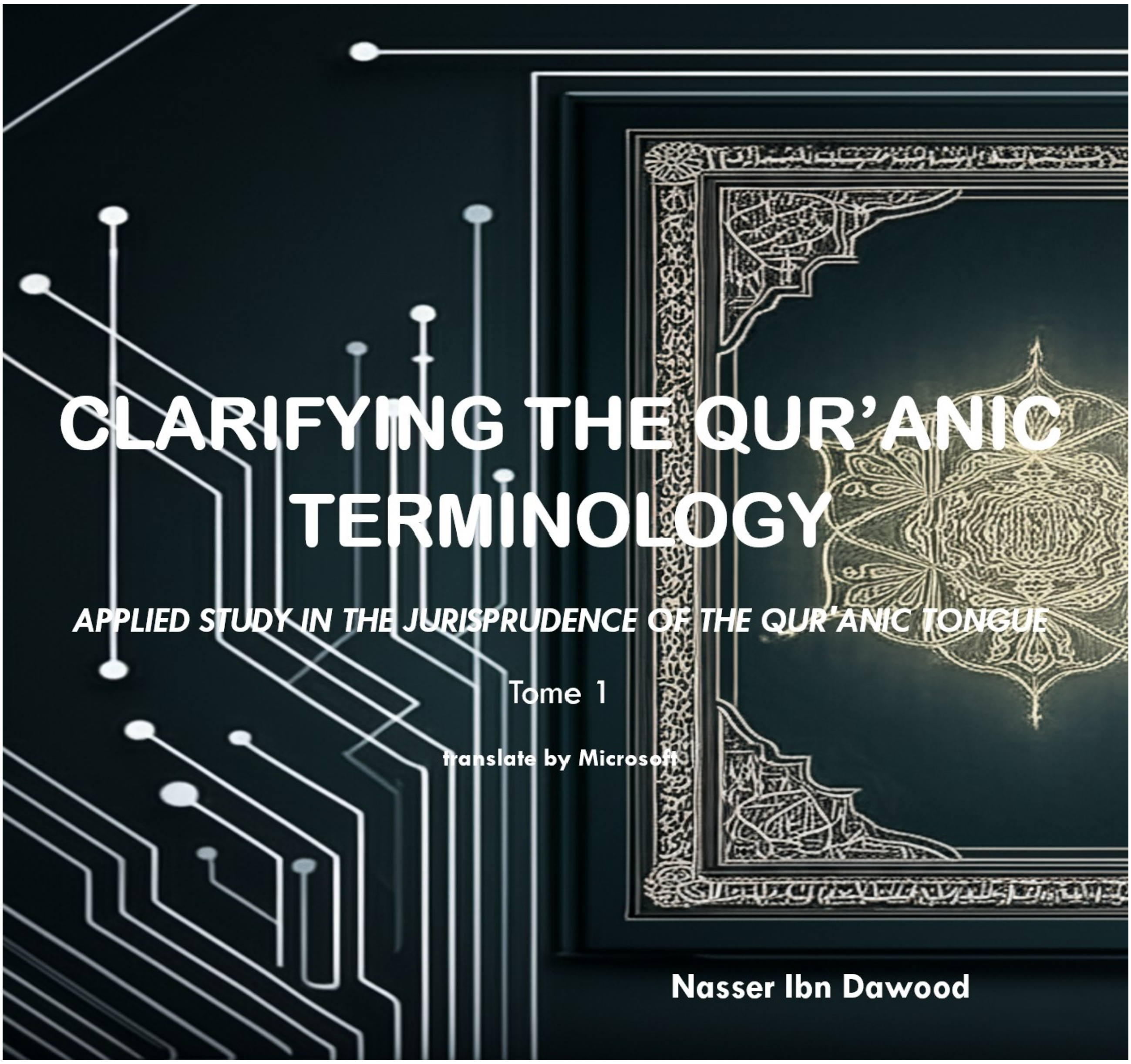

CLARIFYING THE QUR'ANIC TERMINOLOGY
APPLIED STUDY IN THE JURISPRUDENCE OF THE QUR'ANIC TONGUE
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Nasser Ibn Dawood


تحرير المصطلح القرآني
دراسة تطبيقية في فقه اللسان القرآني
المجلد الأول
ناصر ابن داوود

1 Introduction to the book: "Clarifying the Qur'anic Terminology: An Applied Study in the Jurisprudence of the Qur'anic Language"

{This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.} [Sad: 29]

In the name of God, the most gracious, the most merciful

I am pleased to present to the reader this third edition of the book "Changing Concepts of Qur'anic Terminology as an Application of Qur'anic Linguistics."**Due to the breadth and depth of its discussions, this work is presented in three integrated volumes.** The title of the book was changed to: "The Liberation of Qur'anic Terminology: An Applied Study in the Jurisprudence of the Qur'anic Language." This version of it includes several additions and specialized series in various Qur'anic fields and terminology, which deepens the methodological vision and expands its practical applications.

On the complex journey of life, a person finds himself confronted with an overwhelming torrent of information and ideas that contribute to shaping his concepts and perceptions of the universe, himself, and his eternal destiny. However, these concepts, which constitute man's lens of the world, are not always clear or precise; they may be clouded by ignorance, biased desires, misguided interpretations, the constraints of blind imitation, and other factors that can distort facts and lead people astray from the right path. Here, in the midst of this challenge, the utmost importance of correcting concepts emerges, as it is the light that dispels darkness. God Almighty says: "There has certainly come to you from God a light and a clear Book. By it God guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path." [Al-Ma'idah: 15-16]

Correcting concepts is not an indispensable intellectual luxury. Rather, it is a religious and methodological necessity for achieving the desired guidance, a sound understanding of religion, and adherence to the straight path we have been commanded to follow. Misconceptions are like a veil that obscures the light of truth from our minds, inevitably leads to misinterpretations of the sublime objectives of religion, and sows the seeds of discord and conflict within the body of the ummah. Through tireless efforts to correct these concepts, we remove that veil, open our minds to the truths of revelation, and, God willing, guide us to the straight path.

This book aims to decode the Quranic codes and terminology based on "clear Arabic language" rather than traditional interpretations. It also aims to change the understanding of Quranic terminology as an application of Quranic language jurisprudence, and to rebuild the edifice of a correct understanding of religion and life. This is achieved by correcting prevailing concepts and presenting authentic visions of Quranic terminology, inspired by the essence of the Quranic language itself. This book's methodology is based on the theoretical foundations and methodological controls that were detailed and established in our previous book: "Quranic Language Jurisprudence: A New Approach to Understanding Text and Manuscript."

According to this precise methodology, which we call "Qur'anic Linguistics," which is based on the belief that the Holy Qur'an is not merely a linguistic text, but rather a unique linguistic and cognitive system with a robust and intentional internal structure that interprets itself, enabling us to derive the rules for understanding it from its linguistic and cognitive structure. This jurisprudence seeks to

distinguish the uniqueness of "Qur'anic Arabic" from the common "Arabic language," and to grasp its internal system and inherent rules by tracing the use of words in their various contexts, analyzing the relationships between verses and topics, and returning to the original Qur'anic manuscripts as essential evidence for understanding the manifestations of this language in its original form.

This jurisprudence is based on methodological foundations and pillars, the most important of which are: understanding the essential meanings of the “letter names,” considering the “mathani” (letter pairs) as the central structural and semantic system that reveals the “movement meaning” and denies synonymy, and returning to manuscript evidence, while adhering to strict controls derived from the Qur’an itself, such as “context in its multiple dimensions (verbal, thematic, context of the first revelation),” the overall system, rejecting contradiction, distinguishing between the definitive and the ambiguous, and establishing precise controls for the use of external knowledge in a way that does not overwhelm the authenticity of the text.

The concepts addressed in this book extend to various areas of life: religious, intellectual, social, and economic. It is a sincere call to reread the Book of God, to deeply and thoughtfully contemplate its verses, to criticize interpretations that have deviated from the truth or have been influenced by limited historical contexts, and to re-examine the inner meanings and hidden treasures of the verses that constitute the essence of the eternal Quranic message. The book also encourages harnessing the tools of the age, from modern technology to collective interaction, to understand the Quran more deeply and comprehensively, inspired by the words of God Almighty: “Do they not then reflect upon the Quran, or are there locks upon their hearts?” (Muhammad: 24).

The book's methodology: Return to the origin and the clear light

This book's methodology is based on two main axes: correcting the misconceptions that have accumulated over the ages, and a serious and genuine return to contemplating the Holy Quran as an authentic starting point for reform and renewal in the lives of Muslims, both as individuals and as groups. We draw inspiration for this from the words of God Almighty: "And We have sent down to you, [O Muhammad], the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims." [An-Nahl: 89] This noble verse affirms that the Holy Quran is the first and final reference, and that some parts of it explain others. This is the unique divine approach. Didn't God Almighty explain the description of "the straight path" in Surat Al-Fatihah: "The path of those upon whom You have bestowed favor" [Al-Fatihah: 7], then explain in detail who these people upon whom favor is in Surat An-Nisa: "And whoever obeys God and the Messenger - those will be with the ones upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions" [An-Nisa: 69].

This integrated methodology includes the following axes:

- Understanding the Qur’an according to its internal rules: starting from the fact that the Qur’an explains itself, while taking into account the general context (the overall objectives of the Qur’an) and the specific context (the reason for revelation and the specific subject of the verses).
- The Clear Arabic Language: Understanding Quranic concepts as understood by the first generation in whose language the Quran was revealed. The Arabic language transcends the boundaries of language to encompass culture, thought, and the environment, guided by authentic linguistic dictionaries.

- Contemplating with both the mind and heart: using the mind to understand the verses, and sensing their spiritual and moral meanings with the heart, to achieve the desired balance in reception.
- Focusing on the overall objectives of the Qur'an: Understanding the verses in light of the general objectives such as achieving justice, mercy, and benevolence, as in the Almighty's saying: "Indeed, Allah commands justice, doing good, and liberality to kith and kin..." [An-Nahl: 90].
- Stripping away historical influences and returning to the original text:
  - Rereading the Qur'an away from interpretations influenced by circumstantial historical and social contexts.
  - Purifying understanding from narrations whose authenticity is questionable or that explicitly contradict the definitive Qur'anic text.
  - Focusing on the Qur'anic text as it was revealed, using the original Qur'anic manuscripts (paper and digital), and being relatively free from subsequent human additions (such as diacritics, vowel marks, and punctuation marks that were added for ease) when attempting to delve into the original meanings.
- Using the scientific method: precise linguistic analysis and comprehensive objective analysis of the verses.
- Treating the Qur'an as a comprehensive book of guidance: Realizing that the Qur'an is not merely a book of legal rulings, but rather a comprehensive way of life that guides man in all aspects of his existence.
- Cooperation and Cognitive Integration: Benefiting from the efforts of dedicated scholars and researchers and encouraging sound scientific research on the Holy Quran.

Interactive Reflection and Digitization: Towards a Contemporary and Authentic Understanding

In an age of surging technology and accelerating digitization, this book offers a renewed vision for Quranic contemplation, making original Quranic manuscripts (both physical and digital) a pivotal starting point. This is evident in:

- Making manuscripts available digitally: to facilitate access to them by researchers and scholars worldwide, while ensuring the accuracy of the original texts.
- Harnessing digital technologies, such as artificial intelligence and data analysis, to contribute to a deeper analysis of the Qur'anic text and an understanding of the history and development of manuscripts.
- Platforms for collective contemplation: Encouraging the creation of interactive spaces that enable contemplators to engage in constructive dialogues about understanding and interpreting verses, based on the diversity of readings drawn from manuscripts.
- Constructive critical interaction: which allows for the presentation and discussion of multiple viewpoints, enriching the overall understanding of the Qur'an.

The Holy Quran is the strong rope of Allah and His greatest blessing to all of humanity: "O mankind, there has come to you a proof from your Lord, and We have sent down to you a clear light." [An-Nisa':

174] It is the golden opportunity for salvation and success in this world and the Hereafter. Ultimately, the choice is up to the individual: either to make it a light, a guide, a cure, and a way of life by following and embracing it, thus attaining happiness in both worlds; or to turn away from it and abandon it, making it an argument against himself and deserving of misery and loss. Let a sincere and serious return to the Quran—through contemplation, understanding, and action—be our ultimate goal and our path to salvation and dignity.

This work, in its three volumes, represents,Presented in the form of a comprehensive series of specialized and interconnected articles, it offers a comprehensive and innovative vision that addresses a central problem: how to understand and contemplate the Holy Quran authentically and effectively in our digital age, transcending the problems of traditional understanding and the historical influences that may obscure its light. These articles combine to present a methodology of "interactive contemplation," which transcends superficial reading and invites delving into the depths of the Quranic text.

The book begins with a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the fundamental origins and sources: the Qur'an itself (as the primary source that interprets each other) and the original Qur'anic manuscripts, with an emphasis on understanding the "clear language of the Qur'an" and its internal rules. The book does not limit itself to criticism, but rather presents a series of new concepts and original visions that reconstruct the correct understanding of religion and life.

The ultimate goal of this comprehensive series is to enable readers to build a living and direct relationship with the Quran through a deeper understanding of its objectives and the application of its teachings as a comprehensive "book of guidance" in all aspects of life. This will enable readers to consciously contribute to building a society that draws its values from divine revelation and engages positively with contemporary challenges. It is a call to every human being who searches for truth, strives for spiritual and moral advancement, and desires to build a sound and cohesive society, responding to the call of truth: "And hold fast, all together, to the rope of Allah, and do not be divided." [Al Imran: 103]

We ask God for success and guidance, and to make this work sincere for His sake and beneficial to His servants.

(Third Edition)

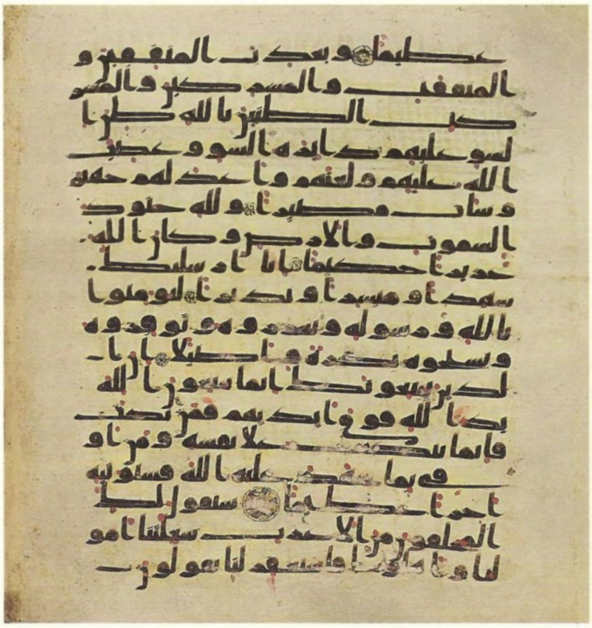
2 EXCERPTS FROM THE ORIGINAL MANUSCRIPTS OF THE HOLY QURAN











1 عظيما [٥] ويعذب المنفقين و
2 المنفقت والمشركين والمشر
3 كت الظنين[1] بالله ظن ا
4 لسو عليهم دائرة السو وغضب
5 الله عليهم ولعنهم واعد لهم جهنم
6 وسات مصيرا [٦] ولله جنود
7 السموت والارض وكان الله
8 عزيزا حكيما [٧] انا ارسلنك
9 شهدا ومبشرا ونذيرا [٨] لتومنوا
10 بالله ورسوله وتعزروه وتوقروه
11 وتسبحوه بكرة واصيلا [٩] ان ا
12 لذين يبيعونك انما يبيعون[2] الله
13 يد الله فوق ايديهم فمن نكث
14 فانما ينكث علا[3] نفسه ومن او
15 فى بما عهد عليه الله فسيوتيه
16 اجرا عظيما [١٠] سيقول لك
17 المخلفون من الاعرب[4] شغلتنا امو
18 لنا واهلونا فاستغفر لنا يقولون

3 Excerpts from the original manuscript for contemplation - the Topkapi Mushaf attributed to Uthman Raqi

(Surah Al-Fatihah)

In the Name of God, the Most Gracious, the Most Merciful. 1 Praise be to God, Lord of the Worlds. 2 The Most Gracious, the Most Merciful. 3 Master of the Day of Judgment. 4 You alone do we worship, and You alone do we ask for help. 5 Guide us to the straight path. 6 The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger, nor of those who have gone astray. 7

(Surat Al-Baqarah)

In the name of Allah, the Most Gracious, the Most Merciful. Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allah. Who believe in the unseen, establish prayer, and spend from what We have provided them. And those who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon guidance from their Lord, and it is those who are the successful. Indeed, those who disbelieve—whether you warn them or do not warn them—will not believe. Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil; and they will have a great punishment. And among the people are some who say, “We believe in Allah and the Last Day,” while they are not believers. They seek to deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not. In their hearts is a disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie. And when it is said to them, “Do not cause corruption on the earth,” they say, “We are only reformers.” Unquestionably, it is they who are the corrupters, but they perceive [it] not. And when it is said to them, “Believe as the people have believed,” they say, “Shall we believe as the fools have believed?” Unquestionably, they [are] not [in faith]. They are the foolish, but they do not know. 13 And when they meet those who believe, they say, “We believe,” but when they are alone with their evil ones, they say, “Indeed, we are with you; we were only mockers.” 14 Allah mocks them and prolongs them in their transgression, wandering blindly. 15 Those are the ones who have purchased error in exchange for guidance. So their transaction brings no profit, nor were they guided. 16 Their example is like that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness; they could not see. 17 Deaf, dumb, and blind, so they will not return. 18 Or like a rainstorm from the sky, in which is darkness and thunder and lightning. They put their fingers in their ears because of the thunderclaps, for fear of death. And Allah encompasses the disbelievers. 19 The lightning almost takes away their sight. Whenever it illuminates them, they walk therein, and when darkness descends upon them, they stand still. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent. 20 O mankind, worship your Lord, who created you and those before you, that you may become righteous. 21 Who made for you the earth as a bed and the heaven, by Allah. And He sent down from the sky that which We have sent down thereby of fruits as provision for you. So do not make rivals to Allah while you know. 22 And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. 23 But if you do not - and you will never be able to - then fear the Fire whose fuel is men and stones, prepared for the disbelievers. 24 And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a fruit therefrom as provision, they will say, “This is what we were provided with before.” And they

will be given it in likeness. And they will have therein purified spouses, and they will abide therein
eternally. 25 Indeed, Allah is not ashamed to present an example - that of a gnat or what is above it. As
for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve,
they say, “What did Allah intend by this as an example?” He misleads many thereby and guides many
thereby. And He misleads thereby only the wicked. 26 Those who break the covenant of Allah after its
ratification and sever that which Allah has ordered to be joined. And they spread corruption on the
earth. It is they who are the losers. 27 How can you disbelieve in Allah when you were dead and He gave
you life; then He will cause you to die, then He will bring you to life; then to Him you will be returned?
28 It is He who created for you all that is on the earth, then He directed Himself to the heaven, and
made them seven heavens, and He is Knowing of all things. 29 And when your Lord said to the angel,
“Indeed, I have placed upon the earth a successive authority.” They said, “Will You place upon it one
who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” He
said, “Indeed, I know that which you do not know.” 30 And He taught Adam the names—all of them—
then he showed them to the angel and said, “Inform Me of these names, if you should be truthful.” 31
They said, “Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You
who is the Knowing, the Wise.” 32 He said, “O Adam, inform them of their names.” And when he had
informed them of their names, He said, “Did I not tell you that I know the unseen of the heavens and the
earth and that I know what you reveal and what you conceal?” 33 And when We said to the angel,
“Prostrate to Adam,” and they prostrated, except for Iblis. He refused and was arrogant and became of
the disbelievers. 34 And We said, “O Adam, dwell, you and your wife, in Paradise and eat from it in
abundance as you wish. But do not approach this tree, lest you be among the wrongdoers.” 35 But
Satan caused them to slip from it and removed them from what they were in. And We said, “Go down,
some of you enemies to others. And you will have upon the earth a settlement and provision for a
time.” 36 So Adam received a word from his Lord, and He accepted his repentance. Indeed, it is He who
is the Accepter of repentance, the Merciful. 37 We said, “Go down from it, all of you. And if there comes
to you guidance from Me - whoever follows My guidance - no fear will there be concerning them, nor
will they grieve.” 38 But those who disbelieve and deny Our signs - those are companions of the Fire;
they will abide therein eternally. 39 O Children of Israel, remember My favor which I have bestowed
upon you and fulfill My covenant; I will fulfill your covenant. And fear Me only. 40 And believe in what I
have revealed, confirming that which is with you, and do not be the first to disbelieve in it. And do not
exchange My signs for a small price, and fear Me only. 41 And do not mix the truth with falsehood or
conceal the truth while you know.” 42 And establish prayer and give zakah and bow with those who
bow. 43 Do you enjoin righteousness upon the people and forget yourselves while you recite the
Scripture? Then will you not reason? 44 And seek help through patience and prayer, and indeed, it is
difficult except for the humbly submissive - 45 Who are certain that they will meet their Lord and that
they will return to Him. 46 O Children of Israel, remember My favor which I bestowed upon you and that
I preferred you over all the worlds. 47 And fear a Day when no soul will suffice for another soul at all,
and no intercession will be accepted from it, and no compensation will be taken from it, and they will
not be aided. 48 And when We delivered you from the people of Pharaoh who were afflicting you with
terrible punishment, slaughtering your sons and keeping your women alive. And in that was a great trial
from your Lord. 49 And when We parted the sea for you and saved you and drowned the people of
Pharaoh while you were looking on. 50 And when We promised Moses forty nights, then you took the
calf after him while you were wrongdoers. 51 Then We pardoned you after that that you might
[continue to] be just. 52 And when We gave Moses the Scripture and the Criterion that you might be
guided. 53 And when Moses said to his people, “Arise, O Moses, and I will be grateful.”

4 THE ORIGINAL MANUSCRIPTS OF THE QUR'AN: A KEY TO UNDERSTANDING THE TIMELESS TEXT

Introduction: A Call for Contemplation from the Roots

"Do they not then reflect upon the Qur'an, or are there locks upon their hearts?" (Muhammad: 24). This great divine call is not merely a question, but rather a renewed invitation to every Muslim man and woman to penetrate the surface of words and delve into the depths of meanings, going beyond mere reading to deep understanding and lively interaction with the Book of God. Reflection is a blessed journey that requires multiple keys to unlock the treasures of the Qur'an. Among the most important of these keys, and perhaps the least widely used, is**manuscript key**- Return to the original Qur'anic manuscripts.

This study aims to lay the foundation for understanding why studying the original manuscripts of the Qur'an is an essential step and a key to the journey of contemplation, and how such study enhances our confidence in the Qur'anic text and deepens our understanding of it.

1. Material evidence of the divine promise of preservation

The greatest thing that ancient Qur'anic manuscripts offer is that they are**tangible material evidence**On the truth of God's promise to preserve the Holy Quran. God Almighty says: "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." (Al-Hijr: 9). These manuscripts, some of which date back to the first centuries of Islam and even to the era of the Companions (may God be pleased with them), stand as historical and scientific evidence that the Quranic text we read today is the same text that was recorded in those early eras.

- **Boost confidence:**Comparing the oldest manuscripts with the versions in circulation today reveals a striking similarity in the original text, eliminating all doubt and instilling certainty in the heart of the believer regarding the authenticity of his heavenly book. This certainty is the starting point for any fruitful contemplation.
- **Ensure safety:**A study of this material evidence confirms the integrity of the Qur'an from any fundamental distortion or alteration throughout its long journey across time and space.

2. The most famous manuscripts: A Journey Through Time

To give you a better understanding, let us mention some of the most famous Qur'anic manuscripts that represent milestones in the history of the Qur'anic text:

- **Sana'a manuscript:**Discovered in the Great Mosque of Sana'a, parts of it date back to the first century AH. It is considered one of the oldest known Qur'anic manuscripts and offers valuable insights into early writing.
- **Tashkent manuscript (Samarkand Qur'an):**A large copy traditionally attributed to the Qur'an of Caliph Uthman ibn Affan, may God be pleased with him, and considered one of the oldest nearly complete copies preserved.
- **Birmingham manuscript:**Fragments of a Qur'anic manuscript held at the University of Birmingham have been dated by radiocarbon dating to between 568 and 645 AD, placing them within the time of the Prophet Muhammad (peace and blessings be upon him) or shortly after.
- **Paris Manuscript (Bibliothèque Nationale de France):**The Bibliothèque Nationale de France houses fragments of ancient Qur'anic manuscripts (such as Arabe 328), dating back to the late first or early second century AH, and showing the development of Kufic script.

These examples and many others found in museums and libraries around the world confirm one fact: the physical preservation of the Qur’anic text.

3. How do manuscripts enhance our understanding of the Qur’an?

Some may wonder: How can an old piece of leather or parchment help me understand the meaning of a Quranic verse today? The answer lies in several aspects:

- **Understanding the historical context of writing:**Studying manuscripts gives us insight into how the Qur'an was written, recorded, and transmitted in early times. This understanding of the historical context enhances our appreciation for the tremendous efforts made by the Companions and their followers in preserving the text and deepens our emotional connection to the Qur'an.
- **Trace the evolution of Arabic calligraphy:**Manuscripts are a living record of the evolution of Arabic script, from the early Hijazi and Kufic scripts, which were undotted and unvoiced, to more sophisticated scripts. Understanding this evolution helps us understand some aspects of Ottoman qira'at and script, and how the text was later corrected to ensure correct reading.
- **Removing barriers of doubt:**As we mentioned, certainty about the authenticity of a text is the foundation of contemplation. When the contemplative sees with his own eyes (even through high-resolution images) the consistency of the text across the centuries, any doubts that might obstruct clarity of thought and distract from the meaning are removed.

4. A scientific response to the suspicions of distortion

In a time when misinformation and suspicions spread easily, the original Qur’anic manuscripts represent**Strong scientific defense line**The existence of multiple manuscripts from early periods and from different geographical regions (Hijaz, the Levant, Iraq, Yemen, Egypt, North Africa), all of which agree almost completely on the basic text, is the strongest practical and scientific rebuttal to any claim of distortion or alteration of the Qur'an. The minor variations that do exist are often in the orthography (spelling) or are very rare, and scholars explain them within the framework of the science of readings and Ottoman orthography, and do not affect the essence of the meaning.

5. A glimpse into practical benefit

How can an ordinary Muslim benefit from this key?

- **View digital images:**Thanks to technology, images of many ancient manuscripts are now available online in high quality.
- **Reading in specialized studies:**Studies and research conducted by fair-minded Muslim scholars and orientalists on these manuscripts can be viewed.
- **Visit museums and libraries:**For those who have the opportunity, visiting the places that hold these treasures provides a powerful experience.

Conclusion: A solid foundation for reflection

The original Qur'anic manuscripts are not merely historical artifacts to be displayed in museums; they are a fundamental key to contemplating the Holy Qur'an. They are the physical evidence of God's preservation of His Book, the window through which we glimpse the history of the text's composition and development, and the source that strengthens our certainty and confidence in the Qur'an we have. Recognizing and appreciating the importance of this key lays a solid foundation for a deeper and richer journey of contemplation of God's eternal Book.

In the next section, we will move on to how to use modern technology to create a “personal digital manuscript” that will be a smart companion on the journey of reflection, building on this solid historical foundation.

5 THE PERSONAL DIGITAL MANUSCRIPT: YOUR SMART COMPANION ON THE JOURNEY OF CONTEMPLATION

Introduction: From Historical Certainty to Personal Interaction

In the previous paragraph, we reviewed how the original Qur'anic manuscripts represent solid material and historical evidence of God's preservation of His Book, giving us a solid foundation of confidence and certainty in the Qur'anic text we have at our disposal. This certainty is the starting point, but the true journey of contemplation requires a personal and lively engagement with the verses, continuous contemplation of their meanings, and connecting them to our lives and realities.

In our digital age, which offers tremendous possibilities, how can we transform the experience of reading the Quran from mere browsing to a profound dialogue and constructive interaction? This is where the role of**"Personal Digital Manuscript"**It is not just an electronic copy of the Holy Qur’an, but rather an interactive and intelligent workspace, designed to be a companion for the contemplative on their journey towards a deeper understanding of the Book of God.

1. What is a personal digital manuscript?

Imagine your own digital notebook, entirely dedicated to contemplating the Quran. This notebook is not just blank pages; it's a system through which you can:

- **Record your thoughts and reflections**About each verse or Quranic passage.
- **Asking questions**that come to your mind while reading.
- **Linking verses**From external sources such as scholars' explanations, videos, articles, or even your personal experiences.
- **Organize your understanding**To the Qur’an by classifying verses according to topics or concepts.
- **Track your progress**For verses through time.

It is your safe personal space to think aloud with the Qur’an, to grow in your understanding gradually, using a methodology that combines authenticity and modernity.

2. The importance and features of the personal digital manuscript

Why do we need such a tool? Because it offers essential benefits to the process of reflection:

- **Documenting the journey of understanding:**It allows you to record your initial reflections and later revisit them to add new insights or correct previous understandings. This creates a valuable record of your developing relationship with the Quran.
- **Integrated knowledge center:**Instead of scattering your notes and sources among different notebooks, books, and files, the digital manuscript brings everything together in one place. You can link a specific interpretation of a verse to a video explaining it or to an article discussing it.
- **Organizing ideas and visions:**It helps you build a mind map of your understanding of the Quran. You can create sections for topics (such as patience, trust in God, and stories of the prophets) and group related verses with your own reflections on them.

- **Encouraging "scientific fasting":**In an age of speed and ease of publishing, a personal manuscript encourages you to slow down and take your time. It's a space for deep reflection and individual contemplation (a "fasting phase") before rushing into sharing ideas that may be immature or require further research and scrutiny.
- **Facilitating scientific consultation:**When you reach a certain understanding or conclusion that you believe is important, your reflections are recorded and organized, making it easier for you to present them to scholars and specialists ("the maturity stage") to obtain their opinion and guidance before publishing or firmly believing.

3. Tangible benefits for the contemplative

Using a personal digital manuscript has a positive impact on the contemplative in several ways:

- **Deepening connection with the Qur'an:**Transform reading from a passive process to an active interaction.
- **Building a cumulative and systematic understanding:**Seeing how the Quranic verses and concepts are integrated.
- **Developing research and critical thinking skills:**Find sources, compare interpretations, and ask questions.
- Protection from excesses and deviant interpretations: through deliberation and systematic consultation.
- **Readiness for constructive engagement:**When the idea is mature and reviewed, you are ready to share it with confidence and responsibility ("the pilgrimage stage").

4. How to get started? (Practical tips)

Getting started is simple and doesn't require any complexity:

- **Choose your tool:**You can use popular note-taking apps like Evernote, OneNote, Notion, Google Keep, or even well-organized Word/Google Docs documents. The most important thing is to choose a tool you're comfortable with.
- **Start simple:**Don't try to build a complex system from scratch. Start by recording your notes on the verses that touch your heart or raise questions.
- **Be regular:**Set aside a specific time, even if it is short, to reflect and record your notes in your digital manuscript.
- **Use links and tags:**Take advantage of linking and categorization features to organize your content.
- **Make it personal:**This is your manuscript, so design it in a way that suits your learning and thinking style.

Conclusion: A bridge between the past and the future

While the original manuscripts affirm the authenticity of the text throughout history, the personal digital manuscript serves as a modern tool that enables every individual to build a personal and profound relationship with this timeless text. It bridges the certainties of the past with the demands of interaction in the present, encouraging systematic contemplation that combines the freedom of personal thought with the constraints of Islamic scholarship. It is a step toward making contemplation a daily habit and an integral part of Muslim life in the digital age.

In the next section, we will delve deeper into how manuscripts (original and digital) can be used to arrive at an "original reading" of the Qur'an, one that transcends traditional interpretations without falling into excess.

Contemplating Manuscripts: Towards an Original Reading of the Holy Qur’an

Introduction: Going Beyond Superficial Reading

Having established certainty regarding the authenticity of the Qur'anic text through the original manuscripts (Section One), and having reviewed a practical tool for personal interaction with the Qur'an in the digital age via the personal digital manuscript (Section Two), we now arrive at the crux of the process: How can revisiting manuscripts—whether original in their original forms or digital in their interactive forms—lead us toward an "original reading" of the Qur'an? A reading that goes beyond simply repeating words or relying on inherited interpretations, leading to a deeper and more connected understanding of the original text and its higher purposes.

The divine call, "Do they not then reflect upon the Qur'an?" is a call to reflection and contemplation, not blind imitation. Manuscripts, both historical and digital, provide us with unique tools for this authentic contemplation.

1. Original Manuscripts and Ottoman Painting: A Window on Meanings

Ancient Qur’anic manuscripts, often written in Kufic or early Hijazi script and Ottoman script, are not just artifacts, but windows onto layers of meaning that may be absent from the usual contemporary reading:

- **Ottoman drawing is not just dictation:**It is a fixed writing system (most likely), with its own rules and secrets. The differences between the Ottoman script and the modern orthography are not errors; rather, they are often intentional and carry important implications.
- Examples of drawing connotations:
  - **"As-Salat" / "As-Salat" (with the waw or the daggered alif):**Its writing with a waw in the early copies of the Qur’an may indicate the depth of the meaning of prayer and its connection to the relationship with God, a meaning that may be absent when it is written with only an alif.
  - **"By the hand of God" (Adh-Dhariyat: 47):**Writing "aid" with two "ya"s may refer to the meaning of the great and multiplied power of God Almighty in building the heavens, and it is more eloquent than simply "bi-aydi".
  - **"Heavens" / "Skys":**Writing it without an alif after the meem in some places may draw attention to the meaning of spiritual sublimity and loftiness in addition to the material heavens.
  - **"Keys" / "Necklace" (Az-Zumar: 63):**Writing it without the alif might expand the meaning to include not only “keys” but also “reins of affairs” and “reasons of control” in God’s hand.
- **The relationship between drawing and readings:**The Ottoman script is often flexible enough to accommodate various Quranic readings, enriching the meaning and revealing the miraculous aspects of the text. A study of manuscripts helps us better understand this relationship.

2. Contemplation as a process of “purifying” and “touching” meanings

God Almighty says: “None shall touch it except the purified” (Al-Waqi’ah: 79). While the direct meaning often refers to the angels or the physical purity of the Qur’an, the verse can be understood in a deeper sense in the context of contemplation: Only those who have purified their hearts and minds (“the purified”) from whims, fanaticism, preconceived notions, and blind imitation can attain the truths and profound meanings of the Qur’an (“none shall touch it”).

- **Contemplation as a purification process:**Seriously engaging in contemplating the Qur’an, using manuscripts to understand the text in its original form, comparing interpretations, and activating reason, is in itself a process of purifying the mind and heart.
- **"Touch" original meaning:**This intellectual and spiritual purity enables the contemplative to “touch” the original meanings and understand God’s intention more closely and clearly, transcending historical accumulations or circumstantial interpretations that may sometimes obscure the vision.

3. From the original manuscript to the digital manuscript: activating contemplation

How do we translate these concepts into practical steps using our tools?

1. **Back to the original (digitally):**When contemplating a verse, look for images of the ancient manuscripts that contain it (via available digital projects). Notice how the words are written and whether there are any differences in the drawing that warrant contemplation.
2. **Using the science of drawing and readings:**Refer to books on the science of drawing and readings (or simplified commentaries on them) to understand the meanings of drawing in the verse you are contemplating and how it relates to the various readings. Record these notes in your digital manuscript.
3. **Comparing interpretations with a critical eye:**Read what the commentators have said about the verse, but don't stop there. Compare their statements with what you've observed in the script and readings, and consider: Are there aspects that some have overlooked? Can the verse be understood more comprehensively? Record these comparisons in your manuscript.
4. **Activating the mind and connecting to reality:**After gathering material from manuscripts and commentaries, engage your mind. What is the main message of the verse? How does it apply to my reality today? What questions does it raise in my mind? Write down your personal thoughts and conclusions.
5. **Organized recording in the digital manuscript:**Use your digital manuscript to document all these steps in an organized manner for each verse or passage, with links, notes, and comparisons.

4. The “paradise” of worldly contemplation

The fruit of this deep contemplation is not limited to the reward in the afterlife, but it also has a worldly “paradise” that the contemplative feels:

- **Paradise of knowledge and science:**The pleasure of discovering new meanings and understanding the secrets of the text.
- **Paradise of certainty and tranquility:**Feeling a close connection to God's word and trusting in His guidance.
- **Paradise of insight and light:**The ability to see things through a Quranic lens and apply its guidance in life.

This paradise has rivers of knowledge and understanding flowing beneath it, which never run dry, but rather increase in flow the deeper the contemplative journey goes.

Conclusion: Towards a Vital and Responsible Understanding

Pondering manuscripts, both historical and digital, is not merely an intellectual luxury. Rather, it is a necessity for revitalizing our relationship with the Qur'an and making it a vital and responsible one. It is a call to free ourselves from the constraints of superficial reading and unconscious imitation, and to rise to the level of authentic understanding that touches the heart, enlightens the mind, and guides us to the straight path. It is a journey that requires effort and patience, but its fruits are priceless in this world and the hereafter.

In the final section, we will discuss how this deep understanding derived from contemplating the manuscripts enables us to defend the Holy Qur'an in the face of challenges and suspicions in the digital age, and how digital manuscripts can be both a "shield and a sword" in this battle.

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6 DIGITAL MANUSCRIPTS: SHIELD AND SWORD IN THE BATTLE TO PRESERVE THE QUR’ANIC TEXT

Introduction: The Divine Promise and Our Human Responsibility

“Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian.” (Al-Hijr: 9) This divine promise to preserve the Qur’an is a source of deep reassurance in the hearts of believers. However, this promise does not mean complacency or inaction in supporting and defending the Book of God. God Almighty provides the means, and one of the greatest of these means in our time is digital **technology**, and in particular**Quranic Manuscripts Digitization Project**.

Having explored the importance of original manuscripts (Section One), acquired the tool of personal reflection (Section Two), and pursued an in-depth original reading (Section Three), we now turn to the vital role this knowledge and tools play in the battle for awareness and the defense of the Holy Quran against waves of skepticism and misinformation that easily spread in the digital space. How can digital manuscripts serve as a protective "shield" and a decisive "sword" in this battle?

1. The Digital Age: A Double-Edged Sword

It is undeniable that digital technology has opened up vast horizons for the dissemination of knowledge and science, including Quranic sciences and interpretations. At the same time, however, it has also become an easy platform for spreading doubts and lies about Islam and the Quran at a tremendous speed and through deceptive methods.

- Destructive limit:
  - **Spreading doubts:**Exploiting the rapid spread of the news to promote false claims about the compilation of the Qur’an, the existence of alleged contradictions, or to challenge its divine origin.
  - **Falsification of facts:**Using digital editing tools to falsify images of manuscripts or take texts out of context to support distorted interpretations.
  - **Systematic misinformation:**Create engaging content (videos, articles, posts) that aims to shake the confidence of Muslims, especially young people, in their Lord’s Book.
- The longevity limit (which is our focus):
  - **Providing compelling evidence:**Making the original Quranic manuscripts available to everyone in high-resolution images.
  - **Providing search and comparison tools:**Enabling researchers and the general public to study manuscripts and verify for themselves the consistency of the text.
  - **Facilitating scientific response:**Providing scholars and specialists with the necessary materials to respond to suspicions with material and historical evidence.
  - Building critical, interactive, and knowledge-based communities:* The creation of platforms and websites that provide access to manuscripts and research tools not only aims to disseminate knowledge, but also opens the door to scholarly dialogue and constructive debate about the Qur'an and its sciences. Here, the critical role of "interactive contemplation" is evident. These digital tools encourage users to go beyond personal understanding or blind acceptance of traditions. They invite critical questioning, comparing different interpretations (including those based on diverse readings or illustrations in manuscripts), and considering the Qur'anic text itself as the ultimate authority. They call for unafraid to

pose new questions or challenge prevailing norms ("Who did this before you?"), reinforcing the notion that contemplation is a living, evolving process, not simply a consumption of outdated interpretations. Digital technology here not only enables access to information but also encourages critical engagement with it.

2. Digital Manuscripts: A Shield Protecting the Text

The project to digitize the Qur'anic manuscripts represents protective **shield**To the Qur'anic text through:

- **Providing conclusive physical evidence:**The availability of high-resolution images of manuscripts from the first and second centuries AH (such as those from Sana'a, Birmingham, Tashkent, and others) online is the strongest physical evidence that the text we circulate today is the same as that which existed in those early times. This refutes any claim of later corruption.
- **Enable transparent comparison:**Digital manuscript platforms allow anyone (not just experts) to compare texts from different places and times. This clearly reveals the overwhelming similarity in the underlying text and places minor variations (often in drawing) in their proper scholarly context as part of the evolution of writing or the assimilation of readings, rather than as evidence of corruption.
- **Permanent preservation of assets:**Digitization ensures the preservation of a high-quality copy of these historical treasures, protecting them from natural or human-caused damage (fire, war, neglect) to which the original manuscripts may be exposed.

3**Digital Manuscripts: A Sword That Cuts Off Doubts**

In addition to being a shield, digital manuscripts act as a scientific sword that cuts through doubts and falsehoods by:

- **Arming the defenders of the Qur'an:**It provides scholars, researchers, and contemplative thinkers with direct evidence to respond to skeptics. Instead of theoretical responses, images of the manuscripts can be presented as physical evidence.

  - *Example:*To respond to those who claim that the compilation of the Qur'an was delayed, images of manuscripts from the first century AH can be presented. To respond to those who claim that there are fundamentally different versions, comparisons between the manuscripts can be presented to demonstrate their similarity.

- **Facilitating in-depth scientific research:**It provides advanced research tools that allow for faster and more accurate analysis of Ottoman script, tracing textual development, and studying readings and their relationship to script, producing solid scientific research that addresses doubts at their root.

- **Spreading awareness and correct knowledge:**Making these resources available to the public raises Muslims' awareness of the history of their book and how it was preserved, thus protecting them from superficial suspicions.

- **Enabling authentic contemplation and liberating understanding (as in the third section and what Yasser Al-Adairqawi indicated):**Referencing the text through digital manuscripts not only provides a closer representation of the original, but also reveals the vibrant diversity in the nation's interaction with it (through variations in orthography, initial readings, and sometimes non-uniform punctuation). This diversity helps break the aura of a rigid "single sacred text" and frees the contemplative from the illusion of a single understanding and blind imitation. It reveals the text as a rich heritage with which Muslims interacted in multiple ways, encouraging freer, more critical contemplation and a deeper, direct understanding of its meanings. It also protects it from being influenced by deviant or biased

interpretations that might exploit people's lack of knowledge of the originals and the diversity of this heritage.**Thus, digital manuscripts deepen their role from mere tools for textual investigation to vital tools for “interactive contemplation” that liberates and enriches understanding.**

4. Call to Action: Collective Responsibility

The project to digitize the Qur’anic manuscripts and the studies based on it is not merely an academic project, but rather it is **collective responsibility**To defend the nation's most sacred texts and preserve its identity, we therefore appeal to:

- **Scientists and researchers:**To intensify efforts to study these manuscripts and publish the results of their research in a language that is easy and accessible to all.
- **Scientific and advocacy institutions:**To support digitization projects and develop user-friendly interactive platforms for displaying and explaining manuscripts.
- **Contemplators and Muslims in general:**To review these resources, use them to reflect on them, spread awareness of their importance, and support projects based on them financially and morally.
- **Islamic governments and organizations:**To provide strategic and financial support for these vital projects and facilitate access to original manuscripts for digitization.

Conclusion: From contemplation to victory

Our journey through this series—from understanding the significance of original manuscripts to using our personal digital manuscripts to pursuing a deep, authentic reading—is completed by recognizing our responsibility to use this knowledge and tools to defend the Holy Quran. Digital manuscripts are not just a historical archive; they are a powerful cognitive weapon in the information age. By using them as a protective shield and a decisive sword, and by fortifying ourselves with deep contemplation and authentic understanding, we will have fulfilled our duty toward the Book of God, contributed to elevating His word and supporting His religion in the face of contemporary challenges. Let us make the digital age a golden age for contemplating and defending the Quran.

7 OTTOMAN SCRIPT AND CONTINUOUS RECITATIONS: UNITY OF TEXT AND RICHNESS OF RECEPTION IN THE JOURNEY OF QURANIC CONTEMPLATION

Introduction: Towards a Direct Connection with the Divine Text

Every contemplator of the Holy Quran seeks to touch its pure light and connect directly with its guidance, without barriers or intermediaries. Some may view the subsequent orthographic rules, the multiplicity of so-called readings, or even the commentators' explanations as a veil that prevents this authentic connection to the original structure of the text, especially when considering the unique Ottoman orthography in early manuscripts. But are these characteristics, and are the successive recitations, truly obstacles that obscure meaning, or are they in reality beacons of guidance that reveal the unity of the text and the richness of its reception, opening deeper horizons in the journey of contemplation? Here, we propose a methodology for dealing with the Ottoman orthography and successive recitations, not as boundaries for understanding, but rather as a framework for the revealed text and essential tools in a comprehensive contemplation process aimed at understanding the "Quranic language" in all its depth and richness.

First: The Ottoman script - the structure of the text that bears witness to revelation

The script in which the first copies of the Qur'an were written during the reign of Uthman ibn Affan (may Allah be pleased with him), which has come to be called the Uthmani script, represents the closest physical representation we have of the collected Qur'anic text. This script is distinguished by unique characteristics that sometimes differ from the standard spelling rules that were later established (such as the omission of some alifs, the sometimes open writing of the ta marbuta, or the ways of writing hamzas).

How do we deal with this drawing in our contemplation?

1. **Respect for the inspired written original:**We proceed from the respect for this drawing and consider it the basic, fixed structure upon which the nation agreed under the guidance of the noble Companions, and it is part of the preserved revelation.

2. **The continuous recitation is the one that governs pronunciation:**The Ottoman script must be understood in light of the continuous recitation by which the Quran was transmitted orally from generation to generation. This recitation determines how the script is pronounced, as the script is not a text independent of the vocal reception.

3. **Reflective questioning about the characteristics of drawing (with methodological caution):**After understanding the continuous recitation and the basic linguistic meaning, the conscious contemplator can ask: Why was this specific spelling chosen here? Is the deletion of the alif in a word, or its spelling in a certain way, a subtle gesture, a rhetorical connotation, or an emphasis on an aspect of the meaning that is appropriate for this particular context? This question should be within the framework of understanding the continuous recitation and should aim to enrich and deepen the established meaning, not to establish new meanings that contradict the original.

4. **Drawing as a frame for various recitations:**Some words written in the Ottoman script may have more than one interpretation, consistent with the script and transmitted by tawatur. This does not indicate confusion, but rather indicates the richness of the inspired reception, as manifested in the successive recitations.

Second: The successive recitations - aspects of inspired reception and the unity of the basic meaning

The multiple, consistent, correct recitations are not evidence of textual confusion or differences within the "Book" (the preserved divine text). Rather, they are a manifestation of the miraculous nature of the "Quran" (receipt, recitation, and contemplation) and its richness, proven by revelation and conclusive evidence. Dealing with them in contemplation is as follows:

1. **Certainty of its validity and authenticity as revelation:**All the Mutawatir recitations are correct and inspired ways of reciting the same Quranic text, established by definitive, consistent transmission. They are not multiple, individualized human "readings" of different texts, but rather minor phonetic and linguistic variations within the framework of a single text.

2. **Consider them as aspects of recitation that enrich understanding, not as divergent essential meanings:**Every correct, successive recitation presents an aspect of the pronunciation and reception intended by God. It may shed light on an aspect of the meaning or event from a different angle, without establishing an essential meaning that is different or contradictory to the basic meaning of the verse or the general context of the Qur'an.

3. **Integration within the text's unity, not contradiction:**The successive, correct recitations complement and enrich the understanding of the single Quranic text, and do not contradict the essence

of its message or its decisive verses. The differences in these recitations are "differences of diversity and enrichment," not "differences of contradiction and conflict" that undermine the unity of the "Book."

4. **A thoughtful tool to highlight:**Studying the subtle differences between recitations of a single word or verse is in itself a fertile source for contemplation, helping one gain a deeper understanding of the flexibility of Quranic pronunciation and how the same script can be recited in multiple ways, all authentic and inspired. It serves as "multiple lenses" for viewing the same Quranic truth, guiding the contemplative and broadening their horizons.

Third: Contemplation - systematic diving into the sea of the “Book” through the “Quran”

Contemplation is both the goal and the means. It is the mental, emotional, and spiritual effort to understand God's intention in the "Book" through the process of "Qur'an" (reading, understanding, and contemplating). It is an ongoing and cumulative process, both individual and collective. The contemplation required is systematic contemplation that:

1. **Based on the reliable text:**It is based on the “Book” as it has come down to us in the Ottoman script and is reflected in the successive recitations.

2. **Uses comprehension tools:**It uses the Arabic language and its rules, the Qur’anic context (direct, objective, and general), the reasons for revelation (for guidance), and various Qur’anic sciences.

3. **compare and connect ("qiran"):**He compares the verses with each other, compares the apparent meanings with the deeper meanings (which deepen the apparent meanings and do not contradict them), and discovers the interconnected network of the Qur’anic system.

4. **Consciously benefit from knowledge accumulation:**He examines the efforts of previous and new interpreters and contemplators with a conscious eye, benefiting from their correctness and avoiding anything that might contradict the methodology of Quranic linguistics.

5. **Subject to the overall system (“the book”):**Any understanding or deduction (generated from the "Quran" as contemplation) is subject to the "Book" as a whole. Whatever is in accordance with the clear verses and general objectives is accepted, and whatever contradicts them is rejected. The "Book" itself is the standard and the judge.

Conclusion: Towards an authentic and integrated contemplation of the unity of the text and the richness of its reception

Engaging with the Holy Quran requires a methodology that combines authenticity and depth, respect for the text's unity and reliable transmission, and the activation of individual and collective insight in contemplation. The Ottoman script, with its distinctive features, and the successive recitations with their commendable diversity are not restrictions or obstructions to the unity of the "book." Rather, they are an integral part of the revealed "Quran," providing the contemplator with the framework of the text, evidence of its reception, and dimensions of meaning that cannot be accessed without them.

Let us take the drawing as a witnessing structure, the successive recitations as a richness in reception, and methodical contemplation as a path, to “touch” the “Book” and understand it with an understanding befitting its greatness, seeking help from God, free from whims, and submitting to the authority of the text in its outward and inward aspects, so that we may be among “those of understanding” who listen to the word and follow the best of it.

8 OTTOMAN CALLIGRAPHY AND READINGS: GUIDING SIGNS FOR DEEPER CONTEMPLATION

Introduction: Towards a Direct Connection with the Qur'anic Text

The innate longing in the soul of every contemplative is to touch the Qur'anic text in its original form, without barriers or intermediaries. Some may see the unique characteristics of the Ottoman script, or the multiple transmitted readings, as an obstacle to this direct contact. But are these characteristics truly obstacles, or are they in reality?**Guiding Signs and Additional Dimensions**Reveal deeper layers of meaning?

Here, we present a methodology for dealing with the Ottoman script and readings, not as limits to understanding, but rather as essential tools in a comprehensive process of contemplation, aiming to understand the "Qur'anic language" in its depth and richness.

First: The Ottoman drawing - the fingerprint of revelation and the witness of transmission

The script used in the first copies of the Qur'an during the reign of Uthman ibn Affan (may God be pleased with him) represents the closest physical representation we have of the Qur'anic text. Its unique characteristics (such as the omission of certain alifs or the open taa marbuta) are not random, but rather are part of the original structure of the text. They can be approached in contemplation through the following principles:

1. **Respect the origin and consider it the structure:**Starting from respecting this drawing and considering it the basic structure that the nation agreed upon under the guidance of the noble companions.
2. **The continuous transmission is the rule:**The Ottoman script is silent, and it is the transmitted reading that pronounces it. It is the oral transmission that determines that the script "king" in the Fatiha is read.**"king"**(without alif), and it is also read**"What is with you"**(By proving the spoken alif), both faces are mutawatir and one drawing can support both.
3. **Conscious reflective questioning:**After becoming familiar with the transmitted readings, the contemplative must carefully ask: Why was this particular script chosen here? Does its potential for multiple readings indicate the richness of the meaning intended by God? This question aims to deepen the established meaning, not to invent a new one.
4. **Reference to manuscript evidence:**The drawing in the oldest Qur'anic manuscripts can be considered an important physical witness that reveals subtleties and messages that enrich understanding and bring the contemplator closer to the original image of the text.

Second: The successive readings - manifestations of truth and the integration of meaning

The multiple correct readings are not a disorder, but rather a manifestation of the miraculous nature of the Quran, all of which are divinely revealed. Dealing with them in contemplation is as follows:

1. **Certainty of its validity:**All the successive readings are an integral part of the Quran, established by definitive, unbroken chain of transmission. Examining the differences between them is in itself a contemplative stimulus, inviting us to pause and reflect from different perspectives.

2. **Integration, not contradiction:**Each successive reading presents a validated aspect of the meaning intended by God. The readings complement and enrich the overall meaning of the verse and never contradict the clear verses of the Quran.

3. **Going beyond the number to the principle:**The focus should not be on “ten readings” as a number, but on**The principle**What it is based on: Every reading that is proven to have been transmitted by continuous transmission and that conforms to the Uthmanic script is part of the Qur’an. The script is the vessel, and continuous transmission is what fills it.

Third: Systematic contemplation - conscious diving into the sea of the Qur’an

Contemplation is the ultimate goal, a mental and spiritual effort to understand God's will. The required contemplation is one that follows a clear methodology:

1. **Starting from the authentic text:**It is based on the Qur’an as it has reached us, with its Uthmanic script and its successive readings.

2. **Use of comprehension tools:**He uses the Arabic language, the context of the verses, and various Quranic sciences.

3. **Comparison and conjunction (comparison):**He compares the verses with each other, and discovers the interconnected network of the Qur’anic system.

4. **Benefit from knowledge accumulation:**He looks at the efforts of previous commentators and contemplators with a conscious eye, so he benefits from their correctness and avoids their mistakes.

5. **Submission to the Quranic scale:**Any understanding or deduction is based on the Quran as a whole. Whatever is in accordance with the Quran's clear verses and general objectives is accepted, while whatever contradicts them is rejected.**The Qur’an itself is the scale and the judge.**

Conclusion: Towards authentic and integrated contemplation

The Ottoman script, with its characteristics, and the various transmitted readings, are not restrictions, but rather they are…**an integral part of the home text**They provide the contemplator with signs, signals, and dimensions of meaning that cannot be reached without them.

Let us take the script as a guide, the readings as a source of enrichment, and methodical contemplation as a path to “touch” the Qur’an and understand it in a way befitting its greatness, seeking help from God and free from whims, so that we may be among “those of understanding” who listen to the word and follow the best of it.

9 "Parallel Religion": How Abandoning the Quran Has Led to an Alternate Reality?

introduction:

The text at hand poses a bold and thought-provoking idea: Have Muslims, by distancing themselves practically and intellectually from the essence of the Holy Quran, created a "parallel religion" for

themselves? The text here does not mean apostasy from Islam in its literal sense, but rather refers to a deeper and more complex condition: a gradual separation from the original sources of Quranic guidance, leading to the formation of a practical reality and behaviors that may differ fundamentally from what the Book of God calls for. This section explores how "abandoning the Quran," in its broadest sense, has led to the emergence of this alternative reality, and what its most prominent features and consequences are.

First: The concept of abandoning the Qur’an in its broad sense:

The text warns that the problem does not lie solely in abandoning the recitation of the Qur’an - even if that is part of it - but rather extends to a deeper and more comprehensive abandonment that includes multiple aspects:

1. **Abandoning contemplation:**This is represented by neglecting to deeply contemplate the meanings of the verses of the Qur’an, not striving to understand its overall objectives and lofty goals, and being content with superficial reading without fully comprehending the message.
2. **Abandonment of work:**It is the failure to apply the Quran's rulings and moral and behavioral directives to daily life, whether at the individual or collective level, so that the Quran becomes a mere text read for blessing without having any real impact on behavior.
3. **Abandoning arbitration:**This means not making the Holy Quran the primary source and highest reference for legislation, law, ethics, and values that govern society and individuals, and seeking alternatives in man-made laws or customs that are not based on a Quranic foundation.
4. **Abandoning guidance:**That is, not adopting the Qur’an as a comprehensive way of life and a guide for Muslims in all aspects of their lives: spiritual, intellectual, social, political, and economic. Rather, it is considered a mere book of ritual worship.

Second: The emergence of the “parallel religion” and its features:

As a natural consequence of this multifaceted abandonment of the Qur'an, what the text calls a "parallel religion" gradually emerged. This "religion" is not a new doctrine, but rather a practical reality, a mixture of practices and beliefs that often contradict the spirit of authentic Islam as presented in the Qur'an. The most prominent features of this reality include:

1. **Intrusion of customs and traditions:**Social and cultural customs and traditions have become ingrained in the collective consciousness and given a religious character, becoming an integral part of the "practical religion" of Muslims. Many of these practices may explicitly contradict the clear teachings of the Qur'an.
2. **Quote from other sources:**The guidance and approach of the Qur’an for understanding life, the universe, and society have been replaced by man-made philosophies, ideas, and laws derived from human sources or other cultures, which have no connection to Islam, and which are sometimes presented as part of or compatible with the religion.
3. **Misinterpretation of texts:**Quranic texts have been twisted and interpreted in ways that are far removed from their true meaning and context, either to justify a particular reality, to suit personal whims or factional interests, or to align with deeply rooted cultural and social legacies.
4. **Focus on formalities and superficialities:**Excessive attention was paid to external appearances and rituals, while neglecting the essence of religion, its greater objectives, and its fundamental values, such as justice, mercy, and benevolence. Focus was placed on marginal branches and controversies at the expense of fundamental principles and constants.
5. The political and social dimensions of the development of jurisprudential understanding: In addition to the aforementioned factors, there is an important historical dimension, pointed out by Yasser Al-

Adairqawi and others, namely the influence of political power on the development of jurisprudence and Quranic sciences.

- Fear of authority: In some eras, jurists and theologians avoided delving deeply into issues directly related to authority, such as the details of shura, mechanisms for holding the ruler accountable, and resistance to outright political injustice.
- Expansion into the “safe”: In contrast, jurisprudence expanded significantly into areas considered relatively “safe” and not directly challenging the ruler, such as the details of ritual worship, purity, individual transactions, and personal status.
- Impact on Qur'anic Sciences: This approach indirectly influenced the formation of traditional "Qur'anic Sciences," where emphasis was placed on the linguistic, rhetorical, and reasons for revelation aspects of individual practical verses, while the overall objectives and higher values with broader social and political dimensions may have been relatively neglected.
- The Necessity of Liberation: Understanding these historical and political contexts is essential for renewed understanding. Liberation from this hegemony (whether direct political or inherited intellectual) is a prerequisite for returning to a more comprehensive and deeper understanding of the Qur'an—one that reaffirms its greater objectives, such as justice, consultation, freedom, and human dignity, as integral parts of its message. This renewed understanding is what the book seeks to present through "new concepts."

Third: The consequences of this alternative reality:

This gradual separation from the Qur’an and the emergence of a “parallel religion” was not without cost, but rather led to dire consequences for the nation, as the text indicates:

1. **Loss of clear identity:**Muslims are torn between what the Qur’an calls them to do and what they actually practice in their lives, which has weakened their identity and left them dispersed.
2. **Intellectual stagnation and cessation of creativity:**The absence of a Quranic methodology for thinking and contemplation, and the absence of true ijtihad based on a correct understanding of the Quran, has led to a state of intellectual stagnation and cultural sterility.
3. **Moral weakness and widespread corruption:**The departure from the Quranic system of moral values was a direct cause of the spread of injustice, corruption, internal and external conflicts, and the weakening of social ties.
4. **Dependence on others:**While the Islamic nation was a leader and pioneer thanks to its adherence to the Qur’an, its abandonment has led to the loss of its sources of self-empowerment, and Muslims have become followers and imitators of others in various scientific, intellectual, and cultural fields.

conclusion:

Diagnosing the phenomenon of "parallel religion" is not an end in itself, nor a call for despair or self-flagellation. Rather, it serves as an alarm bell and a sincere cry calling for a radical reassessment of Muslims' relationship with their Lord's Book. It is an urgent call to return to the Holy Quran, not just through recitation and chanting, but also through understanding, contemplation, action, guidance, and judgment. It is the only way to restore the nation's lost identity, its moral and intellectual strength, and its desired civilizational role.

10 THE HOLY QURAN: THE SOLE AND SUFFICIENT SOURCE OF ISLAM

introduction:

Amid the controversy over the sources of legislation and the multiplicity of references in Islamic thought, the Holy Qur'an stands out as a central and established truth. The text under review emphasizes a fundamental principle: the Qur'an is not only the primary source of Islam, but it is the source**The One** and**Al-Kafi**For guidance and legislation. Does the perfect and complete word of God, which He revealed to clarify everything, require other human sources to complete guidance or clarify the path? This section reviews evidence from the Quran itself that confirms its sufficiency and the necessity of relying on it.

First: The Qur'an is a complete and comprehensive book that contains no omissions:

Those who believe that the Qur'an is sufficient base their argument on explicit Qur'anic verses that deny any deficiency in the Book of God and affirm the completeness of the religion through it:

1. **"We have neglected nothing in the Book" (Al-An'am: 38)**This verse, according to the consensus of the commentators (as the text indicates), is a clear indication of the comprehensiveness of the Qur'an and its comprehensiveness of everything that man needs, and the denial of any omission or deficiency in it related to the basic matters of guidance and legislation.
2. **"This day I have perfected for you your religion, completed My favor upon you, and have approved for you Islam as religion." (Al-Ma'idah: 3)**This verse was revealed during the Farewell Pilgrimage, announcing the completion of the religion and the fullness of divine grace. Since the Quran is the foundation and center of this religion, the completion of the religion necessarily entails the perfection and sufficiency of its primary source.
3. **"And the word of your Lord has been fulfilled in truth and justice. None can change His words, and He is the Hearing, the Knowing." (Al-An'am: 115)**The verse describes the "Word of God" (the Qur'an) as complete and perfect in truth (the news) and justice (the rulings), and emphasizes that there is no changer of His words, indicating that it is the final and complete form that does not need to be changed or added.

Second: The Qur'an is light, guidance, and clear explanation:

Not only is the Qur'an perfect, but it is also the enlightening source and clear guide in itself, without the necessary need for an external mediator (other than the prophetic statement which is inspired by the Qur'an itself):

1. **"And We have sent down to you, [O Muhammad], the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims." (An-Nahl: 89)**God explicitly describes His Book as "an explanation of all things," meaning it is sufficient clarification and explanation, in addition to being guidance, mercy, and good tidings, emphasizing His intrinsic ability to guide and explain.
2. "There has come to you from Allah a light and a clear Book. By it Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path." (Al-Ma'idah: 15-16): The Qur'an is described as "light" and a "clear Book" (i.e., self-evident), and it is by it that Allah directly guides those who pursue His pleasure, emphasizing its direct role in guidance.

Third: Sufficiency with the Qur'an is a divine approach and a divine call:

The Qur'an itself, in several places, calls for sufficiency in it and adherence to its guidance as the sole source of guidance and legislation, and denounces the need for other sources:

1. "And recite what has been revealed to you of the Book of your Lord. None can change His words, and you will never find any refuge other than Him." (Al-Kahf: 27): The divine command to the Prophet (and Muslims by extension) is to follow what has been revealed to him from "the Book of his Lord,"

emphasizing that His words cannot be changed and that there is no refuge or shelter (refuge) other than God and His Book.

2. **"Is not Allah sufficient for His servant?" (Az-Zumar: 36)**If God Himself is sufficient for His servant, then it is even more appropriate that His Book, which He revealed for his guidance, should be sufficient and comprehensive in matters of religion and legislation.
3. "Is it not sufficient for them that We have sent down to you, [O Muhammad], the Book which is recited to them? Indeed in that is a mercy and a reminder for a people who believe." (Al-Ankabut: 51): This verse is considered one of the strongest pieces of evidence. The question here is both rhetorical and declarative, meaning: "Is it not sufficient for them that Our Book which We have sent down and which is recited to them? Yes, it is completely sufficient." The verse affirms that the mere revelation and recitation of the Quran is in and of itself sufficient, a mercy, and a reminder for the believers, denouncing their request for other verses or sources.

Fourth: The Qur'an is the truth, the preserved remembrance, and the straight path:

The status of the Qur'an as the sole and sufficient source is reinforced by the descriptions given to it by God:

1. **Absolute right:**"This is the Book about which there is no doubt, a guidance for those conscious of Allah." (Al-Baqarah: 2) It is the absolute truth about which there is no doubt.
2. **The preserved remembrance:**"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." (Al-Hijr: 9). It is the Qur'an that God has undertaken to preserve, both in text and in meaning, sufficient for guidance. It is the Qur'an that was revealed for clarification: "And We have sent down to you the message that you may make clear to the people what was sent down to them." (Al-Nahl: 44).
3. **The straight path:**"And indeed, this is My path, which is straight, so follow it and do not follow other paths, for they will separate you from His path." (Al-An'am: 153) The Qur'an is the straight path that must be followed, and not any other paths that are separate.
4. **The best speech:**God described it as "the best of speech" and challenged the polytheists to produce a speech like it (At-Tur: 33-34), making it the only speech that must be believed and followed.
5. **Wisdom:**"He teaches them the Book and wisdom" (Al-Jumu'ah: 2). Wisdom here, as the text indicates, is the Qur'an itself and not something separate from it.

conclusion:

Affirming that the Holy Quran is the sole and sufficient source of Islam does not negate the status of the authentic Prophetic Sunnah. It is the explanation of the Quran by God's command, and its authentic words and deeds are a practical application and explanation of what is in the Quran. However, from the perspective of the text presented, the Sunnah remains subordinate to the Quran and derived from it, not an independent source that adds to or abrogates it. Returning to the centrality and sufficiency of the Quran is a call to restore matters to their proper place, to consider the Word of God as the highest authority and the foundation upon which nothing is built. God and His Book are sufficient as guides and helpers.

11 THE HOLY QURAN: THE SUPREME HADITH AND THE CLEAR DECISIVE

The ongoing debate over the sources of Islamic legislation and the status of the Prophetic Sunnah compared to the Holy Quran raises fundamental questions that touch upon the core of a Muslim's

understanding of his religion and its supreme authority. At the heart of this debate stands a deeply rooted truth, repeatedly stated in the Quran itself: The Holy Quran is the preserved word of God, the supreme authority, and the manifest light. No other book is superior to it in its sanctity and absolute authority.

The Qur'an: A Revelation that is Recited and the Preserved Word of God

God Almighty describes His Noble Book as "revelation revealed." When we contemplate verses such as the following in Surat An-Najm: "Nor does he speak from [his own] inclination. It is not but a revelation revealed." [An-Najm: 3-4], we find that the stronger context, as many commentators have pointed out and as numerous other verses in the Quran indicate (such as "It is only a reminder to the worlds," "It is only a reminder and a clear Quran"), indicates that this recited and direct revelation is the Noble Quran itself. It is the divine speech that was revealed to the heart of the Prophet Muhammad ﷺ as God's conclusive proof for the worlds.

God Almighty has pledged to preserve this Book: "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." (Al-Hijr: 9) This divine preservation gives the Qur'an a unique status unmatched by any other source. It is the definitive and authentic text, which falsehood cannot approach from before it or behind it.

The concept of the Messenger, the message, and his obedience

The role of the Prophet Muhammad (peace and blessings be upon him), as defined in the Qur'an, is that of a "messenger," the bearer and transmitter of the message. God Almighty says: "O Messenger, announce that which has been revealed to you from your Lord..." [Al-Ma'idah: 67]. The message is the focus, and it is the word of God (the Qur'an). The words and conduct of the Prophet (peace and blessings be upon him) (the Sunnah) are the application and clarification of this message in real life.

As for the command to "obey the Messenger" (...and obey the Messenger...), it is, in essence, obedience to the message he carries—that is, obedience to what God has commanded in His Book and which the Messenger conveyed. It is obedience to God by following what He revealed to His Messenger. Obedience to the Messenger cannot be separated from obedience to God and from following the Qur'anic revelation he brought. Indeed, the Messenger himself was the first to follow and comply with the Qur'anic command.

"So in what message after Allah and His verses will they believe?"

The Qur'an poses this eloquent question in more than one place (e.g., Al-Jathiya: 6, Al-A'raf: 185). It is a question that encourages reflection on the ultimate source of faith and guidance. If the Word of God (the Qur'an) and its clear verses are present, to which other "Speech" can one turn in search of certainty and absolute truth? This question, in the context of emphasizing the centrality of the Qur'an, is understood to mean that the Word of God (the Qur'an) is the highest and most deserving of faith and adherence, and it is sufficient as the final authority.

The problem of equating the Sunnah with the Qur'an and the issue of abrogation

The claim that the Sunnah is equally divinely revealed to the same degree as the Qur'an raises questions, including those previously raised regarding the "period of revelation." How would the Prophet's ﷺ life proceed, and what his words and actions were, if revelation was continuous and all of his speech was divinely revealed? Furthermore, the nature of the transmission of the Sunnah, despite the tremendous efforts of hadith scholars, remains human-based through narrators and chains of

transmission, rendering most of its authenticity speculative, unlike the Qur'an, which is definitively authentic.

As for the issue of "abrogation," the Qur'an acknowledges the possibility of abrogation.*Inside*(We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it...) [Al-Baqarah: 106]. However, the claim that the Sunnah abrogates the Qur'an raises a greater problem regarding the relationship between the two sources and the Qur'an's perfection and supremacy, which it itself affirmed. How can a source whose authenticity is (mostly) conjectural abrogate a source that is definitive, preserved, and authoritative? This contradicts logic and the Qur'an's affirmation of its supreme status.

Conclusion: Back to the origin

Honoring, loving, and following the Prophet (peace and blessings be upon him) is a duty, as he is the best example and trustworthy messenger. However, this honor should not extend to the point of equating his sayings and actions, transmitted throughout history (the Sunnah), with the preserved word of God (the Qur'an) in terms of absolute authority and supreme sanctity.

The Qur'an is the supreme "Hadith," the preserved revelation, the balance, the criterion, and the guardian. Returning to it, contemplating it directly, and understanding it in light of its internal context and its generalities is the path to restoring clarity to our understanding of religion. It is the foundation that unites the Ummah, and the strong rope to which God has commanded us all to hold fast. So, to what other hadith, after God and His clear Book, do we seek guidance and certainty?

12 THE HOLY QURAN: GUIDANCE OF THE ORIGIN BETWEEN THE DISPERSION OF BOOKS AND THE SUFFICIENCY OF THE "SUPREME HADITH"

Over centuries of Islamic history, thousands of books and works have accumulated in various branches of religious knowledge, including hadith, exegesis, jurisprudence, theology, and more. While the stated goal of these works was to serve, explain, and clarify the Qur'anic text, the reality is that this vast body of work has often led to the opposite result: distracting attention from the Qur'an itself and creating barriers between Muslims and their Lord's Book.

The maze of books and the vagueness of reference

Instead of serving as tools for a deeper understanding of the Quran, these books have sometimes become barriers to direct access to its light and guidance. The many contradictions among these narratives and interpretations, and the influence of historical and political contexts on the formation of some of them, have created confusion and ambiguity about a clear understanding of God's religion as revealed in His Book.

Even more dangerous is the sanctification that has developed among some of these inherited books, practically elevating them above the level of the Holy Qur'an, to the point that they have come to dominate its understanding and interpretation, and sometimes even abrogate its rulings or restrict its generalities.

Here, the urgent question posed by the Qur'an itself: "Then in what statement after Allah and His verses will they believe?" (Al-Jathiya: 6) becomes even more pressing. How can certainty and guidance be sought from human "statements," most of which are speculative, while the "Speech of Allah" (the

Qur'an)—the best, most truthful, and most perfect of speech—is present before us, preserved by Allah, and falsehood cannot approach it from before it or behind it?

"Parallel Religion": An Inevitable Result of Abandoning the Qur'an

This distancing from the Quran, not only by abandoning its recitation, but also by abandoning its contemplation, application, and adoption as a comprehensive way of life, has led to the emergence of what can be termed a "parallel religion." It is not a new religion in the sense of doctrine, but rather a practical reality and collective behavior that has gradually drifted away from the pure sources of Quranic guidance.

The features of this "parallel religion" are manifested in:

- **Dominance of heritage:**Introducing customs, traditions and norms that have no basis in the Qur'an, and giving them a religious character until they take precedence over the explicit Qur'anic text.

- **Arbitrary interpretation:**Twisting the Qur'anic texts to suit heritage, whims, or interests, instead of making the Qur'an the authority over these heritages.

- **Focus on formalities:**Excessive emphasis on outward appearances and rituals at the expense of the essence of religion and its greater objectives, such as justice, mercy, consultation, and human dignity.

- **Influenced by historical contexts:**The development of jurisprudence and some religious sciences was influenced by political and social circumstances, which sometimes led to avoiding addressing fundamental issues (such as consultation and accountability of the ruler) and excessive expansion into other areas less sensitive to authority, which affected the holistic understanding of the Qur'an.

The Qur'an: The Only and Sufficient Source

In the face of this reality, the Qur'an clearly affirms the sufficiency of the Holy Qur'an as the sole source of guidance and legislation, as it:

- **Perfection and comprehensiveness:**{We have neglected nothing in the Book} (Al-An`am: 38), {This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion} (Al-Ma`idah: 3), {And the word of your Lord has been fulfilled in truth and justice} (Al-An`am: 115).

- **Al-Bayan and Al-Noor:**{And We have sent down to you, [O Muhammad], the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.} (An-Nahl: 89), {There has certainly come to you from Allah a light and a clear Book.} (Al-Ma'idah: 15).

- **The call to be satisfied with it:**{Is it not sufficient for them that We have sent down to you, [O Muhammad], the Book which is recited to them? Indeed in that is a reminder for a people who believe.} (Al-Ankabut: 51), {And recite what has been revealed to you of the Book of your Lord. None can change His words, and you will not find besides Him any refuge.} (Al-Kahf: 27).

Understanding the role of the Messenger and obeying him in light of the Qur'an

Affirming the centrality and sufficiency of the Qur'an does not mean denying the role of the Prophet (peace and blessings be upon him), God forbid. Indeed, the Qur'an itself defined his role: "That you may make clear to the people what was sent down to them" (An-Nahl: 44). The Prophet is the one who explains the Qur'an by God's command, and his authentic Sunnah is the practical application of this explanation. However, this explanation is subordinate to the Qur'an and derived from it; it is not an independent source equal to it, abrogates its rulings, or restricts its absoluteness. Obedience to the

Messenger is ultimately obedience to the message he was commanded to convey and the explanation he was entrusted with, namely the Qur'an. The revelation that “does not speak from [his own] inclination; it is only a revelation revealed” (An-Najm: 3-4) in its strongest and most general context is the Noble Qur'an itself, the miraculous and preserved Word of God.

As for the concept of “abrogation,” the Qur’an acknowledges the abrogation of its verses by other verses: “We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it.” (Al-Baqarah: 106). However, the claim that the Sunnah, which is mostly conjectural in its authenticity, abrogates the Qur’an, which is definitive in its authenticity, represents a logical and methodological problem that contradicts the Qur’an’s emphasis on its completeness, preservation, and supremacy.

In a World Without Books: A Fundamental Question and a Deep Reflection

To illustrate the depth of this idea, some pose a profound question: "If we were to remove all human-made books and traditions, would the Qur'an remain complete or incomplete?" This question invites contemplation of the essence of the Qur'an's message, emphasizing that the Qur'an is not merely a religious book, but rather "an explanation of all things and a guidance and a mercy and good tidings for the Muslims" (An-Nahl: 89).

This question addresses conscious minds striving for spiritual purity, explaining that understanding the Quran requires a pure heart and an open soul. It uses the example of a "full cup" that can no longer hold any more, emphasizing the need to "empty the cup" of preconceived notions and biases to truly understand the Quran. This is not a call to challenge scholars, but rather a call to reflection, akin to "trying to light a lamp" in the listener's mind.

Summary of recommendations: Return to the pure spring

Thousands of books and legacies, despite the knowledge and effort they may contain, must be placed in their proper place as human tools for understanding the divine text, not as a substitute for or dominating it. The path to restoring clarity of vision, unity of ranks, and civilizational strength lies in a direct return to the Holy Quran, through contemplation, understanding, action, and judgment.

To achieve this, it is recommended to:

- **Reflecting on the perfection and sufficiency of the Qur’an:**Reflect on the adequacy of the Qur’an as a source of guidance and knowledge, even in a hypothetical scenario in which all written human heritage disappears.

- **Striving for spiritual purity and open-mindedness:**Preparing the soul and heart to receive the light of the Qur’an, and getting rid of prejudices and preconceived ideas that may hinder clear understanding.

- **Personal reflection on the Qur’an:**Focus on contemplating the meanings of the Qur’an with a conscious mind, rather than relying entirely on the interpretations of others.

- **Mutual respect and appreciation of science:**Appreciating the efforts of scholars and commentators as tools for understanding, while maintaining respect for all human beings, even with differing viewpoints, and keeping the Qur’an as the highest reference.

The message of this argument is clear: the Qur'an is a complete and comprehensive book, carrying within it guidance for all of humanity. Are we ready to "empty our cup" and listen with open hearts to its eternal message? It is the supreme "Speech," the preserved remembrance, the manifest light, and the

firm rope, and it is sufficient as a guide and proof. In what speech, after God and His verses, can we find peace and faith?

13 METHODOLOGY FOR CONTEMPLATING THE QUR'AN: RETURNING TO "THE CLEAR ARABIC TONGUE" AND THE RULES OF INNER UNDERSTANDING

introduction:

Understanding the Holy Quran and contemplating its verses is not merely a matter of passing reading or interpretation subject to personal whims and fleeting influences. Rather, it is a systematic process that requires precise tools and solid principles established within the Quran itself. The text under review calls for adopting a unique divine methodology for understanding God's words, based primarily on understanding the "clear Arabic language" in which the Quran was revealed, and applying the rules of understanding and interpretation inherent in the Quranic text itself. So, how can we contemplate the Quran as God intended us to contemplate it?

First: The importance of contemplation and its mental and emotional necessity:

The Qur'an repeatedly emphasizes that its revelation was not merely for superficial recitation, but rather for deep contemplation and conscious reflection that touches both the mind and the heart:

- **A divine call to contemplation:**God Almighty says:**"Do they not then consider the Qur'an carefully, or are there locks upon their hearts?" (Muhammad: 24)**This verse is not just a question, but rather an explicit call to use the tools of understanding and reflection, and a powerful rebuke to those who turn away from contemplating the Qur'an as if there are locks on their hearts preventing them from understanding.
- **Contemplation with mind and heart:**Contemplation involves a mental process of analysis, understanding, and deduction, and a heart-centered process of humility, reverence, and spiritual and moral response to the Quran's meanings and guidance. The Quran is not a dry, intellectual book; it is also nourishment for the soul and medicine for the heart.

Second: Rules for understanding the Qur'an from within (internal interpretation):

One of the greatest features of the Qur'an is that it contains within it the keys to understanding it. Among the most important of these internal rules referred to in the text are:

1. **The Qur'an explains some of it by others:**This is a golden rule in interpretation. Many Qur'anic verses detail what has been generalized elsewhere, clarify the meaning of a word or phrase used in a different context, or provide an absolute restriction or general specification. The example mentioned in the text: Understanding what is meant by**The path of those upon whom You have bestowed favor**In Surat Al-Fatihah, it is clear from another verse in Surat An-Nisa:**"And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous…" (An-Nisa': 69)**.
2. **Understanding verses in context (general and specific):**A verse cannot be properly understood in isolation from its context. One must consider both the specific context (the reason for revelation, if it exists and is proven, the verse's position within the surah, and the topic it addresses) and the general context (the overall objectives of the Qur'an and its governing values). For example, verses on jihad

must be understood within their general context of self-defense, repelling aggression, and achieving justice, not in isolation to justify aggression.

3. what **behind**The Letter: Understanding the Layers of the Divine Text (the Word of God, the Saying of God, and the Saying of the Prophet) - (Yasser Al-Adairqawi's Vision):

Introduction: The Problem of Understanding the Nature of the Qur'an: Before delving into how to understand "the clear Arabic tongue," it is essential to understand the nature of the text we are dealing with. Is it the literal, direct word of God? Is it a revelation in meaning only? Traditional understanding may face difficulties in reconciling the sanctity of the source with the linguistic and historical nature of the text. The "textual layers" model helps overcome these problems and provide a deeper understanding. It is a fundamental key to supporting "new concepts" and "interactive contemplation" that goes beyond the letter to reach the intended meaning.

- Level One: The Word of God (purposes, meanings, and essential intentions):
- Explanation: This is the original divine essence of the message: the overall purposes, wills, goals, universal truths, and supreme values. It is the eternal, fixed meaning before it takes linguistic form or is revealed in a specific context. It is the all-encompassing divine knowledge.
- Examples: the purposes of creation, the aims of religion, God's cosmic laws, God's beautiful names with their profound meanings, absolute moral values such as justice, mercy, and truth.
- Importance: This is the unchanging and unalterable source, and it is the goal that contemplation must strive to reach.
- Level Two: God's Word/Revelation (the mechanism and means of conveying meaning):
- Explanation: This is the mechanism or "template" for transmitting "the Word of God" to the heart of the Prophet; the process of transmission and revelation itself.
- Examples: description of the Prophet's state when receiving revelation (like the buzzing of bees, the jingling of a bell), Gabriel's role as an intermediary (the faithful spirit), the disjointed letters (may be part of this raw revelation).
- Significance: This level is "unchanging," and is preserved in the strictest sense. It is the unique prophetic experience.
- Level Three: The Prophet's Speech (Human Expression in Clear Arabic):
- Explanation: After receiving "the word of God" and understanding "the words of God," the Prophet expressed the message in Arabic. This expression is the "Qur'anic text" that we read. It is the result of the interaction of the prophetic consciousness with the divine revelation, formulating it in human linguistic forms that are understandable and appropriate to the context. The process of "facilitation" (We have made it easy with your tongue) refers to this level.
- Examples: Quranic verses with their Arabic words, structures, and rhetorical figures, proverbs, stories, and arguments.
- Significance: This is the level with which we deal directly. Understanding its nature as a human expression (divinely inspired) of divine revelation allows for a deeper understanding of the context and opens the door to contemplation that transcends the letter.
- Relationship and implications:

Coherence: "utterance" expresses "saying" which carries "speech".

Overcoming the problem: reconciling the sanctity of the source with the linguistic and historical nature of the expression.

Deepening contemplation: The goal is to go beyond "utterance" to reach "speech" and from there to "speech" (intentions).

Understanding the miracle: It is evident at all levels: the depth of "speech," the nature of "saying," and the eloquence of "pronunciation."

Basis for new concepts: Understanding the layers frees us from literal interpretation and allows for the derivation of new concepts linked to intentions.

Fourth: The clear Arabic language: What lies beyond the Arabic language:

The text presents a subtle and important distinction between the "Arabic language" as a tool of communication, and the "clear Arabic tongue" in which the Qur'an was revealed, which represents a deeper system encompassing the way of thinking, the connotations of authentic words, and the culture and environment of the early Arabs to whom the Qur'an initially addressed:

1. **Genuine understanding of concepts:**We must strive to understand Quranic terms and concepts (such as injustice, mercy, benevolence, piety, prayer, zakat, etc.) in the precise sense understood by the first generation, which may be broader and deeper than the meanings commonly used or later developed. The word "injustice," for example, means putting something in the wrong place, a broader meaning than simply violating the rights of others.

2. **The Crisis of Religious Terminology: From the Technical Definition to the Qur'anic Concept (A Critique by Yasser Al-Adairqawi):**

- **Essential criticism:**Professor Yasser Al-Adairqawi's critique points to a profound problem with the handling of Quranic terminology in traditional religious thought, jurisprudence, and teaching. Excessive reliance on abstract "linguistic" and "conventional" definitions (which may be influenced by specific historical and jurisprudential contexts) often leads to a reduction of the broad Quranic concept and its separation from its vital and semantic context within the text.

- **Example of prayer:**As Yasser Al-Adirqawi points out, prayer is defined linguistically as supplication and technically as specific movements. This definition, while partially correct, does not fully encompass the depth of the concept of "prayer" in the Qur'an as a comprehensive connection and constant communication with God and with creation, and as a state of awareness and direction.

- **Application to other terms:**This criticism can be applied to other basic terms such as "faith" (which may be reduced to heartfelt belief without action), "Islam" (which may be reduced to performing rituals without inner and practical submission to God), or "piety" (which may be associated with outward appearances without heartfelt and behavioral piety).

- **Call for the Qur'anic concept:**The solution lies in transcending fragmented linguistic and technical definitions and returning to the Quranic context to understand the comprehensive "concept" the text presents for the term. This requires tracing the use of the word and its derivatives in various places in the Quran, analyzing their contexts, and linking them to the overall objectives of the Quran. This approach is the only way to restore the richness and depth of Quranic terminology, and is an essential part of understanding "clear Arabic."

3. **The importance of ancient linguistic dictionaries:**To understand these authentic connotations, it is advisable to refer to the most important ancient linguistic dictionaries (such as "Lisan al-Arab" by Ibn Manzur), which attempted to trace the root and original meanings of Arabic words as they were used in the era of the revelation of the Qur'an.

4. **The rule: "If the structure is different, the meaning is different."**The text emphasizes that the clear Arabic language is characterized by precision. Any change in a word's structure (its letters, order, and sometimes its vowels) often leads to a subtle difference in meaning. This highlights the miraculous choice of Quranic words and calls for contemplation of the differences between similar words (such as "ja'a" (he came), "ati" (he attended), or "sin" (guilt), "khay'a" (sin), and "bad" (evil).

5. **The importance of Quranic script (spelling):**The text indicates that the way words are written in the Qur'an (the Uthmanic script) is not arbitrary, but rather is part of what was revealed by God, and that the different scripts for words that appear similar (such as writing "mercy" with a closed taa sometimes and with an open taa for "rahmat" at other times, or "tree" and "shajarat") carry additional connotations and meanings that are worth contemplating to uncover.

Fourth: Focus on the general objectives of the Qur'an:

A deep understanding of the Qur'an goes beyond merely understanding the apparent meaning of words or isolated partial rulings, and advances to an understanding of the overall objectives and higher goals that the Qur'an seeks to achieve in the lives of individuals and society:

- The objectives of justice, mercy, benevolence, and purification: These and other principles represent supreme values and fundamental objectives emphasized in all of the Quran's laws and directives. God Almighty says: "Indeed, God commands justice, doing good, and liberality to kith and kin. And He forbids immorality, bad conduct, and oppression. He instructs you that perhaps you will be reminded." (An-Nahl: 90)
- **Comprehensive and integrated understanding:**Partial verses and rulings must be understood within the framework of these overall objectives. This comprehensive understanding prevents fragmentary, superficial, or extremist interpretations that conflict with the overall spirit of the Quran.

Fifth: Freedom from influences and preconceived ideas:

To achieve a pure and correct understanding of the Qur'an, one must approach it with an open mind and heart, free as much as possible from preconceived notions and prejudices:

- **Getting rid of blind historical and traditional influences:**The text calls for a rereading of the Qur'an, free from the influence of certain interpretations or schools of jurisprudence that may have been influenced by specific historical, political, or social contexts. It also emphasizes the importance of benefiting from this heritage, but with a critical and scrutinizing eye in light of the Qur'an itself.
- **Rejecting myths and preconceptions:**One must avoid projecting preconceived notions, myths, legends, or human theories onto the Quranic text and attempting to bend it to conform to them. Rather, the Quran must be the dominant and governing force over all thought.
- **Rejecting narrations that are questionable or contradict the Qur'an:**Not relying on weak or fabricated narrations or hadiths in understanding the Qur'an, or those that explicitly contradict definitive Qur'anic texts or established general objectives.

conclusion:

Adopting a sound methodology for contemplating the Qur'an, based on understanding it through its internal rules, delving into the depths of the "clear Arabic language," and focusing on its overall objectives, while freeing oneself from external influences and preconceived notions, is the ideal way to rediscover the treasures of this great book. It is the path to achieving a profound understanding that transcends the limits of intellectual knowledge, transcending them to become a motivation for righteous action and a starting point for a true renaissance for the individual and the nation.

14 LIBERATING THE QUR'AN FROM MONOPOLY: TOWARDS INTERACTIVE CONTEMPLATION FOR ALL

God revealed the Holy Quran as guidance for mankind and clear proofs of right guidance and criterion, to be a beacon illuminating their paths and a sound approach to their lives. The Quranic discourse was not directed at one group over another, nor were the doors of understanding and contemplation closed to an elite group of specialists. The Quran's repeated calls for reflection, contemplation, and reasoning are addressed to everyone. In fact, the Quran goes further, even censuring those who fail to engage their minds and hearts in its verses, saying: "Do they not then reflect upon the Quran, or are there locks upon their hearts?"

However, over the ages, and perhaps in imitation of what happened to previous nations whose books were preserved and then monopolized by some, practices and perceptions have emerged in our Islamic reality that have, in one way or another, led to a kind of "monopoly" on understanding and contemplating the Quran. Approaching the Quranic text is no longer equally accessible to all; rather, it is surrounded by a veil of illusory specialization and the sanctification of the sayings of predecessors, leading to its gradual demise as a living and effective source in the lives of all Muslims.

Manifestations of monopoly and stagnation:

1. **They are specialized:**Those who propose a new understanding or question a prevailing interpretation are often confronted with phrases such as, "Are you a specialist in Islamic law?" or "Who said this before you?" These questions, while seemingly innocent, are essentially intended to silence dissenting voices and reinforce the notion that understanding the Quran is the exclusive domain of a select group who inherited this knowledge from their ancestors.

2. **Sanctification of heritage:**The respect due to the efforts and interpretations of previous scholars has become a form of sanctification that prevents criticism, revision, or even transgression. The understanding of the future has become governed by the understanding of the predecessors, and lively interaction with the text has ceased in favor of consuming and repeating what was said previously, even if it no longer fits the context and challenges of the era.

3. **Spreading a culture of fear:**Fear of misunderstanding God's words, and fear of contradicting an alleged "consensus" or the opinion of the "majority" of scholars, has led many to hesitate and refrain from direct contemplation. Approaching the Quran through contemplation and reflection has become like approaching "destructive" danger, with people choosing safety by remaining in the zone of superficial reading, seeking blessings or singing the words.

4. **The absence of the Qur'an from reality:**As a result of these factors, the Qur'an has transformed in the lives of many from a way of life and a comprehensive constitution into a book read for special occasions, used for incantations and amulets, or used for memorizing texts in competitions. Its role as a fundamental guide to contemporary political, social, economic, and intellectual issues has been neglected.

Why do we need editing?

Monopolizing the understanding of the Qur'an and excluding it from people's lives has dire consequences, perhaps the most prominent of which are:

- **Intellectual stagnation and cultural sterility:**When contemplation and innovation stop, the nation stops being creative and developing.

- **Detachment from reality:**Religion becomes detached from real life challenges and loses its ability to provide solutions.
- **Intellectual dependency:**When we abandon our core source, we become vulnerable to influence by other ideas and cultures that may not align with our values.
- **Loss of identity:**A living relationship with the Qur'an is the foundation of Islamic identity, and its severance leads to fragmentation and loss.

Towards Interactive Thinking for All: Editing Tools:

Breaking this monopoly and restoring the Qur'an to its rightful place in the life of the nation requires a conscious and systematic effort, and relies on basic tools of liberation:

1. **Emphasis on the right to contemplate:**Reaffirming that contemplating the Qur'an is a fundamental right and duty for every Muslim capable of understanding the Arabic language, and not a privilege reserved for a particular group.
2. **Critical Interactive Reflection:**Go beyond the passive, consuming reading of interpretations, and engage in a lively process of contemplation that includes:
   - **Questioning and criticism:**Not being afraid to ask questions, even if they seem bold, and to criticize the heritage objectively.
   - **Comparison and analysis:**Compare different interpretations and analyze arguments and evidence.
   - **Connecting to reality:**Constantly striving to connect the Qur'anic text to the challenges of contemporary life and draw inspiration from it for solutions.
   - **The arbitration of the Qur'an itself:**Making the Qur'anic text the ultimate authority and reference in the event of a disagreement.
3. **Restoring authentic Quranic concepts:**Returning to the "clear Arabic language" in its broad sense, and transcending narrow technical definitions, to understand Quranic terms (such as faith, Islam, piety, prayer, zakat, etc.) in their comprehensive and rich Quranic context.
4. **Taking advantage of modern tools:**Using technology and digital manuscripts as tools to aid a deeper understanding of the text, reveal its diversity and richness, and facilitate access to it and collective and interactive discussion, thus breaking the barrier of centralization and dominance over understanding.

Conclusion: Individual and collective responsibility

Liberating the Quran from monopoly is not an easy task, but it is an urgent necessity to revive its role in our lives. It is an individual responsibility for every Muslim to strive to contemplate the Book of his Lord for himself and not blindly submit. It is also a collective responsibility for scholars, thinkers, and institutions to spread the culture of critical contemplation, facilitate its tools, open the door to dialogue and independent reasoning, and encourage a sincere return to the pure sources of revelation. Let us make contemplating the Quran an interactive, lively journey through which we rediscover its treasures and draw inspiration from its guidance to build a better future for ourselves and our communities.

15 THE FRUITS OF FOLLOWING AND THE CONSEQUENCES OF AVERSION: THE QUR'AN BETWEEN GUIDANCE AND MISERY

introduction:

The Holy Quran is not merely a collection of texts for academic reading or research; rather, it is a living divine message that carries within it laws and traditions that directly impact the lives of those who interact with it. It is the light that dispels darkness, but it is also the argument that may condemn its author. The text under review clearly illustrates this duality, demonstrating how the Quran is a source of guidance, mercy, healing, and provision for believers who follow it sincerely, while, conversely, it is a cause of blindness, misery, and loss for those who disbelieve and turn away from it.

First: The Qur'an for the believers: a source of guidance, mercy, healing, and sustenance:

When a believer approaches the Qur'an with an open heart, desiring guidance, contemplating its verses, and striving to act upon it, he will reap the great fruits that God has promised him:

1. **Guidance to truth and righteousness:**The Qur'an is**"A guidance for the righteous." (Al-Baqarah: 2)**He guides their hearts to the correct faith, distinguishes for them the path of good from the path of evil, and directs them to "the paths of peace" (Al-Ma'idah: 16).
2. The clear light to emerge from darkness: It is "a light and a clear Book" (Al-Ma'idah: 15), with which God brings them out from the darkness of disbelief, ignorance, and doubt to the light of faith, knowledge, and certainty: "…and brings them out from darkness into the light by His permission…" (Al-Ma'idah: 16).
3. Healing for Heart and Body Ailments: The Quran is "a healing for what is in the breasts" (Yunus: 57). It treats heart ailments such as doubt, envy, rancor, and suspicion. It is also a general healing: "And We send down from the Quran that which is a healing and a mercy to the believers..." (Al-Isra: 82). It can also be a source of physical healing through supplication and legal ruqyah derived from it.
4. **Spiritual and material sustenance:**The guidance, faith, and tranquility that the Qur'an provides are the greatest spiritual blessings. Following it also brings blessings in life and material sustenance, as is understood from the context of verses 5 (15-16), which link guidance with following God's pleasure.
5. **Salvation from misguidance and misery:**The divine promise is clear to those who follow the guidance of the Qur'an:**"So whoever follows My guidance will neither go astray nor suffer." (Ta-Ha: 123)**It saves from misguidance in this world and misery in the hereafter.

Second: The Qur'an is a cause of blindness, misguidance, and torment for the unbelievers and those who turn away.

On the other hand, when a person turns away from the Qur'an, disbelieves in it, or ignores it, this stance does not pass without dire consequences. Indeed, the Qur'an itself becomes an argument against him and a reason for his increasing distance and loss:

1. Deprivation of guidance and the sealing of hearts: Their turning away and arrogance leads to God sealing their hearts and hearing and covering their sight: "God has set a seal upon their hearts and upon their hearing, and over their sight is a covering…" (Al-Baqarah: 7). He also places a veil between them and understanding the Qur'an: "And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil. And We have placed over their hearts coverings, lest they understand it, and in their ears deafness…" (Al-Isra: 45-46).
2. Blindness and deafness in the ears: The Qur'an becomes for them only increasing their loss, and there is deafness in their ears and blindness in their eyes, so they do not benefit from its guidance:

"...and those who do not believe - in their ears is deafness, and it is, upon them, blindness..." (Fussilat: 44).

3. **The hardship of life in this world:**Ignoring the remembrance of God (and the Qur'an is the greatest remembrance) leads to a life filled with anxiety, distress, and psychological and material misery:**"And whoever turns away from My remembrance - indeed, he will have a depressed life…" (Ta-Ha: 124)**.
4. The torment in the Hereafter (being gathered blind and bearing the burden): The same person who turns away from the remembrance will be gathered blind on the Day of Resurrection: "...and We will gather him blind on the Day of Resurrection" (Ta-Ha: 124), and he will bear the burden of his turning away: "Whoever turns away from it - indeed, he will bear a burden on the Day of Resurrection" (Ta-Ha: 100).
5. **Repulsive similes:**God describes those who turn away from the Qur'an with descriptions that make their condition seem repulsive. They are like "frightened donkeys, fleeing from a fierce lion" (Al-Muddaththir: 50-51). They flee from the truth as wild donkeys flee from a lion. Their deeds are worthless, like a deceptive mirage:**"And those who disbelieve - their deeds are like a mirage in a lowland..." (An-Nur: 39)**.

Third: The Qur'an is an argument for or against you on the Day of Resurrection:

Ultimately, on the Day of Judgment, the Qur'an will be a witness and an argument, either for or against man:

- **Argument for the follower who acts upon it:**The Qur'an intercedes for its companions who contemplate it and act upon what is in it. So blessed is he who makes the Qur'an his proof.
- **Argument on the exhibition that emigrated to him:**The Qur'an bears witness against those who abandon it, whether they abandon its recitation, contemplation, or action. The Prophet's complaint on that day echoes:**"And the Messenger said, 'O my Lord, indeed my people have taken this Qur'an to be something to be neglected.'" (Al-Furqan: 30)**Woe to those who make the Qur'an an argument against themselves.

Fourth: A painful reality and an urgent call for return:

I regret the painful reality of many Muslims today who, despite all these promises and warnings, neglect to contemplate the Quran, nor adhere to its etiquette or morals. In fact, in some environments, the situation has reached the point where even those who truly adhere to the Quran's etiquette and morals are viewed as strange or even despised. This is a sign of profound negligence and distance from the true meaning of religion. Therefore, the text concludes with an urgent and sincere call to the Islamic nation to truly return to the Book of their Lord:

- **Recitation of the right recitation:**It is not just a repetition of words, but a conscious, thoughtful reading.
- **Contemplating to understand God's will:**Seriously striving to understand the meanings and objectives of the Qur'an.
- **Acting according to the rules and adopting good morals:**Transforming the understanding of the Qur'an into practical behavior and a way of life.

conclusion:

The Holy Quran is the strong rope of Allah and His greatest blessing to humanity. It is the golden opportunity for salvation and success in this world and the hereafter. Ultimately, the choice is up to the individual: either to make it a light, a guide, a cure, and a way of life by following and embracing it, thus attaining happiness in both worlds. Or to turn away from it and abandon it, making it an argument

against himself and deserving of misery and loss. Let a sincere and serious return to the Quran, through contemplation, understanding, and action, be our ultimate project and our path toward salvation and dignity.

16 CORRECTING CONCEPTS AND RETURNING TO CONTEMPLATION: A ROADMAP FOR REFORM AND RENEWAL

introduction:

Having examined the state of "parallel religion" resulting from the abandonment of the Quran, affirmed the Quran's sufficiency as the sole source, outlined the correct methodology for contemplating it, analyzed the relationship between the narrations and the Quran, and clarified the consequences of turning away and the fruits of adherence, we now arrive at the practical stage: How can we overcome this reality and move toward a better future? We offer a clear therapeutic vision based on two main axes:**Correcting misconceptions that** have accumulated over time, and**A serious and true return to contemplating the Holy Qur'an**As a basic starting point for reform and renewal in the lives of Muslims, both individuals and groups.

First: The comprehensiveness of the need to correct concepts:

Deviating from the pure Quranic approach has led to distortions and deviations that are not limited to one aspect of life, but rather extend to encompass various fields. Therefore, the process of correction must be comprehensive and integrated, aiming to build a correct vision of the world and life based on the Quran, including:

1. **Religious concepts (origin and foundation):**This is the most important and deserving of correction because it relates to the foundation and essence of religion. Concepts related to God Almighty, His names and attributes, the prophets and messengers and their roles, the Day of Judgment and its reality, the comprehensive concept of worship, and morals and dealings must be corrected to ensure a sound relationship with the Creator and with creation based on a sound Quranic understanding.
2. **Intellectual concepts (mind immunity):**To confront deviant intellectual trends, address contemporary doubts, and protect minds from misguidance, this requires correcting the Quranic view of the universe, life, humanity, society, science, and knowledge.
3. **Social concepts (community building):**To rebuild a healthy, cohesive, and cooperative society based on justice, mercy, benevolence, and solidarity, as the Qur'an calls for, this requires correcting concepts related to family and social relations, the rights of individuals and groups, the role of women, and the concept of citizenship.
4. **Economic concepts (achieving justice and prosperity):**To achieve justice in the distribution of wealth, achieve economic prosperity for society, and combat poverty and exploitation, in accordance with Quranic principles, this requires correcting concepts related to money, trade, production, consumption, usury, zakat, and charity.

Second: Means of correcting concepts and returning to contemplation:

The text proposes a set of practical means to achieve this desired correction, placing "understanding and contemplating the Qur'an" at the heart and main focus of this process:

1. **Deep and direct contemplation of the Qur'an:**The Qur'an should be the starting and ending point of the correction process. Returning to contemplating its verses directly, with an open mind and an aware heart, is the primary source of guidance, enlightenment, and the exposing of misconceptions.

(With the help of the authentic Sunnah as a source of clarification and application, not as a parallel or superior source.)

2. **Refer to reliable scholars and specialists:**In case of doubt, one should consult well-established scholars, specialists, and those known for their correct understanding and sound methodology. Their opinions and advice should be sought, based on evidence from the Qur'an and the authentic Sunnah that is consistent with it.
3. **Encouraging dialogue and constructive discussion:**Opening the door to calm and scholarly dialogue on various issues and concepts, and exchanging opinions and ideas based on argument and evidence, is an important means of arriving at the truth, correcting errors, and fostering the exchange of ideas.
4. **Conscious and critical reading and awareness:**Reading books, articles, and research, and watching reliable scientific materials that address various topics and concepts in depth and with authenticity, while maintaining a critical outlook capable of distinguishing between the good and the bad.
5. **Benefit from solid scientific lectures and lessons:**Attending or listening to lectures and scientific lessons presented by trusted scholars and preachers, which contribute to a deeper and more accurate understanding of religion and correct misconceptions.
6. **Spreading the culture of contemplation and its importance:**Continuously raising awareness of the importance of contemplating the Qur'an and its necessity for the Muslim's life, and facilitating its understanding by providing accessible lessons and interpretations in a contemporary language appropriate for all levels.
7. **Emphasis on the method of interpreting the Qur'an by the Qur'an:**Highlighting the importance and power of this approach as the best way to understand God's words, as the Qur'an itself clarifies its meanings and reveals its objectives.
8. **Linking rulings and practices to the Qur'an:**Always be careful to link any legal ruling or religious practice to its origin in the Holy Quran, and to emphasize that the Quran is the foundation and standard, and that any understanding or practice that contradicts it must be reviewed and corrected.
9. **Promoting good role models that celebrate contemplation:**To encourage and highlight scholars, preachers, and thinkers who make contemplation of the Qur'an and acting upon it the focus of their discourse and behavior, so that they may serve as good role models for people.

Third: Confronting the challenges of turning away from contemplation in the current era:

The text points to some contemporary reasons that make the task of returning to contemplation more difficult, and which must be taken into account and confronted:

- **The tyranny of material life and preoccupation with the world:**Distracting people with the adornments of this world, pursuing its pleasures, and the man-made laws that regulate it, which distracts them from truly adhering to the Qur'an and allocating time to contemplate it.**"You are distracted by multiplying [your wealth]"**).
- **Ignorance of the importance and value of contemplation:**Many people do not realize the true status of the Qur'an as the primary source of guidance, knowledge, and power.
- **Blind imitation and fanaticism of doctrines and opinions:**Satisfaction with what was said by the predecessors without attempting to refer directly to the Qur'an to contemplate and understand it with the mentality of the age and its challenges (**They have taken their rabbis and their monks as lords...**).
- **Superficiality of faith and weak motivation:**The lack of deep faith and firm conviction that would drive one to delve deeply into understanding God's words and seeking His guidance.

conclusion:

Correcting misconceptions and returning sincerely to contemplating the Holy Quran is not merely a luxury option. Rather, it is an urgent necessity and a vital mission for the Islamic Ummah to emerge from

its state of weakness, backwardness, and dependency. It is not merely an individual task, but rather a comprehensive renaissance project that requires the concerted efforts of sincere scholars, thinkers, preachers, educators, and institutions. Restoring the Quran to its rightful place in the hearts, minds, and lives of Muslims—as a guide, a beacon, and a way of life—is the only way to restore well-being, achieve the desired reform, and build a bright future that derives its light and guidance from the eternal Word of God. We ask Allah to grant us all success in this endeavor and to return Muslims to His Book in a beautiful manner.

17 Series: Towards a Deeper Understanding of the Prophetic Sunnah: A Critical Approach to Hadiths in Light of the Holy Qur'an

Series Introduction

In the name of God, the most gracious, the most merciful

The Noble Prophetic Sunnah, comprising the sayings, actions, and approvals of the Prophet Muhammad (peace and blessings be upon him), represents the second pillar of Islamic law after the Holy Quran. It is a rich source of prophetic guidance and practical application of Islamic teachings. There is no doubt that understanding and acting upon the Sunnah is an indispensable necessity for every Muslim who seeks to follow the guidance of his Prophet and emulate his example.

However, engaging with this vast hadith heritage, passed down to us over the centuries, is not without challenges and problems that require a moment of reflection and methodological review. While we find treasures of wisdom and enlightenment in the authentic, established Sunnah, we sometimes encounter narratives that raise profound questions when viewed against established Quranic principles, sound reason and pure innate nature, or established scientific and historical facts. Furthermore, a literal or superficial understanding of some hadiths may lead to perceptions that conflict with the tolerant spirit of Islam and its lofty goals of achieving justice, mercy, and wisdom. Some contemporary calls go even further, calling for a comprehensive reconsideration of how we understand the role of the Prophet (peace and blessings be upon him) in explaining the Qur'an, and the meanings of some basic Qur'anic and prophetic terms. These calls are based on what they call a deeper understanding of the 'Arabic language' and the overall objectives of religion. This series will seek to present some of these proposals as material for reflection and criticism, with the aim of exploring all aspects of the methodological challenge we face in dealing with our heritage.

This scholarly series attempts to reflect on these challenges and present a clear and balanced methodology for critically and consciously engaging with the hadith heritage. It is not a call to reject or belittle the Sunnah, but rather a call to restore order, whereby the Holy Qur'an remains the dominant source and supreme authority, and the authentic Sunnah is the explanation and application that revolves around it and is consistent with its principles and objectives.

In this series, we will begin by reviewing some models that highlight the problem of literal understanding and the challenges posed by an unsystematic approach to narrations. We will then establish the absolute authority of the Holy Quran, explore the nature of the relationship between the Quran and the Sunnah, and discuss the issue of prophetic infallibility, its dimensions, and its impact on our understanding of the heritage. Finally, we will present proposed methodological guidelines for

"sifting" and evaluating hadiths. This methodology, which goes beyond traditional chain of transmission, adds critical criteria derived from the Quranic text, spirit, and language, as well as from reason, human nature, and the overall objectives of Islamic law, will be applied to analytical models.

Through this series, we aim to:

1. **Affirming the centrality of the Holy Qur'an**As a basic criterion for understanding religion and evaluating everything attributed to it.

2. **Providing methodological tools**It helps in a deep understanding of the Sunnah of the Prophet and distinguishing between what is correct and acceptable and what is not.

3. **Encouraging a mindset of reflection and constructive criticism**In dealing with religious heritage.

4. **Contributing to providing an understanding of Islam**More in line with his highest values of justice, mercy and wisdom.

It is a call to research and reflection, and to move from a level of passive reception to one of conscious and responsible understanding. We ask God for success and guidance, and that He make this work sincerely for His sake and beneficial to all who seek the truth and contemplate the verses of God and the Sunnah of His Messenger, peace and blessings be upon him.

17.1 When Novels Raise Questions: Models and Challenges

Introduction to the section:
The Noble Prophetic Sunnah occupies a lofty position as a second source of Islamic legislation, providing a practical and detailed explanation of many of the general verses of the Holy Qur'an. However, engaging with this rich heritage is not without challenges, especially when a literal or superficial understanding of some narrations, or an unsystematic approach to them, raises profound questions or apparent contradiction with established Qur'anic principles or established facts. This section explores some of these issues, beginning with a practical example and expanding to the broader challenges that may arise from an undisciplined approach to the Hadith heritage.

1. Case Study: The Hadith "I have come to you with slaughter"

- **Presentation of the problem:**

The hadith, "O people of Quraysh, by Him in whose hand is Muhammad's soul, I have come to you with slaughter," is one of the hadiths that has sparked widespread controversy. The literal and direct understanding of the word "slaughter" suggests a threat of violence and mass murder. This understanding directly clashes with:

  - **The fixed character of the Prophet, peace and blessings be upon him:**Known for his mercy, patience, and wisdom (And We have not sent you, [O Muhammad], except as a mercy to the worlds).

  - **Explicit Quranic principles:**Which rejects compulsion in religion (There is no compulsion in religion) and commands calling to the way that is best (Invite to the way of your Lord with wisdom...).

  - **The reality of the Meccan call:**The Prophet, peace and blessings be upon him, was not in a position of strength that would allow him to threaten the Quraysh with such a collective threat.

How can this literal understanding be reconciled with these constants? Is it the only possible understanding?

- **Presenting an alternative and systematic reading of "Qur'anic Linguistics":**

The text proposes an alternative approach to understanding hadith based on "Qur'anic linguistics," which distinguishes between "language" (the surface use of words) and "tongue" (the deeper, structural mechanism of communication). This approach calls for exploring the root and structural meanings of words in their various contexts.
According to this approach, the root of the word "slaughter" (Dh-B-H) is deconstructed:

- **Z:**Subjugation, obedience, expulsion.
- **for:**Nutrition, means, tool.
- **H:**Life, movement, truth.

The root may carry a meaning beyond physical killing to refer to "the taking out of (the) life (of) by (a) decisive or painful means." This broader meaning can include the utmost effort, suffering, and sacrifice of oneself, time, and comfort—that is, the "slaughter" of ego, desires, and comfort—in order to bring out a new "life" (an idea, a calling, a change).
The Prophet's ﷺ statement about himself and Ishmael, "I am the son of the two sacrifices," is cited as symbolic of the ultimate sacrifice and complete readiness to give, not to actually be killed.

This type of in-depth linguistic analysis, which seeks to transcend direct meanings and explore the root and structural connotations of words in context, is what some contemporary voices are calling for as a methodological necessity, not only for understanding certain problematic hadiths, but also for rereading vast swaths of the prophetic heritage. They believe that much of the inherited understanding has overlooked these subtle linguistic dimensions, leading to interpretations that may be inconsistent with the spirit or intent of the original text. Naturally, such an approach requires scientific rigor and strict controls to avoid slipping into subjective interpretations that lack a solid foundation.

- **Rereading the hadith in light of the deeper meaning:**

In light of this understanding, the hadith no longer represents a threat to the Quraysh, but rather a description of the Prophet's ﷺ state and the extent of his sacrifice and suffering in order to deliver the message to them. It's as if he is saying, "O people of Quraysh... I have brought you this message as a result of immense sacrifices and intense suffering that reached the point of 'slaughter.' I have 'slaughtered' my comfort, my time, my effort, and my very soul in order to deliver this truth to you."

- **Coming "with slaughter":**He didn't come *to slaughter them*Rather, he came bearing with him the effects and costs of this sacrifice and suffering that he had undergone ("he came with slaughter").
- **Context:**The hadith is often narrated in contexts that describe the severity of the Quraysh's persecution of the Prophet ﷺ and his patience, reinforcing that it speaks of his own suffering and what he endured, not of his threat to them.
- **Formula:**His saying, "I have come to you with slaughter," focuses on the price he paid.*he*If he wanted to threaten, the wording would have been clearer and more direct, such as "I will slaughter you."

2. Potential negative effects of unsystematic engagement with narratives

The problem of a literal understanding of the hadith on "slaughtering" is not an isolated case. Rather, it may be indicative of broader challenges arising from an undisciplined or unsystematic approach to the narrative heritage, which may distract from the fundamental purposes of religion and hinder proper understanding. The text points to several potential negative repercussions, particularly when dealing with weak or fabricated hadiths, or when giving hadiths (even authentic ones) a status or understanding that is inconsistent with the centrality of the Qur'an:

- **Distracting from contemplating the Qur'an (indirect abandonment):** When narratives acquire excessive sanctity and become the focus of attention and study, the focus may gradually shift away from contemplating the Qur'an itself, leading to its practical and spiritual abandonment, even if its recitation continues (And the Messenger said, "O my Lord, indeed my people have taken this Qur'an to be something to be abandoned").

- **Distorting and distorting the understanding of the Qur'an:** Weak or fabricated narrations, or even misinterpretations of authentic narrations, may present meanings that contradict the Qur'anic text, add details that have no basis, or make general or absolute specifications without sound evidence, thus distorting the correct understanding of God's will.

- **Making the narrations a higher source than the Qur'an or independent of it:** In some cases, certain narrations (even individual ones) are treated as an independent legislative source that adds new rulings not mentioned in the Qur'an, or are given precedence over the Qur'anic text in the event of an apparent contradiction. This contradicts the Qur'an's being "an explanation of everything" and its being the supreme, authoritative source.

- **Weakening the critical mind and free thinking:** Sanctifying everything that is narrated and protecting it from criticism and scrutiny may weaken the critical mentality called for in the Qur'an, and encourage uncritical acceptance, which contradicts the Qur'an's constant calls for reflection, contemplation, and the use of reason (Do they not then reflect upon the Qur'an… Do you not then understand?)

- **Presenting a negative or distorted image of Islam:** Some narratives (especially fabricated or misunderstood ones) may portray Islam as extremist, unfair, illogical, or superstitious, alienating people and presenting a distorted image of the religion to the world.

- **Undermining confidence in religious sources:** The discovery of weak or fabricated narratives that were once believed to be authentic and sacred may, in reaction, lead to a loss of confidence in the religious heritage as a whole, including authentic sources, and perhaps even in the Qur'an itself, for some.

- **Focus on minor details and marginal issues:** Excessive preoccupation with minute details, historical controversies, or minor issues that some narratives delve into may distract from the overall objectives of the Qur'an and the basic values it calls for (such as justice, mercy, benevolence, and reflection).

Section summary:

These models and challenges highlight the need for a conscious and critical approach to the hadith heritage—a methodology that stems from the centrality of the Holy Quran, utilizes tools of linguistic and contextual understanding, and takes into account the higher objectives of Islamic law to avoid falling into the trap of literal interpretation or being negatively influenced by narratives that may be inconsistent with the spirit and fundamental principles of Islam. This is what the following sections of this academic paper will attempt to explore and outline.

17.2 The Qur'an First: Establishing the Reference and Methodology

Introduction to the section:
After reviewing the problems of literal understanding and the potential challenges in dealing with the narrative heritage in the previous section, this section turns to establishing the fundamental principle that is considered the cornerstone of any correct methodology for understanding religion and contemplating its sources: the centrality of the Holy Quran and its status as the supreme and dominant authority. Returning to the Quran as the origin, axis, and standard is the guarantee for overcoming confusion and arriving at a purer understanding of God's religion.

1. The Qur'an: The Supreme, Ruler, and Dominant Source

- **The unique status of the Qur'an:**The texts unequivocally confirm that the Holy Qur'an is the revealed word of God, the eternal miracle, and the primary and primary source of guidance and legislation in Islam. No other source is superior to it, and no statement or narration takes precedence over it in absolute authority (). It is the "origin" (*Asl*) from which the branches branch out, and the "axis" (*Mihwar*) around which all religious knowledge revolves, and the "criterion" (*The soup*) by which matters are weighed and all other narratives and texts are presented to it.

- **Meaning of "dominant":**God Almighty described His Book as "sovereign" over all previous books (And We have sent down to you, [O Muhammad], the Book in truth, confirming what preceded it of the Scripture and as a guardian over it - Al-Ma'idah: 48). This sovereignty, as is understood from the context of it being the last and final divine book, extends to include all subsequent sayings and narratives attributed to the religion. "Sovereign" is the witness, the preserver, the judge, the confirmer of truth, and the one who exposes falsehood. This attribute makes the Holy Quran the highest standard and the most accurate criterion to which all texts and narratives must always be referred, and all texts and narratives must be presented to it to verify their authenticity and consistency with the fundamentals and constants of the religion.

2. The relationship between the Qur'an and Sunnah: clarification and application, no contradiction or abrogation

- **The fundamental role of the authentic Sunnah:**The Noble Prophetic Sunnah, represented by the sayings, actions, and approvals of the Prophet (peace and blessings be upon him), occupies a lofty position. Its primary role, as the Qur'an itself states, is to clarify and explain what may need elaboration or explanation in the revealed Book: "And We have sent down to you the message that you may make clear to the people what was sent down to them" (An-Nahl: 44). It is the prophetic explanation of the Qur'an and the practical application of its rulings in real life.

- **Views on Relationship and Authority:**Two main points of view emerge in the sources regarding the nature of this relationship and the scope of the Sunnah's authority:

  - **The traditional perspective (as represented by Yasser Al-Adairqawi's opinion in the text):**He believes that the Sunnah is subordinate to and derived from the Quran, and that obedience to the Prophet is, at its core, obedience to the Quran itself. Authentic Sunnah cannot contradict or abrogate the Quran; rather, it revolves within its orbit, elaborating on its general points and applying its general principles. A narration must be accepted if it meets the criteria for authenticity set by the hadith scholars and does not contradict the Quran.

○ **Critical perspective (as represented by the view** （Yasser Al-Adirqawi） **):**He believes that relying on the chain of transmission alone is insufficient, and that some narrations (even those with authentic chains of transmission) may contradict the Qur'an (such as narrations about stoning or killing apostates). This perspective raises questions about the independence of the Sunnah as a source of legislation, and argues that some hadiths may be specific to a particular time or place, and that the Sunnah itself must be examined against the Qur'an, its objectives, and other criteria for acceptance. This perspective may argue that the hadith is supportive evidence that does not establish a ruling as such.

○ Rather, a more radical trend in its criticism goes so far as to question the nature of the 'prophetic statement' itself. Its proponents argue that the Prophet (peace and blessings be upon him) did not provide a comprehensive and detailed interpretation of the Holy Quran in the commonly used sense of the term. They argue that the Quran itself calls upon all people to contemplate and reflect (Do they not then reflect upon the Quran?). Had the Prophet (peace and blessings be upon him) provided a definitive interpretation of each verse, this call would have—in their view—been limited in meaning or directed only to the generation of the Companions. The question here is: If the prophetic interpretation is complete and definitive, what is the need to call subsequent generations to contemplate? And what is the reason for the emergence of different schools of thought and sects of understanding if there were a definitive prophetic interpretation?
This proposal, despite its boldness, raises important points about:

▪ The limits of the prophetic statement: Is it a statement of practice and practical application, or a linguistic and interpretive explanation of each detail?
▪ The Ummah’s Responsibility for Understanding: How does the Prophet’s ﷺ mission of clarification balance with the Ummah’s ongoing duty to contemplate and deduce meanings?
▪ The concept of 'Prophetic Interpretation': Is it a set of explanatory sayings, or a method for understanding and application?
Answering these questions requires a careful review of the concept of 'explanation' in the verse, 'That you may make clear to the people what was sent down to them,' and a close examination of the Prophetic Sunnah itself to see how the Prophet (peace and blessings be upon him) practiced this explanation. Was it an explanation that closed the door to understanding, or did it open its horizons and lay its foundations? The series will demonstrate that the Prophetic explanation is a fundamental key to contemplation and a practical example of it, not a substitute for it or a closure of its door, and that the authentic Sunnah provides the rules and objectives that guide the process of contemplation without eliminating it.

● **Emphasis on non-essential conflict:**Despite the disagreement in describing the degree of independence, everyone agrees (or at least confirms the prevailing perspective in the heritage, which appears strongly in the text) that the Prophetic Sunnah*Correct* and*Fixed*It cannot fundamentally and decisively conflict with the fundamentals of the Holy Quran, its overall objectives, and its established principles. The Sunnah is an explanation of the Quran, and explanations cannot contradict what is explained. Any apparent contradiction requires seeking ways to reconcile and reconcile, verifying the authenticity of the narration in terms of chain of transmission and text, or understanding it in its correct context. The Quran remains the ultimate authority and supreme source.

3. The stylistic difference between the Qur’an and the Hadith and its implications

● **The nature of the two styles:**There is a fundamental difference in style between the Qur’anic text and the Prophetic hadith:

- **Koran:**It is characterized by an innovative and unique style, unlike any other familiar style in Arabic speech. It reveals a supreme divine being characterized by strength, power, wisdom, mercy, might, and authority, maintaining these attributes even in situations of mercy. It employs diverse methods such as encouragement and intimidation, stories, and proverbs, with a miraculous linguistic structure.

- **Hadith:**It follows the usual Arab style of communication. It resembles the language of conversation, education, and human rhetoric. It addresses issues in a partial manner, employs dialogue and discussion, and is characterized by selective language, precision, and brevity (concise, concise language). It reflects a human personality that communicates with others in a familiar manner.

- **Significance of difference:**This significant and clear difference in style suggests that the Qur'an and Hadith originate from two distinct sources. The unique Qur'anic style reflects a unique divine essence, while the usual prophetic style reflects a human nature, albeit one reinforced by revelation and prophethood. This supports the Qur'an's position as a direct revelation from God in both wording and meaning, while Hadith (for the most part) expresses the Prophet's ﷺ understanding, guidance, and words derived from revelation but in human form.

Section summary:
This presentation establishes that the Holy Quran is the ultimate source and reference, and that the authentic Prophetic Sunnah (Prophetic Tradition) is its explanation and practical application, revolving around it and not contradicting its principles. Furthermore, the fundamental stylistic difference between the two sources confirms the distinctness of their two sources. Establishing this authority is the first and fundamental step toward constructing a sound and balanced methodology for dealing with all elements of religious knowledge, including the Hadith heritage.

17.3 Prophetic Infallibility: Limits and Impact on Understanding the Sunnah

Introduction to the section:
The issue of the infallibility of the Prophet Muhammad (peace and blessings be upon him) is a central concept in Islamic thought, due to its close connection to the authenticity of his sayings and actions, and consequently to the status of the Prophetic Sunnah (the Sunnah) as a source of legislation and understanding. Defining the scope of this infallibility and understanding its various dimensions directly impacts the approach to dealing with, evaluating, and accepting the Prophetic hadiths. This section reviews the concept of infallibility as presented by the sources, the controversy surrounding its scope, and the impact this has had on the approach of hadith scholars and jurists to dealing with the Sunnah.

1. The concept of prophetic infallibility and the debate about its scope

- **General principle:**Infallibility means preservation and prevention. In the context of prophethood, it refers to God's preservation of His prophets from falling into certain types of error or sin, thus ensuring the integrity of the message and setting a good example.

- **Agreed (or near-agreed) range:**There are aspects of infallibility that are considered essential and definitive, including:

  - **Infallibility in conveying revelation:**It is complete and absolute infallibility in receiving the Qur'anic revelation and conveying it to people as it was revealed, without additions, omissions, or errors. This is the essence of prophethood and the message.

  - **Infallibility from disbelief and polytheism:**Before and after the prophecy.

- **Infallibility from major sins:**Any major sins.
- **Infallibility from minor and vile sins:**Which indicates the baseness of chivalry.
- **Infallibility from deliberately violating religion or Sharia:**Regarding divine commands and prohibitions.

- **Areas of debate and disagreement:**The dispute centers on whether infallibility includes aspects other than the transmission of revelation and major sins:

- **Error in worldly matters and endeavors:**One view suggests that the Prophet, peace and blessings be upon him, as a human being, could fall into error in his assessments of purely worldly matters that are not related to legislation, or in his interpretations based on human experience or surrounding circumstances (such as military, political, or social assessments), or in preferring one good thing over another that is better than it.
- **Examples given:**
  - **The honey incident (referred to in the verse of prohibition):**It is interpreted as an error in personal or worldly judgment, and not a religious violation.
  - **Permission for the hypocrites to stay behind from the Battle of Tabuk:**It is interpreted as an error in military or human judgment, and not an error in religion or a violation of Sharia law.
- **Emphasis on not violating religious infallibility:**This view emphasizes that such errors in worldly human assessments, if they occurred, have no relation to the issue of his infallibility in conveying the religion or violating Sharia, and do not detract from his status as a prophet and messenger.
- **The other (critical) vision:**In contrast, another view, represented by Yasser, proposes a vision that may challenge this traditional concept. It suggests that the Prophet (peace and blessings be upon him) could have engaged in ijtihad that contradicted God's will, and that Quranic verses would have corrected this ijtihad or position. This can be demonstrated by some verses that are interpreted as rebukes or corrections, which may suggest that infallibility is not absolute, even in some aspects of religious understanding or application, and that the Quran sometimes comes to correct even the Prophet's understanding.

2. The impact of understanding infallibility on the approach to dealing with the Sunnah

The dispute over the scope of infallibility has a direct impact on how the jurisprudential and hadith heritage deals with the Prophetic Sunnah:

- **Hadith acceptance criteria:**The traditional approach holds that relying on the chain of narrators (the chain of narrators) alone as a criterion for authenticating a hadith is insufficient and may be subject to error, since narrators are human and not infallible. Therefore, the term "authentic" for hadith scholars means that the conditions for authenticity they set (continuous chain of narrators, trustworthiness of narrators, and their accuracy) have been met. It is not necessary that the Prophet (peace and blessings be upon him) said it definitively, as it was narrated verbatim. Therefore, other criteria must be met for a hadith to be accepted and acted upon, the most important of which are:

  - **Not contradicting the definitive Qur’anic text.**
  - **Not violating rational certainties and the objectives of Islamic law.**
  - **Not violating the established concept of prophetic infallibility.**

- **Classification of hadiths and their functions:**Hadith scholars and jurists classified hadiths as authentic, good, weak, fabricated, etc. This classification was not arbitrary; rather, it demonstrates the precision of their methodology. Mutawatir (consecutive) hadiths are used as evidence in matters of belief, authentic hadiths are used in matters of legal rulings, and weak hadiths may be tolerated in matters of virtue, subject to certain conditions. This classification reflects varying degrees of authenticity and authority.

- **Distinguishing between the types of actions of the Prophet, peace and blessings be upon him:**The jurisprudential heritage distinguishes between what is issued by the Prophet, peace and blessings be upon him, in his capacity as:

  - **Legislator:**This is binding on the nation.

  - **Imam, leader or judge:**These are actions related to circumstances and the effort in applying the provisions and managing the affairs of the state, and they may not be binding as permanent general legislation.

  - **Humans:**As his mountainous actions and personal habits.

What he issues as an effort in worldly matters or human assessments (as in the incident of the honey or the permission given to the hypocrites according to the aforementioned interpretation) may not be binding as general legislation, and may be subject to error (according to this opinion), while he is absolutely infallible in conveying and basic religious legislation.

- **Impact from a critical perspective:**Another perspective, which expands the scope of the possibility of prophetic error, will naturally lead to a more cautious and strict approach to accepting hadiths as an independent source of legislation, and to giving greater priority to the Qur'anic text as a corrector and even a dominant force over prophetic understanding or interpretation in some cases.

Section summary:

It becomes clear that understanding the issue of prophetic infallibility, with its dimensions and controversial scope, represents a fundamental key to understanding the approach to dealing with the Prophetic Sunnah in the Islamic heritage. Whether we adopt the traditional concept, which limits the possibility of error to worldly assessments, with absolute infallibility in transmission, or the critical perspective, which opens the door to broader possibilities, this understanding directly impacts the criteria for accepting hadith, determining its authority, and its relationship to the Holy Quran.

17.4 Balance of Criticism: Criteria for Evaluating Narrations from a Qur'anic and Linguistic Perspective

Introduction to the section:

After establishing the centrality of the Qur'an and defining the dimensions of the issue of infallibility, it becomes necessary to develop a clear methodology and precise criteria for dealing with the vast hadith heritage. Relying solely on traditional chains of transmission is not sufficient; rather, a conscious critical "sifting" is required that subjects the narrations to a precise scale derived from the Qur'an itself and from a deep understanding of the Arabic language in which the revelation was revealed and spoken by the Prophet (peace and blessings be upon him). This section aims to present proposed principles and criteria for this methodology, emphasizing that the Prophet (peace and blessings be upon him), as the first to contemplate and convey the Qur'an, was the most capable of understanding its "language" and speaking in accordance with it.

1. General principles of the proposed approach:

The proposed methodology is built on clear foundations that ensure a balance between respect for transmission and the requirements of scientific and Quranic criticism.

- **Return to the centrality of the Qur'an:**Making the Holy Quran the origin, axis, and first and final standard by which all narratives are presented and by which religion is fundamentally understood.

- **Adherence to the correct principle (with caution and deliberation):**Relying primarily on hadiths whose authenticity has been proven in terms of their chain of transmission and text according to the strict rules of hadith scholars, one should be cautious about sanctifying them completely. One should also be aware that the "authenticity" of the chain of transmission does not necessarily mean that every word was transmitted exactly as it was narrated. It is also necessary to subject even the most authentic hadiths to contemplation and understanding in light of the Qur'an and other criteria.

- **Presenting the narrations to the Qur'an (the most important criterion):**Not accepting any narration, even if its chain of transmission is authentic, if its text clearly and decisively contradicts a definitive Qur'anic text, or one of its established general objectives, or one of its established truths.

- **Distinguishing between general legislation and special circumstances:**Understanding that some of the Prophet's sayings or actions may be related to specific historical, social, or political circumstances, or to a particular individual situation, and do not necessarily represent general legislation binding on all Muslims in all times and places.

2. Detailed criteria for screening and evaluation (from a Qur'anic and linguistic perspective):

In addition to general principles, the text proposes, and we can deduce, more detailed criteria for evaluating narratives, emphasizing the role of the Arabic language and contemplation:

- **Not violating the certainties of the Qur'an (text and intent):**This is the ultimate standard. Any narrative that contradicts a clear verse, a comprehensive Quranic principle, or a general objective of Islamic law, such as justice, mercy, freedom, and human dignity, must be halted and radically reconsidered.

- **Harmony with the "Quranic language" and its logic:**The Prophet (peace and blessings be upon him) was the most eloquent of the Arabs and the most knowledgeable of the Quranic language. Therefore, authentic narrations attributed to him must be consistent with the eloquence, internal logic, and values of this language. Narrations that appear linguistically weak, internally contradictory, or employ terms or concepts inconsistent with the linguistic and rhetorical environment of the prophetic era or the Quranic language itself are questionable and require careful scrutiny. Authentic hadiths, like the Quran, require deep contemplation to understand their subtle implications, which may go beyond a superficial understanding of the letters.

It is worth noting that the emphasis on the 'Quranic tongue' and 'deep linguistic understanding' may prompt some contemporary researchers to radically revise the meanings of some basic terms in the Quran and Sunnah, attempting to derive 'universal,' 'symbolic,' or 'functional' connotations that go beyond a straightforward historical understanding. For example, the term 'prophet' may be reinterpreted in some Quranic contexts to go beyond the exclusive reference to the person of the Prophet Muhammad (peace and blessings be upon him) to include broader connotations related to higher values or guiding institutions in society. Similarly, concepts such as 'jalabiyas' or 'hijab' may be interpreted to relate them to functional or symbolic dimensions rather than to specific forms of dress. Regardless of the extent to which such interpretations are accepted or rejected in detail – which will be discussed in later applied examples – they pose an important methodological challenge:**What are the limits of this profound linguistic understanding? And when does the search for authentic meanings**

transcend into constructing new meanings that may not be possible within the text or its context?The delicate balance between openness to the depth of the Arabic language and adherence to the rules of interpretation and contextual evidence is crucial to ensuring that contemplation does not degenerate into unsupported subjective interpretation.

- **Compatibility with sound reason and pure human nature:**The Qur'an consistently calls for the use of reason and reflection, and emphasizes that religion is in harmony with common sense. Any narrative that clearly conflicts with common sense, rational intuition, or the pure nature that distinguishes truth from falsehood and good from evil should be treated with extreme caution, and its validity or prevailing understanding should be questioned.

- **Harmony with the "Quranic credibility":**"Credibility" here means the consistency of what the Qur'an states (and thus what the authentic Sunnah must agree with) with established facts of reality, the universe, the self, and history. Any narrative that contradicts certain scientific facts or established historical facts must be reevaluated.

- **Alignment with the objectives of Sharia and the supreme Qur'anic values:**Narrations must be consistent with the overall objectives of Islamic law (preserving religion, life, reason, lineage, and wealth) and the higher values established in the Qur'an (such as justice, mercy, benevolence, patience, trustworthiness, consultation, and facilitation). Any narrative that appears to contradict these objectives and values (such as suggesting unjustified cruelty, injustice, or a contradiction to the vast mercy of God) requires rigorous critical scrutiny.

- **Deep linguistic and terminological understanding:**Reaffirming the need to go beyond apparent and sometimes literal meanings, and to search for the deeper connotations of words and terms in their linguistic, Quranic, and legal contexts, as was applied in the example of the hadith on "slaughtering."

- **Harmony with the Qur'anic concept of divinity and lordship:**Narrations must be consistent with the majesty and attributes of God as He describes Himself in the Qur'an, avoiding likening, anthropomorphism, or attributing anything inappropriate to His perfection, justice, mercy, and wisdom. They must also be consistent with the concept of pure monotheism, avoiding confusion between the status of divinity (the worshipped God) and the status of lordship (the manager of the universe).

- **Achieving the essence and purpose, not just the form:**Narrations should be evaluated based on the extent to which they fulfill the essence and purpose indicated by the acts of worship and dealings in the Qur'an (such as piety, connection with God, and the achievement of justice and reform), rather than solely on the basis of their apparent formal commitment. Narrations that focus exclusively on form while neglecting or contradicting the essence require reconsideration in their understanding or acceptance.

- **Beware of the influence of cultural and historical norms:**It should be noted that some interpretations or even formulations of some narratives may have been influenced by the social, cultural, and historical norms prevailing in the era of the narrative or the eras of its recording, or by specific agendas and interests. An attempt must be made to distinguish the essence of revelation and prophecy from these environmental influences.

Section summary:

The proposed methodology for sifting and evaluating hadiths is a comprehensive critical and reflective process that goes beyond the chain of transmission, but delves deeply into the text to examine it according to the highest standard: the Qur'an in terms of text, intent, and language. It is also based on the standards of sound reason, pure nature, and established facts. It is a call to approach the Sunnah

with the same reflective spirit with which we approach the Qur'an, with confidence that the authentic Sunnah issued by the Prophet (peace and blessings be upon him), who was fully aware of and contemplated the Qur'anic language, can only be consistent with this great principle. This approach is the means to purify the heritage of any impurities and to highlight the pure essence of the Prophetic guidance.

17.5 From Theory to Practice: Analyzing Hadith and Qur'anic Models

Introduction to the section:
After reviewing the methodological principles and criteria for critical engagement with heritage, this section aims to apply these tools to models of contemporary readings that offer a different or radical understanding of some Qur'anic and Prophetic texts. We will focus on analyzing these readings, not to adopt or reject them outright, but rather to explore their internal logic and assess their consistency with the critical criteria we have established (the centrality of the Qur'an, the Arabic language, context, objectives, reason, and human nature). We will also highlight how these criteria can help distinguish the chaff from the good in the midst of intellectual renewal. The goal is to train the reader to practice conscious criticism and form their own opinion based on scientific foundations.

The usefulness of any theoretical methodology is not complete without its application to real-life examples. This section aims to review the application of the proposed methodology, based on the centrality of the Qur'an and a deep linguistic and contextual understanding, to a specific example from the Holy Qur'an, illustrating how this approach can open up different horizons of understanding. It then highlights the possibility of applying the same methodology to problematic prophetic hadiths.

Case Study (1): The Concept of “Prophet” in Some Qur'anic Contexts – A Symbolic/Functional Reading

- **View reading:**

Some contemporary intellectual trends (inspired by ideas such as those presented by Yasser in the reference text) suggest that the term 'Prophet' in some Qur'anic verses, such as: {O Prophet, fear Allah and do not obey the disbelievers and the hypocrites} (Al-Ahzab: 1) or {O Prophet, when you divorce women} (At-Talaq: 1), may not be limited to the person of the Prophet Muhammad, peace and blessings be upon him, but may carry a broader symbolic or functional meaning. Here, 'Prophet' is interpreted as representing 'universal values,' 'the goodness inherent in man,' or 'guiding societal institutions based on true prophecy' (such as health, security, and educational institutions that bring good to society).
This is evidenced by the fact that the statement 'Fear God' or the prohibition against 'obeying the unbelievers' may not befit, in their view, the infallible prophetic status of the Prophet Muhammad, peace and blessings be upon him, or that the plural address in 'If you divorce women' refers to an entity broader than the individual. It is also seen that this understanding makes the Qur'anic text more vital and relevant to all times and places, transcending limited historical circumstances.

- **Analysis and criticism of reading in light of the series' criteria:**

  - **Presentation on the Qur'an (text and purpose):**Is this interpretation consistent with the Quran's general portrayal of the prophets and their role? Are there other verses that support or contradict this symbolic understanding? How does this align with the verses that specifically address the Prophet (peace and blessings be upon him) with clear evidence?

  - **Arabic language and context:**Could the Arabic language of the era of revelation tolerate such abstract symbolic connotations for the word "prophet" without very strong contextual evidence? What

meaning would have come to mind for the first audience? How does the immediate context of the verses (preceding and following) affect this understanding?

- **Objectives of Sharia:**Does this interpretation achieve a higher legal purpose? Or might it undermine the authority of the Prophet (peace and blessings be upon him) as a source of legislation and a role model?

- **Reason and instinct:**Does this interpretation solve a real problem, or does it create new problems (such as: Who determines what 'prophetic institutions' are? And what is the criterion for their 'prophetic' nature?)

- **The required balance:**"While it is important to search for the deeper meanings of a text, one must be wary of interpretations that disentangle a word from its primary meaning in its original context without conclusive evidence. While we can derive general values from the Prophet's speech, reducing the 'Prophet' to a mere symbol may empty the practical Sunnah (the sayings and actions of the Prophet himself) of its substance and authority."

18.5.2 Case Study (2): Rereading the Verse of the Cloaks – A Functional Interpretation

- **View reading:**

In the context of the verse, "O Prophet, tell your wives and your daughters and the women of the believers to draw their veils over themselves. That is more suitable that they will be known and not be abused." (Al-Ahzab: 59), a contemporary understanding (inspired by Yasir's theses) offers an interpretation that departs from the traditional meaning of jilbabs as a type of clothing. It is seen that 'jilbabs' here may refer to the official or functional signs or characteristics 'brought' to a person that distinguish them and provide them with protection while performing their role in society (such as the official uniform of some professions, identification cards, or badges). Accordingly, the meaning of 'draw their veils over themselves' is to highlight this characteristic or sign so that they may be 'known' by their identity. Their job or task 'does not cause harm' while performing it. This understanding is supported by the connection with the concept of community security and the need to distinguish those who hold public positions.

- **Analysis and criticism of reading in light of the series' criteria:**

  - **The Arabic language and historical context:**What was the conventional meaning of the word "jilbab" in Arabic at the time of the revelation of the Qur'an? Does the historical context (reasons for revelation related to the harm women inflicted on women) support this functional interpretation or the understanding related to covering?

  - **Harmony with the Sunnah of the Prophet:**Are there hadiths or prophetic practices that explain the meaning of jilbabs or the method of lowering them in a way that agrees with or contradicts this interpretation?

  - **Presentation on the Qur'an:**Are there other Quranic verses that support this understanding? How does this align with other verses that discuss clothing and adornment?

  - **Consequences:**What are the implications of adopting this understanding for the rulings related to women's dress in Islam? Does it resolve a problem or raise broader issues?

  - **Linguistic methodology:**While investigating the roots of words and their multiple connotations is a legitimate matter for contemplation, jumping to a meaning far removed from the apparent and familiar linguistic usage prevalent at the time of revelation, without strong evidence, may open the door to

uncontrolled interpretations. The critical approach calls for examining the strength of the linguistic and contextual inference of such readings.

18.5.3 Case Study (3): The Role of the Prophet ﷺ in “Explaining” the Qur’an – Is It a Comprehensive Interpretation?

- **Presentation of the problem/reading:**

Some (as Yasser does) raise a fundamental question about the Prophet's ﷺ interpretive role in the Qur'an. They argue that the Prophet ﷺ did not provide a comprehensive interpretation of every verse, and that his primary mission was to convey the message and apply it in general, leaving the task of detailed contemplation to the ummah. They cite as evidence the verses of contemplation directed at the general public, the differences among the Companions and their followers in their understanding of some verses, and the claim that a comprehensive prophetic interpretation of everything might limit the vitality of the Qur'an and its ability to address every age. The question is: If the prophetic statement is a complete interpretation, then what is the meaning of the Qur'an's call for contemplation?

- **Analysis and critique of the problem/reading in light of the series’ criteria:**

  - **The concept of “statement” in the Qur’an and Sunnah:**A careful analysis of the meaning of "to make clear to the people what was revealed to them." Is explanation limited to conveying the message, or does it include clarification, detailing, and application? How did the Prophet ﷺ practice it practically (his sayings, actions, and approvals as examples of explanation)?

  - **Reconciling the prophetic statement with rational contemplation:**Are they contradictory or complementary? Does the prophetic statement establish the principles and keys from which contemplation can proceed, or does it close the door to them?

  - **The importance of the Sunnah as a source of understanding:**How can the Qur’an be understood without the authentic Sunnah, which is its primary practical application?

  - **The required balance:**“It is important to distinguish between the claim that the Prophet ﷺ provided the ‘keys’ to understanding, the general principles, and the practical rules of the Qur’an, and the claim that he did not offer any ‘interpretation’ in the broad sense. The authentic Sunnah is replete with prophetic clarifications of Qur’anic verses, whether they are interpretations of a single word, explanations of the reason for revelation, details of a general statement, or application of a general principle. Denying this role completely could lead to a truncated understanding of the Qur’an. Conversely, this does not mean that the Prophet ﷺ interpreted every letter and every possible meaning of every verse. Rather, he left ample room for ijtihad and rational contemplation for the ummah within the framework of the principles he established.”

Summary of Section 18.5:

These examples of contemporary readings demonstrate the importance of a conscious critical approach to dealing with heritage and attempts to renew its understanding. 'Arabic linguistics,' a return to the purposes of the Qur'an, and rational criticism are essential tools, but their use requires caution and balance so as not to fall into excessive interpretation or the unsubstantiated deconstruction of established principles. The goal is a deeper and more enlightened understanding, not merely disagreement for the sake of disagreement.

17.6 Contemporary Readings of the Sunnah: Between Methodological Audacity and the Pitfalls of Interpretation

Introduction to the section:

Contemporary Islamic thought is witnessing an active movement seeking to re-read religious heritage, including the Prophetic Sunnah, in light of contemporary challenges and emerging knowledge. Some of these readings are characterized by methodological boldness in attempting to transcend traditional understanding, sometimes relying on linguistic, purposive, or rational tools. While these attempts may carry within them the potential to renew understanding and overcome some problems, they are not always without the risk of slipping into interpretations that lack scientific controls or stray far from the intent of the original text. Indeed, some of these readings go beyond mere interpretation to reach the level of a "doctrinal statement" that calls for a near-complete epistemological break with the traditional system. This section aims to review and analyze examples of these contemporary readings, not with the aim of making a final judgment on them, but rather to understand their motivations, evaluate their tools, and discuss their potential impacts, while always emphasizing the importance of a balanced critical methodology.

17.6.1 The underlying motives behind contemporary readings of the Sunnah:

- **The desire to conform to "modernity" and the values of the era:**
  - How some readings seek to make the understanding of religion more consistent with the prevailing concepts of human rights, equality, individual freedom, and scientific rationalism.
  - “Resolving perceived problems” also includes perceptions of heavenly bliss that may seem inconsistent with divine justice or human dignity, especially for women.
  - The challenge of presenting Islam in a way that is acceptable and understandable to the contemporary mind.
- **Solving perceived problems in heritage:**
  - Dealing with hadiths that appear to contradict the Qur’an, reason, morality, or scientific facts.
  - Trying to overcome interpretations that have led to negative practices or stereotypes about Islam.
- **Reactions to stagnation and extremism:**
  - Aversion to literal or rigid interpretations that do not take into account changing circumstances.
  - An attempt to counter extremist discourses based on a selective or distorted understanding of the Sunnah.
- **Striving for certainty and overcoming division:**A strong motive is to escape from the state of sectarian fragmentation (the 73 sects), and to search for a single, certain, and non-contradictory source of knowledge and guidance, which is what drives some to consider the Qur’an the only reliable source.
- **Rehabilitation of reason and individual reflection:**
  - Emphasizing the responsibility of the contemporary Muslim to understand his religion directly, and not to be satisfied with imitation.

- Calls to "liberate the Muslim mind" from the guardianship of a single understanding.

- **Radical rejection of priestly mediation:**For some, this impulse develops into a radical position that rejects any form of religious authority mediating between the individual and God. This approach not only criticizes tradition, but also considers any jurisprudential or scientific authority that disputes God's exclusive right to guidance as a form of "tyranny" or "human idol" that must be avoided, and its followers as a "flock" that has nullified reason.

17.6.2 Methodological tools used (and evaluated):

- **"The Arabic Language" as a Central Tool (Approach"** （Ahmed Yasser） **(as a model):**
    - **Concept presentation:**How is "the Arabic language" understood in these readings? (Returning to roots, structural meanings, rejecting later idiomatic meanings, etc.) It should be noted that some readings (such as the one presented by the speaker in this text) rely almost exclusively on direct linguistic analysis of the Qur'an, attempting to deconstruct the idiomatic meanings that have accumulated throughout the tradition.
    - Example: The speaker’s analysis of the word “human” and “jinn” in the verse “No human or jinn has touched them before them” and that it includes both males and females, and thus it cannot mean women whom God marries to men.
    - Example: His analysis of the word “Hassan” as a description of goodness and bliss, not of the beauty of women, citing “Rafraf Khadr and Abqari Hassan.”
    - Example: His analysis of the word “kawa’ib atraban” as referring to “prominent, luxurious, and equal material blessings” or “jewels and ornaments” and not to physical descriptions of women.
    - potential**Tool:**Its ability to reveal new dimensions of meaning, go beyond literal interpretations, and link words to broader meanings. Its ability to "destroy" some established concepts if the linguistic basis of the traditional interpretation proves to be weak or biased.

- **Tool warnings:**
    - The danger of neglecting the overall Qur’anic context (does the general context of the verses speak of purely spiritual bliss or does it include sensory aspects?).
    - Ignoring the role of the authentic Sunnah in explaining and detailing what is most beautiful in the Qur’an (which is what a speaker who focuses on the Qur’an “alone” at this point might object to).
    - The danger of subjectivity and selectivity in choosing radical meanings.
    - Ignoring the development of language and the meanings of words in the era of revelation (the meaning that comes to mind for the first addressee).
    - Ignoring the prophetic context and practical applications of the Companions.
    - critical question**:**Is the "Arabic language" called for an objective tool, or is it influenced by the interpreter's preconceived notions? Is the linguistic analysis presented the only possible one, or are there other linguistic aspects that support the traditional or third understanding? Have all the linguistic meanings of the roots been investigated, or has only been selected to serve the preconceived conclusion?

- **Focus on the overall objectives of Sharia:**
  - Making the objectives of justice, mercy, freedom and facilitation govern the understanding of partial texts.
  - **Tool capabilities:**Direct understanding towards the spirit of the Sharia, avoiding apparent contradictions.
  - **Tool warnings:**The danger of neglecting a partial text under the pretext of a general purpose, or defining purposes subjectively.
- **Presentation on reason, instinct and scientific facts:**
  - Rejecting what contradicts sound reason, pure nature, or established scientific facts.
  - **The Qur'an as an "Exclusive Methodological Tool" (The Radical Qur'anic Discourse Model)**
  - **Concept presentation:**This reading goes beyond considering the Qur'an as a mere source, to make it the**The only and exclusive methodological tool**To judge everything. Verses such as "Indeed, upon Us is guidance" and "Sufficient is your Lord as a Guide and a Helper" are used not only as theological truths, but as**"cognitive filters"** invalidate*pre*Any other source of guidance?
  - **The tool's capabilities: Provides the individual with a sense of absolute certainty and direct connection with the divine source. It eliminates all the contradictions and conflicts present in traditional books. It greatly simplifies the system of religious knowledge.**
  - **Tool capabilities:**Purifying heritage from what may be foreign or incorrect.
  - **Tool warnings:**The relativity of the human mind, the change in scientific theories, the danger of subjecting absolute revelation to relative reason.
    - The danger of falling into circular reasoning (using the Qur'an to prove that the Qur'an alone is the proof)
    - Ignoring other Quranic verses that command obedience to and following the Messenger, which creates an internal contradiction in the approach.
    - Creating a practical gap in how to apply the laws mentioned in the Qur'an in general (such as prayer and zakat), which were historically detailed through the practical Sunnah.
    - The tendency towards subjective definitions of basic concepts (such as defining "impurity" as mixing the Qur'an with heritage), which may lack strong linguistic or contextual support.

17.6.3 Examples of contemporary readings of the Sunnah (with an extensive critical analysis of the ideas of（Ahmed Yasser）"):

1- **Reinterpreting hadiths related to women (e.g., the hijab, the hadith "Most of the people of Hell are women"):**

- **Yasser's reading of the concept of hijab/jalabiya**
  - Emphasizing his position that it is not a matter of a piece of cloth, but rather an "energy barrier" or a "functional characteristic."
  - His position is that the hijab, as commonly understood, is not necessarily part of religion, while acknowledging the freedom of anyone to choose it.
- **View his reading of the hadith, "Most of the people of Hell are women."**
  - How is "women" interpreted here? (Perhaps not in the biological sense, but rather a certain intellectual/spiritual quality or state that might apply to

both men and women? Or that "women" are those who "forget" or are delayed in becoming aware? - this is a guess based on his general approach to linguistic interpretation.)

- He affirmed his belief in the hadith (98-99%) but with a radically different understanding.

- **Critical analysis of these readings:**
  - **Starting points** intellectual:Is it motivated by a desire to liberate women from restrictions perceived as imposed in the name of religion? Or is it a purely linguistic analysis?
  - **strength of evidence**Linguistic**Contextual:**How strong are the linguistic arguments he presents? Do they ignore other evidence (other hadiths, understanding of female companions, historical context)?
  - **Implications:**What are the implications of this understanding for the legislative and ethical system related to women?
  - **Budget:**How can we reconcile respect for the text with understanding it in a way that upholds women's dignity and does not diminish them, without resorting to interpretations that may seem arbitrary?

2- **Reinterpreting the concept of "prophet" and his role**

- **View reading** （Ahmed Yasser）"More deeply:
  - His assertion that "the Prophet did not interpret the Qur'an."
  - The “Prophet” in the Qur’an may be a “universal symbol,” “universal values,” or “institutions that preserve societal security.”
  - His interpretation of verses such as “O Prophet, fear God” or “O you who believe, do not raise your voices above the voice of the Prophet.”
- Critical analysis:
  - The Impact on the Authenticity of the Sunnah: If the Prophet in the Qur’an is not always the person of Muhammad ﷺ, what about the authenticity of the sayings and actions of Muhammad ﷺ (the Sunnah)?
  - The internal consistency of the Qur’anic text: Does this interpretation preserve the consistency of the Qur’anic text or make it susceptible to any symbolic interpretation?
  - Historical Understanding vs. Symbolic Understanding: When is symbolic interpretation acceptable and when does it go beyond the text?
  - The Role of the “Prophetic Statement”: A more in-depth re-discussion of the role of the Prophet ﷺ in light of these readings.

3- Reinterpreting the concept of "Houri al-Ayn" and the bliss of Paradise:

- Show the speaker's reading in detail:

    - Starting point: Criticizing the traditional concept of houris as women who will be married to men in heaven, and considering it a “sexual, male concept” unworthy of God.
    - Quranic evidence used for negation:
    - Analysis of “No human or jinn has touched them before them” (humans and jinn include males and females).
    - Analysis of "Khairat Hassan" (a description of bliss, not for women).
    - Analysis of “Houri compartments in tents” (the meaning of “compartments” can be discussed here, is it the sensory compartment or another meaning?).
    - Analysis of "Kawa'ib Atrab" (yes, materially valuable and equal).
- Rational and moral reasoning:
    - Why does the Qur’an not describe worldly beauty standards for women? (Because God created diversity and does not discriminate based on creation.)
    - Is it reasonable that God would describe the women of Paradise in this way to conquer the hearts of the women of this world? (It contradicts divine mercy and justice.)
    - Strong condemnation of the description “he can see the marrow of their markets through the bones and flesh” in the hadith, and considering it a “terrifying description” that is not appropriate.
- Critical analysis of this reading:
    - The intellectual premises and motivations are very clear (rejecting the patriarchal conception, defending women's dignity, presenting a more spiritual image of heaven, criticizing the exploitation of the concept in terrorism). These are noble motivations, but they should not affect the objectivity of the textual analysis.
    - The strength of linguistic and contextual evidence:
    - Potential strengths: The analysis of "Ins wa Jan" seems logical in general. The analysis of "Hassan" as an adjective for general bliss has merit in the context of "Hassan's genius." The analysis of "Kawa'ib" as meaning prominent and precious things is a linguistic possibility.
    - Points requiring further examination: Do the terms "houris," "ayn," "maqsurat," "qasirat al-'arf," "abkaran," and "arab atraban" only bear a non-feminine interpretation? Does the general context of the verses that mention these descriptions (particularly in Surat al-Waqi'ah, Surat al-Dukhan, and Surat al-Tur) fully support this interpretation, or does it point to other aspects?
    - The overall Quranic context of Paradise: The Quran describes Paradise as having sensual bliss (rivers, fruits, furnishings, clothing) and spiritual bliss

(God's pleasure, peace). Could the sensual description of rewards encompass aspects related to human relationships in a renewed and purified form?

- Dealing with the hadiths:
  - The radical positions that completely reject the hadiths on these issues are often based on the exclusive Quranic approach mentioned above, which considers any hadith that contradicts what it perceives as the "spirit of the Quran" to be necessarily false, even if all of its chains of transmission are authentic.
  - The speaker picks out one hadith (the hadith of Bukhari about "he sees the marrow of their markets") and criticizes it harshly.
  - Methodological questions: Is this hadith the only one in this chapter? Are there other hadiths that present a different or clearer picture? What is the chain's approach to dealing with hadiths (established in the previous sections)? Can the "sifting" criteria advocated by the chain be applied to this hadith and other hadiths about the houris? (Reference to the Qur'an, reason, human nature, and objectives).
  - Is the categorical rejection of a hadith due to the "horror of description" a sufficient critical criterion, or should the authenticity of the chain of transmission and the text be examined more deeply according to the rules of the hadith scholars and then the criteria of the chain of transmission?
- Implications:
  - Positive: Presenting a more just and spiritual vision of heaven, removing a concept that could be exploited negatively.
  - Potential negative (if the interpretation is arbitrary): Emptying texts of their apparent meanings without conclusive evidence, creating confusion among the public, rejecting part of the Sunnah without a clear methodology.
- Budget and constructive criticism:

"Attempting to purify the concept of heavenly bliss from vulgar materialistic notions or those that detract from women's dignity is commendable. The linguistic analysis offered by the speaker opens up avenues for examining some verses from a different angle. However, this requires a more comprehensive linguistic and contextual investigation, and not neglecting other verses and hadiths that may provide a more complete picture. Furthermore, dealing with authentic hadiths requires a careful critical methodology that combines respect for transmission with the requirements of reason and the Qur'an, rather than rejection based on initial impressions alone. The solution may not lie in the absolute denial of the existence of relational rewards in heaven, but rather in understanding them in a manner befitting divine justice and human dignity, far removed from limited worldly or sensual projections."

17.6.4 Potential positive and negative effects of contemporary readings:

- **Potential positive effects:**
  - Activating the Muslim mind and motivating it to contemplate and criticize.
  - Providing a more humane, compassionate and just understanding of religion.

- Overcome some interpretations that caused problems or alienation.
- The possibility of discovering new dimensions of textual meanings
- the Providing a more humane, compassionate, and just understanding of religion
- Criticism of the exploitation of the concept of houris in terrorism is a very important point that falls under the category of "overcoming some interpretations that have caused problems."

- **Potential negative effects (pitfalls of interpretation):**
  - Breaking with the jurisprudential and interpretative heritage without sufficient justification
  - Excessive subjectivity in interpretation and deviation from the controls of understanding.
  - Weakening the authority of the texts (the Qur'an and Sunnah) or emptying them of their meaning.
  - Breaking with the jurisprudential and interpretative heritage without sufficient justification.
  - Creating a state of intellectual chaos and questioning the constants.
  - Falling into "custom interpretation" to conform to prevailing whims or ideologies.
  - Avoiding the "absolute acceptance" of any new reading without scrutiny, which falls under "creating a state of intellectual chaos" if there are no controls.

17.6.5 Towards a balanced approach to renewal:

- Emphasizing that boldness in presentation must be coupled with methodological rigor.

- The position of contemporary readings on the "understanding of the Salaf" and the "consensus of scholars": Some contemplative scholars, particularly within the Quranic movement, display a sharply critical stance that reaches the point of complete "demonization" of the heritage and its scholars, explicitly accusing them of "falsely attributing falsehoods to God" and misleading the ummah. It is important to discuss this position here.

- Is it scientifically correct to erase the efforts of centuries of study and contemplation with the stroke of a pen, and consider all previous scholars as misguided or misleading?

- **The phenomenon of "Quranists" or relying on the Qur'an as the sole source:**
  - Can the Qur'an and the details of Islamic law be understood in isolation from the historical and practical context provided by the authentic Sunnah?
  - What are the limits of the authenticity of the Sunnah in these readings? The answer in some of these discourses is "zero." Can this position be defended from the Qur'an and logically?
  - Can the Qur'an and the details of Islamic law be understood in isolation from the historical and practical context provided by the authentic Sunnah?
  - It is important to emphasize the need to separate the strength of a scientific argument from the rhetorical style used to present it when evaluating any contemporary reading.

- How do we balance legitimate criticism of human views with the respect due to the tremendous scientific effort expended in the service of religion throughout history?

- Emphasizing that criticizing heritage does not necessarily mean rejecting it completely, but rather purifying and understanding it more deeply.

- The importance of distinguishing between disciplined “contemplation” and arbitrary “interpretation.”

- The necessity of starting from the centrality of the Qur’an while understanding the authentic Sunnah in its orbit.

- Calling for a serious scholarly dialogue about these readings instead of absolute rejection or absolute acceptance.

- Emphasizing that the goal of criticism and renewal is a deeper understanding of the will of God and His Messenger, and not merely the demolition of the old.

- Distinguishing between "criticism of traditional understanding" and "criticism of the original text (the Qur'an/authentic hadith)." Here, the speaker criticizes "traditional understanding" and "scholarly interpretations" more than he criticizes the Qur'anic text itself. In fact, he argues that the Qur'an undermines this understanding.

- The position of contemporary readings on the "understanding of the Salaf" and the "consensus of scholars": Some contemplative scholars have adopted a sharply critical stance toward "scholars" and "commentators," accusing them of "interpreting God's words to suit their whims" and "falsely attributing falsehoods to God." This stance can be discussed:

  - Is all traditional understanding wrong? Is ignoring centuries of interpretation and study a sound scientific approach?
  - How do we balance respect for the efforts of our predecessors with the need for renewal and criticism?

- The phenomenon of "Quranists," or relying on the Quran as the sole (or almost sole) source: The speaker appears to be strongly inclined to rely primarily on the Quran, with a very limited selection of hadiths or harsh criticism of them. The series could discuss this trend:

  - Can the Qur’an and the details of Sharia be understood in isolation from the authentic Sunnah?
  - What are the limits of the authenticity of the Sunnah in these readings?

Emotional and rhetorical use in some contemporary readings: Does this style serve or weaken the scientific argument?

  - The importance of separating the strength of a scientific argument from the rhetorical style in evaluating any reading.

17.7 Towards a conscious and responsible contemplation of the prophetic heritage

At the conclusion of this journey through the pages of contemplation on how to engage with the noble prophetic hadith, we conclude that the ultimate goal is not to undermine the status of the Sunnah or deny the validity of its authentic, established sources. Rather, it is to call for a more conscious and responsible relationship with this great heritage.

We begin with the problems of literal understanding and the challenges that some narrations may pose. We then establish the supreme and dominant authority of the Holy Quran, review the issue of prophetic infallibility and its dimensions, and propose a critical and reflective methodology for sifting

and evaluating hadiths. This methodology is based on making the Quran—text, spirit, language, and intent—the primary standard, while utilizing the tools of profound linguistic understanding, sound reason, and pure instinct, while taking into account the context and overall objectives of Islamic law.

The authentic Sunnah, emanating from the Prophet (peace and blessings be upon him), who was the first and most profound contemplator of the Qur'an and the eloquent speaker of its language, can only be a pure source in harmony with the great Qur'anic origin. What we call for is a relentless effort to purify this source from any impurities of misunderstanding, foreign narratives, or influence by changing human norms.

It is a call to liberate the Muslim mind from the shackles of blind imitation and passive acceptance, and to encourage it to practice "contemplation" as a Quranic duty encompassing the entire revelation, both the Qur'an and the Sunnah. It is a call to pursue sound scholarly research, constructive criticism, and open dialogue, with intellectual courage and academic integrity, to arrive at a purer, cleaner, and more convincing understanding of God's eternal religion in this age.

We ask Allah to open our minds to contemplate His Book and the Sunnah of His Prophet (peace and blessings be upon him) in a manner that pleases Him, and to guide us to the right path. This article is but a humble attempt along this long path, open to criticism and development, and aimed to stimulate contemplation and stimulate thought.

18 The Shadows of Heaven and Hell Series: The Realities of Existence Between This World and the Hereafter

18.1 The Gardens and Rivers of the Qur'an: Between the "Parable" of Sensual Bliss and the Reality of Existential Closeness

(Introduction: Perceptions of Heaven between Representation and Reality)

The verses of the Holy Quran are replete with descriptions of Paradise and its delights, filled with exquisite sensory descriptions that captivate hearts and captivate minds: rivers of water, milk, honey, and wine; fruits within easy reach; extended shade; tall palaces; sumptuous clothing; and pure spouses. These descriptions represent God's true promise to His faithful and pious servants, and a great incentive to strive for His pleasure. But are these descriptions the ultimate, immediate, material reality of the bliss of the Hereafter, or are they, as the Quran begins its description in passages such as, "The example of Paradise, which has been promised to the righteous..." (Muhammad: 15), a "likeness" given to us to illustrate realities that may transcend our worldly imaginations? Do the connotations of these descriptions limit themselves to sensual and material pleasures, or do they carry within them symbols and allusions to deeper, abstract truths related to the state of the soul and its closeness to its Creator?

Contemplatives differ in their approach to these texts. One group focuses on the tangible, material reality of the afterlife, viewing these descriptions as an accurate depiction of what believers will experience. Another delves into the existential and cognitive dimensions, arguing that these sensory

descriptions represent deeper truths, and that true bliss is a spiritual, cognitive, and existential state of closeness, peace, and contentment, the shadows of which may begin to be reflected in this worldly life.

We find those who focus on the sensory and material descriptions of its rivers, fruits, and dwellings, emphasizing the reality and perfection of the afterlife reward, and presenting an engaging and stimulating image based on the apparent meaning of the Quranic wording. Conversely, there is a renewed vision that does not necessarily deny the sensory reality of the afterlife paradise, but rather views these sensory descriptions as parables used to approximate abstract meanings, and that they also carry symbolic dimensions that point to that sublime spiritual and cognitive state. Let us explore these two readings in greater depth in the following articles, to see how the represented sensory descriptions can be integrated with abstract existential truths.

Transition: Having reviewed these initial concepts and the significance of the word "parable," we will first delve into the description of sensual bliss as presented in the Qur'an, keeping in mind that it may be a representation of higher truths.

18.2 The Promised Bliss of Paradise: A Parable of Sensual Pleasure and Transcending the Limits of the World

The Holy Quran, in its description of Paradise, focuses on presenting a rich, tangible image that captures human aspirations and innate desires. Although this description sometimes begins with the word "parable" (as a prelude to deeper understanding), it remains a divine promise of tangible, material realities that believers will experience in their bodies and souls in the afterlife, perhaps with their initial manifestations beginning in the intermediate state of Barzakh. These descriptions, even if they are parables used to illustrate the meaning, point to an afterlife of perfection that transcends our worldly imaginations.

1. **Rivers that quench thirst and delight the beholders: a "parable" of purity and renewed pleasure.**

- The verses describe rivers of unchanging water (not stagnant), milk whose taste never changes, wine that is a delight to those who drink (without intoxication or harm), and purified honey (Muhammad: 15). This**"parable"**Emphasizes the abundance, pleasure, and purity of beverages as a direct sensual bliss.

- The description of water as "pure" and "not stagnant" suggests the purity of the environment of Paradise, but this description may go beyond mere physical purity to indicate spiritual and cognitive clarity that is untainted by turbidity.

2. **Low-hanging fruit and endless fruit: a parable of abundance and easy access**

- The fruits are close and easy to reach (its fruits are within easy reach), and are made available to the believer as he wishes (its fruits are made accessible). They are similar in appearance but different in taste (Al-Baqarah: 25). This**"parable"**It combines familiarity and renewal in sensual pleasure.

- However, could the bliss of those created for eternity be limited to the mere worldly fruits we know? As some contemplatives have pointed out, these "fruits" may represent deeper and more comprehensive beneficial outcomes and conclusions than mere momentary pleasures, which may not appeal equally to all souls, especially those who have transcended and aspired to the hereafter.

3. **Good houses and a great kingdom: a "parable" of luxury, security, and advancement**

- The believers will have good dwellings and palaces, “and goodly dwellings in Gardens of Eden,” and rooms built upon rooms, “rooms above rooms built.” This**"parable"**It indicates prosperity, security and advancement in homes.

- The concept of kingship expands to include vast lands and great property (Al-Insan: 20), but the reality of this kingship may go beyond mere material possession to include cognitive and spiritual ownership.

4. **Clothing, adornment, and pure spouses: “the example” of perfection, beauty, and purity**

- Sensual adornment is present with gold and pearl bracelets, and luxurious clothing of silk, brocade, and heavy brocade. Bliss is completed with spouses purified from all worldly imperfections and defects: “And they will have therein purified spouses,” endowed with the attributes of perfection and beauty.

- this **"parable"**For perfection and beauty, but is it limited to appearances? The discussion of "houris" and "virgins," which we previously addressed, opens the door to a deeper understanding that may transcend mere superficial beauty or momentary physical pleasures, which may be of limited appeal to some noble souls or to those who have experienced all the pleasures of this world.

5. **The limitation of worldly temptations and the need for deeper bliss:**

- Some contemplatives pose a valid question: Are worldly sensual pleasures (such as fruit, wine, and physical pleasures) sufficient to entice those who have experienced the pinnacle of worldly luxury, or those in advanced stages of life for whom these may not be priorities?

- It's suggested that figures like Elon Musk or wealthy leaders may be seeking rejuvenation or immortality more than a familiar fruit or wine. This suggests that true bliss in heaven must be**Deeper and more comprehensive**, and goes beyond merely replicating worldly pleasures in an improved form.

- Therefore, even as we contemplate this wonderful sensory description, we must bear in mind that it is a “parable” being given to us, that the truth may be more distant and sublime, and that true bliss includes spiritual, cognitive, and existential aspects that satisfy the aspirations of the human soul in their deepest forms.

6. **A life without worldly troubles: the epitome of absolute perfection:**

- All harm, fatigue, idle talk, and sin are banished from Paradise. Creation is renewed without aging, and time has a different sense. This**"parable"**For a perfect life free from all shortcomings.

Comment:
This reading, which is based on the apparent meaning of the texts and is presented in detail by some commentaries, confirms that Paradise is a true and complete reward, fulfilling humankind's sensory needs in the most perfect and splendid way. However, the emphasis on the word "example" always invites us to consider that these sensory descriptions may also be**Almost to our worldly understandings of higher and deeper otherworldly realities**...and that true bliss encompasses more than just the immediate sensory gratification we know. It is a call to understand bliss as a state of absolute perfection that transcends the limitations of our worldly experience.

(Transition: If these are “parables” of sensual bliss, what existential and epistemological realities might they symbolize or integrate? The following article explores the symbolic and existential dimensions of these descriptions.)

18.3 Paradise of Proximity: Between the "Parable" of Bliss and the Manifestations of the Spirit and Knowledge

While the Holy Qur'an offers a tangible, sensory description of the bliss of Paradise, as a "parable" used to bring the image closer to our understanding, a deeper contemplation reveals that these descriptions may carry within them symbols and references to higher spiritual and cognitive truths. This vision does not necessarily negate the tangible reality of the afterlife, but rather adds another dimension to it, and sees Paradise as, in its essence**A state of divine closeness, peace, contentment, and knowledge**A state that the believer can begin to experience and taste its "shadows" in this worldly life. As some contemplatives have pointed out, the true realities of Paradise may be**Abstract**And sensory descriptions are**acting**For these abstract meanings.

1. **Rivers of Paradise: The Flow of Divine Knowledge and Science**

○ The Qur'an describes rivers of water that never stagnates, milk whose taste never changes, wine that is a delight to those who drink it, and pure honey.

○ **Symbolic/existential interpretation:**These rivers, in addition to their potential physical reality, may also symbolize**The continuous and pure flow of divine knowledge, divine wisdom, spiritual knowledge, and intellectual pleasures**That quenches the soul's thirst and nourishes the heart. The diversity of rivers may point to the diversity of sources of this divine knowledge, its purity, and its healing and pleasurable effect on the soul.

○ **Vision**（Yasser Al-Adirqawi）**(On the abstraction of meaning):**Some contemplators raise a question about the relationship between the "river" of running water and "As for the orphan, do not oppress him (originally: do not rebuke him)," pointing out that the meanings may be…**abstract**It goes beyond the immediate physical concept. This supports the idea that the rivers of paradise may carry deeper connotations related to spiritual flow.

2. **The Fruits of Paradise: The Results of Certainty and the Harvest of Good Deeds**

○ The Qur'an describes the fruits of Paradise as being within easy reach, similar in appearance but different in taste.

○ **Symbolic/existential interpretation:**These fruits may represent**The fruits of firm faith, the results of good deeds, and the harvest of certain knowledge**Which the believer reaps easily and simply as a result of his efforts, deliberation, and closeness to God. Their similarity in appearance and difference in taste may symbolize the oneness of the source of truth (God) and the multiplicity of His manifestations, knowledge, and spiritual fruits.

○ **Vision**（Yasser Al-Adirqawi）**(On the abstraction of meaning):**It is explained that the word "fruit" in its linguistic origin means**The result and useful conclusion**For something (as in "fruitless dialogue"). The fruits in heaven, in this sense, may be results and conclusions that are beneficial to the soul and go beyond mere material fruit. They are deeper, more comprehensive truths that satisfy the aspirations of the soul.

3. **The dwellings and rooms of Paradise: stations of awareness and ranks of closeness**

○ The Qur'an describes good dwellings and rooms built upon rooms.

○ **Symbolic/existential interpretation:**These dwellings and rooms may symbolize a state of**Housing and peace of mind**In the embrace of divine proximity, and to**Spiritual stations and levels of**

consciousnessIn which the believer advances in his knowledge and servitude to God. Each "room" represents a new level of understanding and closeness.

- **Vision**（Yasser Al-Adirqawi）**(About the topic of secrets):**When talking about “on couches arranged in rows,” the speaker wonders about its reality, pointing out that the mental image we have (of furniture showrooms) is merely…**acting**...and that the truth of the matter can only be known through experience. This supports the idea that descriptions of Paradise may be examples of deeper realities, and that "beds" may symbolize states of comfort and spiritual elevation that transcend material furnishings.

4. **The Clothing and Adornment of Paradise: Manifestations of Piety and the Light of Insight**

- The Qur’an describes clothing of fine silk, brocade, and fine silk, and bracelets of gold and pearls.
- **Symbolic/existential interpretation:**This dress and decoration may symbolize**The garment of piety**Which adorns the believer, and**The adornment of virtuous morals**, and**Light of insight**Which he adorns himself with, both inwardly and outwardly, and is reflected in his appearance and behavior.

5. **Purified Couples and the "Houris": Companionship and Spiritual and Intellectual Harmony**

- The Qur’an promises pure spouses and beautiful maidens.
- **Symbolic/existential interpretation:**In addition to the possibility of otherworldly marital relationships, these couples may symbolize**Inner peace, intimacy with God, and good company**...and pure souls compatible in thought and spirit with whom the believer interacts on his ascending journey. As we discussed previously, "Houri al-'Ayn" may be understood as a description of companions (of both sexes) characterized by deep dialogue, essential honesty, and spiritual purity, or as a mechanism and means for experiencing the laws of the afterlife.

6. **"Earthly Paradise": The Beginning of Manifestation Here and Now**

- This symbolic understanding is clearly evident in the concept of “earthly paradise.” Verses that speak of the reward of believers in this world (such as the good life, light, the Criterion, tranquility, and expansion of the chest) are understood as**Manifestations of this existential state of closeness and spiritual and cognitive bliss**It begins here for those who follow guidance and adhere to the balance of truth. It is a "paradise of knowledge and light" that overflows with insight, certainty, and peace of mind.

Comment:
This existential reading, which sees in the sensual descriptions of Paradise “parables” and symbols of deeper truths, does not necessarily negate the reality of material bliss in the afterlife, but rather**It adds another dimension to it and complements it.**It makes heaven not just a place for deferred sensual pleasures, but rather a state of spiritual, cognitive, and existential elevation that begins its journey in this world and reaches its full perfection and manifestation in the eternal world, where the body is satisfied, the soul is elevated, and the heart is reassured by the light of closeness to God.

(Transition: Just as Heaven has a physical aspect and an existential aspect, so does Hell. The following article explores the torment of Hell between the senses and the meaning.)

18.4 Hellfire: Between the tangible flame and the veil of distance

The Holy Quran presents a powerful and deterrent image of the torment of Hell, using powerful sensory descriptions: blazing fire, scalding water, skins that are cooked and then changed, food from Zaqqum or Ghaslin, and chains and shackles. These descriptions are a stern divine warning of the consequences of disbelief, injustice, and corruption. As with Paradise, contemplatives differ in their understanding of the nature of this torment: Is it limited to physical, sensory pain, or does it encompass and express a deeper existential and spiritual suffering?

- **Direct sensory torment:**The perspective that focuses on the physical appearance is based on clear verses that describe various types of physical torment:

  - **Fire and its intensity:**“The Fire of Allah, kindled, which ascends over the hearts” (Al-Humazah: 6-7), which indicates the intensity of its heat and its penetration even to the depths of the being.

  - **Hot water and bad food:**“And they will be given to drink scalding water, which will tear up their intestines.” (Muhammad: 15), in addition to Zaqqum and Ghaslin as harmful foods.

  - **Skin regeneration for continued pain:**“Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment.” (An-Nisa’: 56), confirming the permanence of the feeling of physical torment.

  - **Shackles and chains:**The description of chains, shackles, and whips adds to the image of direct physical torture.

- **Existential and spiritual suffering:**The renewed vision, while not necessarily denying the afterlife's physical torment, sees that these descriptions may also be symbols and embodiments of deeper suffering:

  - **Veil and distance:**Fire may symbolize the veil from seeing the truth and distance from God’s mercy, which is the most severe type of spiritual torment.

  - **Psychological and spiritual pain:**The boiling water that cuts through the intestines, and the melting that covers the stomachs and skins (with it will melt what is in their bellies and the skins) (Al-Hajj: 20), may symbolize internal rupture, the collapse of false convictions, and the feeling of shame, regret, and sorrow that shatters the soul.

  - **Renewal of intellectual barriers:**The renewal of skin may, in a deeper interpretation, symbolize the renewal of the intellectual and psychological veil that prevented man from seeing the truth, and the continuation of the suffering resulting from this state even in the face of the truth.

  - **"Earthly Hell": Misery Begins Here:**Just as Paradise has shadows in this world, those who turn away from the truth and commit corruption have a "worldly hell." It is a state of misery, suffering, psychological and intellectual distress, anxiety and fear, deprivation of the light of guidance, and blindness to the truth. This state is a direct result of human choices and behavior, an internal "fire" that consumes one's existence.

Whether torment is understood primarily as a physical sensation, as a symbol of deeper existential suffering, or as an integration of both, the Qur’anic message is clear: turning away from truth and guidance leads to real and profound suffering, beginning in this world and culminating in the afterlife.

Transition: After reviewing the duality of Heaven and Hell, what about the intermediate stage between death and resurrection? The next article deals with the intermediate realm of Barzakh.

18.5 Barzakh: Veil of Revelation or Persistent Reality?

Between the moment of death and the Day of Resurrection, there extends a period of time and an existential state called "barzakh" in Islamic terminology. The Holy Quran refers to this transitional stage, but its nature and details remain open to contemplation and interpretation. Is it merely a passive waiting and temporary annihilation? Or is it a world with its own laws, events, and experiences? Different interpretations offer us divergent visions.

- **First reading: The isthmus as a revealing veil:**This vision, inspired by contemplation of verses such as: "Indeed, you were in heedlessness of this, but We have removed from you your cover, and your sight today is sharp" (Qaf: 22), sees the intermediate realm as a stage**"unveiling"**Death removes the veils of the material world and heedlessness, and the soul begins to perceive truths that had been hidden from it: the truth of God's existence, the truth of its actions and intentions, and initial glimpses of its destiny. The consequences here are essentially altered **consciousness experience**A psychological and spiritual state resulting from this sudden confrontation with the truth. It may be the beginning of peace and reassurance for the believer, or the beginning of regret and sorrow for the exponent. It is the decisive moment of truth.

- **Second reading: Barzakh as a continuing reality:**This view, represented by Firas Munir, focuses on verses that describe the state of the dead and their whereabouts more specifically. It sees the intermediate state as**As an active and ongoing existential stage**, "another birth" immediately following death and preceding the final resurrection.

  - **Place and time:**It is a world with existence, in which the dead gather "with their Lord," which He interprets as Gabriel. "It has a sense of time, morning and evening."

  - **Continued affliction:**Testing, trial, and tribulation do not cease with death, but rather continue in this stage, albeit in a different form than in this world. A distinction is made between the good and the bad, and an initial questioning takes place.

  - **Initial penalty:**Believers receive an initial bliss ("Paradise of Refuge/Earthly Paradise") and unbelievers receive an initial punishment ("the lowest punishment"), "Hell/Fire." This reward is not the final, perfect reward.

  - **Interact and gather:**The dead are conscious, they interact, the first ones meet the last ones, and they may communicate with the lower world or with each other to varying degrees.

- **Towards the integration of the two readings:**Are they contradictory? Not necessarily. They can be seen as complementary: the first reading, "Unveiling the Veil," describes**Inner experience and awareness**The changing nature of the soul upon entering purgatory. The second reading describes the continuous reality.**External situation and objective reality**For this intermediate world, as some verses indicate, the lifting of the veil is what enables the soul to realize its state and destiny in this ongoing intermediate reality.

Barzakh remains a world shrouded in mystery, but contemplating the verses opens windows for us to understand it as a decisive and crucial stage, affirming the continuity of existence after death and that death is not the end but the beginning of a new phase of awareness, accountability, and retribution.

Transition: After reviewing Heaven, Hell, and Barzakh, how do we understand the issue of eternity and the scope of divine mercy? The following article discusses these dimensions.

18.6 God's mercy and the scale of justice: the scope of eternity and the vastness of Paradise

The Holy Quran presents the concepts of Heaven and Hell as two abodes of reward in the afterlife, but the discussion and interpretation extend to encompass fundamental questions about the scope of each, the duration of stay in each, and their relationship to God's vast mercy and absolute justice. Is eternity in Hell as absolutely eternal as eternity in Heaven? Does God's mercy require Heaven to be the most likely destination?

- **Eternity in Paradise: An Uninterrupted Gift:**Quranic texts and scholarly commentaries almost unanimously agree that the bliss of Paradise and the eternity of its inhabitants are absolute and uninterrupted. Verses describing eternity therein are repeated and explicit: “They will abide therein forever,” and its bliss is described as “an uninterrupted gift” (Hud: 108). This is consistent with the perfection of God’s grace and generosity toward His believing servants.

- **Immortality of Hell: Readings and Implications:**While many verses emphasize the eternal stay of certain groups, such as the unbelievers and polytheists, in Hellfire (“And they will not come out of the Fire”), there are other verses and interpretive discussions that open the door to a different understanding of the duration of stay for all the people of Hellfire:

  - **Exception by will:**The verse, “They will abide therein as long as the heavens and the earth endure, except what your Lord wills. Indeed, your Lord is Doer of what He intends.” (Hud: 107) raises questions about absolute eternity. Some interpret it as relating to the creation of the heavens and earth in the Hereafter, while others see it as a reference to the possibility of the emergence of disobedient believers or even the final inclusion of God’s mercy for all after the term of punishment has been served, although this latter interpretation is not the prevailing one.

  - **Immortality vs. permanence:**Some, such as Muhammad Shahrour, distinguish linguistically between “eternity,” which may accept exceptions by will, and “permanence” or “residence,” which may refer to a very long period, but is not necessarily an absolute eternity like heaven.

  - **Torment as a cure?**Some believe that the purpose of suffering may be purifying and therapeutic, rather than simply eternal revenge, which may be inconsistent with the idea of absolute eternity for all.

- **The capacity of Heaven and the limited capacity of Hell as a ratio:**The Qur'an emphasizes the vastness of Paradise (its width is as the heavens and the earth), while some commentators, such as Muhammad Shahrur, describe Hell as a relatively limited "prison of the afterlife." This, combined with the constant emphasis that God's mercy precedes His wrath and encompasses all things, leads some to conclude that the vast majority of creation will be destined for Paradise by God's mercy, while Hell will be reserved for the minority who deserve punishment after the proof has been established.

- **The scale of justice and mercy:**In the end, it remains to be emphasized that God is absolutely just and the most merciful of the merciful. Whether eternal damnation to Hell is for some groups or not, God's punishment is based on perfect justice, in which no one is wronged by the weight of an atom. It is the result of human choices and actions. God's mercy precedes His wrath and is manifested in opening the door of repentance in this world, in multiplying good deeds, in the intercession of intercessors with His permission for those He is pleased with, and in the spaciousness of Paradise He has prepared for His servants.

Balancing God’s justice and mercy, and His severe threat and generous promise, is the essence of our understanding of the afterlife.

Transition: After this journey into understanding Heaven, Hell, and Barzakh, how do we experience these truths in this world? The concluding article answers.

18.7 Living in the Shadows: How Do We Live the Realities of Heaven and Hell Today? Conclusion: Practical Application

Having explored the various dimensions of Heaven and Hell in the Holy Quran, moving beyond superficial perceptions toward a deeper understanding that combines the sensual and existential, and the afterlife and worldly manifestations, the most important question remains: How do we experience these realities in our lives today? How do the "shadows of Heaven and Hell" that we may experience here and now affect our choices and behavior?

Understanding heaven and hell as existential states that begin in this world gives our lives a deeper meaning and responsibility. It is no longer simply a matter of waiting for a deferred reward, but rather a relentless pursuit of achieving "earthly heaven" and avoiding falling into "earthly hell."

1. **Striving for "earthly paradise":**

o **the goal:**Achieving a state of closeness to God, inner peace, tranquility, insight, and knowledge.

o **means:**

▪ **Commitment to the balance:**The pursuit of truth, justice, and equity in all aspects of life is a relationship with God, with oneself, with others, and with the universe.

▪ **Self-purification:**Struggle against desires, purify the heart from the diseases of arrogance, envy and miserliness, and adopt virtuous morals.

▪ **Activating comprehension tools:**Using the heart, mind, hearing, and sight to contemplate and reflect on God’s cosmic and legal verses, and to seek beneficial knowledge.

▪ **Remembrance of God and attachment to Him:**Maintaining a constant connection with God through remembrance, supplication, and worship brings peace and tranquility.

▪ **Good work and giving:**Positivity, benefiting others, and striving to develop the earth with goodness.

2. **Beware of "earthly hell":**

o **perception:**Awareness that tyranny, worldly preference, turning away from truth, injustice, and corruption have dire consequences that begin with psychological and spiritual misery in this life.

o **Avoidance:**

▪ **Stay away from its causes:**Avoid injustice, lying, backbiting, envy, and everything that goes against the balance of truth.

▪ **Avoid negligence:**Beware of getting immersed in the world and forgetting the higher goal and purpose of existence.

▪ **Do not disable the comprehension tools:**Beware of following whims that blind the heart and insight, and refusing to listen to or see the truth.

3. **The afterlife as a goal and a motivator:**

   - The Quran's beautiful descriptions of Paradise and Hell remain the perfect promise, threat, and ultimate goal. Remembering the eternal bliss of Paradise motivates us to be patient and persevere on the path of righteousness, while remembering the severe torment of Hell deters us from sin and injustice.

   - Belief in the Hereafter gives our worldly life its true value as a place of testing and a farm for the Hereafter.

a summary: Living in the "shadows of heaven and hell" means being aware that our daily choices shape our present existential state and build our eternal destiny. It is a call to live faith in action, behavior, and the state of our hearts. We strive to be among those who inherit Paradise, outwardly and inwardly, in this world and the next. We seek refuge in God from being among those who languish in the misery of distance and veil here and there. Complete knowledge of the truths of the unseen remains with God, and ours remains striving and hope.

18.8 The spouses of Paradise, the houris, and the virgins: between the comprehensiveness of bliss and the interpretations of the meaning

Introduction: Transcending the Traditional Understanding of Social Heavenly Bliss

The concept of the social bliss of Paradise, particularly regarding the "wives of Paradise," the "houris," and their being "virgins," raises fundamental questions. The prevailing traditional understanding among some may depict this bliss as a pleasure reserved for men, or limit it to purely physical dimensions, raising questions about the justice and inclusiveness of the reward for women, and the depth of the Qur'anic meaning. But is this the only understanding offered by the Qur'an? Is the Qur'anic discourse describing virtues and rewards directed at one gender over another? Deep contemplation of the language of the Qur'an and the context of its verses, as offered by contemporary thinkers and contemplators (such as Dr. Muhammad Shahrour, Amin Sabry, Firas Munir, and Hayat Haytham Murshid in understanding the "houris," in addition to insights derived from contemporary contemplative dialogues, and my own perspective presented in this series), opens new horizons for a more comprehensive and egalitarian understanding, challenging interpretations that may appear superficial, gendered, or purely materialistic.

1. The Language of the Qur'an and the Comprehensiveness of Discourse: Foundations for Renewed Understanding

- **Starting from the divine principle:**Emphasizing that the Holy Quran is the word of the Creator of males and females, its discourse cannot be biased toward one gender over another in the foundations of faith, reward, and desired virtues. The question is raised: Is it conceivable that the Just and Merciful God would discriminate between His servants based on something they did not choose, or that He would describe a blessing for men in a way that hurts the feelings of believing women—mothers, wives, daughters, and sisters—which is inconsistent with our belief in the Compassionate and Merciful God?

- **The significance of comprehensive plural forms:**Note that the Qur'an often uses plural forms that include both males and females when speaking of believers or the people of Paradise (e.g., "the believers," "those who believed," "and We married them," "you and your spouses").

- **Beyond verbal discrimination (example: verse 35 of Al-Ahzab):**It should be noted that some emerging readings argue that the distinction between males and females in some verses may not indicate a distinction in virtues between the sexes, but rather, rather, refers to different categories of people based on their level of understanding and conviction of the Quranic argument, regardless of their gender. This calls for moving beyond a literal gender interpretation and focusing on the intellectual and cognitive context.

- **The comprehensiveness of the terms "human" and "jinn":**An important linguistic criticism arises in this context. In a verse such as {No man or jinn has touched them before them} (Ar-Rahman: 56-74), the question arises: Does the word “human” only refer to men? Aren’t old men, old women, children, both males and females, and infants all human? Likewise, does “jinn” only refer to males? Verses such as {And I did not create the jinn and mankind except to worship Me} (Adh-Dhariyat: 56) include both genders. If “human” and “jinn” include females, how can “not be touched” be understood to mean that they have not been touched by*men*Only? And why didn't God explicitly say, "No men had touched them before them," if that was precisely what was meant? This question reinforces the idea that the traditional interpretation may be influenced by certain trends.

2. “Purified Couples” and “Chaste Women”: Perfecting the Relationship and Overcoming Worldly Deficiencies

The Qur’an’s description of spouses in Paradise as “purified” (Al-Baqarah: 25) does not only mean physical purity, but also includes purity from any moral or psychological defect or imperfection, which establishes a relationship based on intimacy, affection, and complete harmony.
Their description as “limiting their gaze” (Ar-Rahman: 56) can be understood as a symbol of complete devotion and emotional and spiritual focus on the partner, in a harmonious and deep relationship.
Transformation of Earthly Wives: It is understood that the believing wives of this world will be transformed into this state of perfection in Paradise, as the verses “Indeed, We created them a new creation and made them virgins, loving companions of equal age” (Al-Waqi’ah: 35-38) refer to this new creation that renews their youth and perfection.

3. “The Firstborn”: a symbol of freshness, perfection, and eternal renewal.

Direct understanding: The description of the women of Paradise as “virgins” is often understood to mean renewed physical virginity.
Linguistic/Telegraphic Interpretation: Returning to the root (b k r), which means primacy, beginning, and freshness, “virgins” can be understood in a broader sense, as an indication of their permanent state of original perfection, renewed freshness, and unaging vitality, as if every encounter and interaction is the first in its joy and purity.

4. The nature of the “Houri al-Ayn”: dimensions that go beyond traditional descriptions.

- **A. The prevailing understanding and its criticism:**

  - Traditional Description: The term "Houris" is traditionally understood to mean beautiful, white, wide-eyed women created for Paradise, destined for the pleasure of men. This understanding, along with some hadiths that describe them with specific physical attributes (such as seeing the marrow of the shins), may strike some as "terrifying" or unappealing compared to the familiar natural beauty, raising questions about how this could be the ultimate bliss.

  - Additional linguistic criticism: Regarding descriptions of beauty in Paradise, it is noted that the Qur'an did not set specific standards of physical beauty for humans in this world. How could it describe them in detail in the Hereafter in a way that might exclude or diminish certain categories of His

creation? Is it conceivable that God, who has honored humans with reason, would include a description of a specific female organ (as in the interpretation of "kawa'ib") in the context of verses describing general material bliss? In Surat An-Naba', the verse states, "Indeed, for the righteous is attainment * Gardens and grapevines * And full-breasted maidens of equal age * And a full cup." Some contemplative scholars believe that "kawa'ib," from the root "ka'b" (something prominent, round, and precious), may refer to equally luxurious material blessings (such as jewels or prominent goods), in keeping with the context of gardens, grapevines, and a cup, and not necessarily "nawahid."

- In Surah Ar-Rahman, “In them are good and beautiful blessings,” it is indicated that the word “beauty” may describe goodness and bliss in general, as in the verse in the same surah, “Reclining on green cushions and fine, beautiful carpets,” where “beauty” describes inanimate objects. This opens the door to understanding “good and beautiful blessings” as “good and beautiful blessings” in general, and not necessarily “good and beautiful women.”

- The Universality of Bliss (Shahrour's Vision): Based on the universality of the plural forms ("and We married them"), the "Houriyyin" are both males and females, so men have Houris, and women have Houris, thus achieving complete equality.

- Beyond Formal Beauty (Linguistic/Existential Perspective): I believe "Houri" may be associated with refined "dialogue," and "Ayn" with clarity of insight and honesty of feelings, or with a pure source ("the special spring"). Thus, "Houri al-Ayn" is an attribute of companions (male or female) who are distinguished by deep dialogue, intrinsic honesty, and spiritual purity.

- Haytham's critique of this understanding: Professor Haytham rejects this interpretation, considering it reductive and inconsistent with God's justice and wisdom. He points out that the verses that mention "the houris" (such as Surat Ad-Dukhan: "And We married them to houris with large, beautiful eyes") speak of "the righteous" and "the foremost" without singling out men, but rather include women and the believing jinn as well.

- **B. The linguistic and Quranic meaning (as proposed by Haitham Murshid and others):**

- “We married them”: Many contemplators confirm that this word does not necessarily mean physical marriage, but rather coupling and integration.

- "Hoor": Haitham believes that the root word (h w r) means "return and renewal." Thus, "Hoor" describes the bliss of heaven as renewable and inexhaustible.

- “Ayn”: Haitham interprets it as meaning a visible, flowing, inexhaustible source (like a spring), which describes continuous, uninterrupted bliss.

- **C. “Houri al-‘Ayn” as companions of dialogue and honesty or as advanced information and interaction interfaces (existential/technological vision):**

- "Hoor" may be associated with the sophisticated and enjoyable "dialogue", and "Ayn" with the clarity of insight and honesty of feelings reflected in the eye, or with the pure source "the special spring".

- Within my existential vision, I expand the understanding of “Houris” to include not only manifestations of spiritual purity and insight, but also as highly sophisticated information interfaces, or advanced interactive sources.

- Interpreting “the brain of her leg” as a communication technology: I base this understanding on a hadith interpretation of “he sees the brain of her leg through her flesh,” not literally, but as an advanced communication technology.

- **H. Quranic descriptions:**Comparing them to beautiful but necessarily inanimate objects, such as “as if they were hidden eggs,” “as if they were rubies and coral,” and “like hidden pearls.” The conjunction form: The interpretation of the letter “ba” in “and We married them to fair maidens with large, beautiful eyes” means “paired with” or “provided with,” an interactional tool.

- **And. Do not touch:**Verse: “No human being or jinn has touched them before them” (Ar-Rahman: 56, 74) – As discussed previously, the inclusion of “human beings and jinn” makes this description general and may support the idea that they are a different creation or a blessing that has never been interacted with in this way by either humans or jinn.

- **Z. The general Qur’anic context:**Haitham asserts that the "Houri al-Ayn" are part of a general bliss for the righteous (men and women).

5. “The Husband” in Heaven: An Existential Companion That Transcends the Earthly Social Contract

Emphasizing that the concept of “spouse” in Heaven is closer to the natural existential meaning of a companion or partner who brings comfort and happiness, and that the relationship in Heaven is purified and free from the constraints of worldly contracts and social costs.

6. “Water” Paradises in the Afterlife: Between Matter and Symbol (as in the Original)

(This section could be kept as is or developed if the last dialogue adds something specific to it, but it seems that the dialogue focused more on the houris and physical descriptions.)

Conclusion: Towards a renewed understanding of the justice of divine bliss and the comprehensiveness of discourse

Rereading the verses about "the houris," "the virgins," and "the spouses" in Paradise, exploring the linguistic and contextual connotations, challenging interpretations that may appear influenced by patriarchal whims or concepts, and starting from the principle of the Creator's justice and the comprehensiveness of His discourse, offers us a more equitable, balanced, and profound understanding. In these renewed readings, this bliss is no longer the exclusive domain of one gender or a superficial understanding of pleasure or materialism. Rather, it is part of the fullest reward that God has prepared for His believing servants, men and women alike. It is a bliss that transcends the limits of worldly understanding to encompass perfect closeness, harmony, and eternal happiness, whether manifested in sublime existential relationships, renewed and luxurious material blessings, superior interactive means, or immersion in the seas of divine knowledge and learning. These understandings, although subject to interpretation in many aspects, remove doubts and affirm the perfection of divine justice and mercy. They call for a deeper contemplation of the word of God, whose wonders never cease, while always distinguishing between definitive meanings and speculative allusions, and freeing minds from interpretations that may have been used—even unintentionally—to demean women or even justify acts of violence in the name of religion.

18.9 The gradation of torment and its types: from "the least" to "the greatest" and from "hell" to "fire"

The Holy Quran presents a clear picture of the existence of punishment as a recompense for unbelievers and wrongdoers. However, contemplating its verses reveals that this punishment is not a single, homogeneous entity, but rather comprises degrees, types, and stages, varying in severity, nature, and location. A review of the various interpretations of these verses reveals a gradual understanding of divine punishment and opens the door to discussions about the nature of these stages and their evidence.

1. **"Lesser torment" vs. "Greater torment":**
   - **Key verse:**And We will surely make them taste the lesser punishment short of the greater punishment that perhaps they will return. (As-Sajdah: 21)
   - **Common interpretation:**This verse is often understood as explicit evidence of at least two levels of torment. The "lesser torment" could refer to worldly calamities, or torment occurring in the intermediate stage, with the possible goal of returning and repenting (perhaps they will return). The "greater torment" is the final torment of the Day of Judgment.
   - **A different point of view:**In contrast, there are interpretations, particularly those that focus on the phrase "perhaps they will return," that argue that "the lesser punishment" should refer exclusively to **worldly calamities** It aims to urge people to repent and return to God.*Before death*, where the possibility of returning after death is negated. This perspective sees the warning as directed specifically at the "fasiqun," defined as those who disbelieved after having believed, to urge them to return to the straight path. This interpretation strongly challenges the notion that the "lower punishment" includes the torment of the grave.
2. **Hell, Inferno, Fire, and the stages before the Resurrection:**
   - **Differentiation in terminology:**Some commentators believe that "hell" may refer to a less severe torment (perhaps worldly or early intermediate), while "hell" is the larger place or arena of torment, and "fire" is the element of burning torment within it.
   - **The case of the Pharaohs as an example:**An example of the torment prior to the Day of Resurrection is the case of the family of Pharaoh, mentioned in the Almighty's saying: "The Fire will be exposed to them morning and evening. And on the Day the Hour appears, [it will be said], 'Admit the family of Pharaoh into the severest punishment.'" (Ghafir: 46). Some interpretations confirm:**privacy**This punishment was inflicted on the family of Pharaoh due to the enormity of their crime. The phrase "they are presented to it" is understood to refer to their souls

being presented to the fire in the intermediate world, not to the fire coming to their graves in the traditional sense. Questions also arise about the meaning of "morning and evening" in the context of the grave, which may suggest a different dimension to this presentation.

- **The concept of "Barzakh":**In this context, the concept of “barzakh” mentioned in the Almighty’s saying: “And behind them is a barrier until the Day they are resurrected” (Al-Mu’minun: 100) is sometimes reconsidered. Rather than necessarily considering it a place of torment, some believe that “barzakh” here refers to **barrier or divider**A general time and place separating the life of the deceased and the Day of Resurrection, without the verse itself requiring the existence of torment in it, unless this is explicitly mentioned in other texts.

3. **"Roses" of fire versus entering it:**
   - **Key verse:**“And there is not one of you but will pass over it... Then We will save those who feared God...” (Maryam: 71-72).
   - **Interpretation:**“Roses” here is often interpreted as approaching or overseeing rather than actually entering for all, representing an initial stage witnessed by all, distinct from the actual entry into torment that is reserved for the wrongdoers.
4. **"Salli" and "Lafh" versus complete combustion:**
   - **Verses used:**“We will cast them into a Fire every time their skins are roasted through…” (An-Nisa’: 56), “Their faces will be scorched by the Fire…” (Al-Mu’minun: 104).
   - **Interpretation:**These verses are used to indicate that torment may not always mean complete burning and immediate annihilation, but may be “sharp” (very close proximity with heat effect) or “scorching” (superficial effect), supporting the idea of a gradual progression of torment even within the fire itself.
5. **Circumambulating between the hot water and Hell:**
   - **Key verse:**This is Hell which the criminals deny. They will circulate between it and scalding water. (Ar-Rahman: 43-44)
   - **Interpretation:**It is used as evidence that torment may take the form of movement and transition between different forms and locations of torment.
6. **Existential and psychological torment:**
   - **Verses used:**Verses describing hardship, blindness, shame, regret, and sorrow.
   - **Interpretation:**These verses are used to emphasize that torment is not just physical pain, but includes profound existential, psychological, and spiritual suffering.

Methodology of reasoning and interpretation:

In addition to this diversity in Quranic interpretation, there are broader methodological debates, particularly regarding the use of prophetic hadiths in matters of the unseen, such as the torment of the grave. Some believe it is necessary to compare these hadiths to the Quran and ensure they do not conflict

with its general principles or with other explicit verses addressing the unseen or the state of the dead. This leads to differences in the acceptance or interpretation of some narratives, and sometimes results in an outright rejection of the commonly held concept of "torment of the grave."

a summary:

Contemplating the verses of torment in the Holy Quran reveals a multifaceted picture of divine punishment. It is not simply a scorching fire, but rather encompasses stages, degrees, locations, and types, beginning with the "lesser torment" in this world (according to some interpretations) and progressing to the "greater torment" and "lasting torment" in the afterlife. It encompasses painful sensory aspects as well as even more painful psychological and existential aspects. Understanding this gradualism and diversity, while taking into account existing interpretive differences, is essential for a deeper understanding of God's justice and wisdom, and for grasping the gravity of disobedience and turning away.

Transition: Just as torment has degrees, so too does bliss. The following article explores the multiplicity of heavens.

18.10 Building Paradise with Our Hands: Kind Words and Good Deeds

After reviewing the descriptions of Heaven and Hell and their various stages, a practical question arises: How is this Heaven promised to believers built? Is it merely a divine gift awaiting us, or do we have an active role in constructing and beautifying it through our actions and words in this worldly life? The Holy Quran and the noble Prophetic hadiths offer us an inspiring vision that directly connects what we offer here with what we find there.

1. **Good deeds are the basis of ownership:**

   - The Qur'an repeatedly links inheritance and entry into Paradise to righteous deeds: "…you have inherited it because of what you used to do" (Al-A'raf: 43). As we have seen, commentators agree that righteous deeds are a prerequisite and a requirement for entering Paradise, even if actual entry is by God's mercy and grace.

   - Some contemplatives, such as Amin Sabry, believe that it is the material and actual good deeds in this world that give the believer his "land" or his own space in Paradise, as a foundation for his ownership upon which he will build his bliss.

2. **Kind words plant trees:**

   - The hadith of Prophet Abraham, peace be upon him, to Prophet Muhammad, peace and blessings be upon him, during the Ascension to Heaven presents us with a clear equation: "Give my greetings to

your nation and tell them that Paradise has good soil and sweet water, that it is flat, and that its plants are: Glory be to God, praise be to God, there is no god but God, and God is Greatest." This is a good hadith. Paradise is like fertile soil awaiting planting.

- This is consistent with the Qur'an's comparison of a good word to a good tree: "Have you not seen how Allah presents a parable of a good word as a good tree, whose root is firmly fixed and whose branches reach the sky?" (Ibrahim: 24).
- Conclusion: Good words of remembrance, glorification, praise, declaration of God's greatness, and all beneficial words that call for goodness are like seeds with which we plant the trees and palm trees of our paradise.

3. **Integration of words and deeds:**

- The verse, "To Him ascend good words, and righteous deeds raise them up" (Fatir: 10), presents us with a complete picture. Good words and righteous sayings ascend to God, but righteous deeds are what elevate them, give them their true value, and translate them into a tangible reality in building Paradise, raising the word and making the earth fruitful.
- Mere words without action to back them up are not enough, nor are physical actions sufficient without intention and kind words to guide them. Building paradise requires the integration of faith, expressed through kind words and righteous deeds.

4. **Online business and its impact:**

- In our digital age, this concept takes on a new and dangerous dimension. As Amin Sabry has pointed out, our words and actions online and on social media have become a large, perhaps the largest, part of our "newspapers."
- Good or bad words, beneficial or harmful actions, we do in the digital world have the same effect, and may even be more dangerous due to their ease of spread, the difficulty of sometimes detecting their perpetrators, and the persistence of their impact.
- Caution is necessary, because every post, comment, share or like is either planting a tree in Paradise or firewood for the fire of Hell.

a summary: We are not merely passive recipients of the story of paradise, but rather active participants in its construction and development. Our good deeds provide us with land, and our kind words plant trees and beautify gardens. Every glorification of God, every word of truth, every good deed, every act of kindness, is a brick we lay in the edifice of our eternal bliss. Let us make our world a continuous workshop for building our paradise with our hands and tongues, seeking God's help and trusting in Him.

Transition: After talking about building heaven, what about other unseen worlds that we might interact with or that might affect us?

18.11 The degrees of Paradise and the stations of closeness: from "Paradise of Refuge" to the highest "Firdaws"

In contrast to this gradual picture of torment, the Holy Quran offers a rich and varied description of Paradise and its bliss, not as a single entity, but rather as "gardens," stations, and degrees, varying

according to the faith, deeds, and closeness of its inhabitants to God. Exploring the verses that describe these gardens reveals a continuous ascending journey of bliss.

1. **The general concept of multiple paradises:**

o **Verses used:**The word “gardens” is repeated in the plural form in dozens of places, such as in Surat Al-Baqarah: 25: “For them are gardens beneath which rivers flow.”

o **Interpretation:**The use of the plural form is the primary and direct evidence that heaven is not one, but rather has multiple levels, types, or places.

2. **"Paradise of Shelter": The First Homes, by Firas Munir and Amin Sabry**

o **Key verse:**“As for those who have believed and done righteous deeds, for them are the Gardens of Refuge as a reward for what they used to do.” (As-Sajdah: 19)

o **Interpretation:**The "Paradise of Refuge" is understood as the first home or place of residence and hospitality "for the righteous believers immediately after death, in the stage of Barzakh," as Firas Munir asserts. It is the "earthly" or initial paradise that they are promised. Amin Sabry agrees that it is the immediate beginning.

3. **"Gardens of Eden": Gardens of Eternity and Residence:**

o **Verses used:**“Gardens of Eden” is mentioned in many places, such as in Surat At-Tawbah: 72, Ar-Ra’d: 23.

o **Interpretation:**It is often understood as a permanent and eternal paradise, and is associated with the final reward. It may be a specific station within the greater paradise, or a general description of the eternal paradise.

4. **"Paradise": The highest heaven, Amin Sabry**

o **Key verse:**“Those who inherit Paradise will abide therein eternally.” (Al-Mu’minun: 11)

o **Interpretation:**Paradise is considered the highest and best level of heaven.

5. **Paradise according to deeds and closeness:**

o **Verses used:**“And for him who fears the position of his Lord are two gardens” (Ar-Rahman: 46), “And besides them are two gardens” (Ar-Rahman: 62).

o **Interpretation:**These verses in Surah Ar-Rahman clearly indicate that there are different levels of Paradise based on the degree of fear of God and closeness to Him. There are two basic Paradises, and below them are two other Paradises of lower level or type.

6. **The forerunners and the companions of the right hand are distinguished in positions:**

o **Verses used:**Surah Al-Waqi’ah clearly distinguishes between “those who are foremost and nearest to God” (Al-Waqi’ah: 10-11) and “those who are on the right” (Al-Waqi’ah: 27), and describes the bliss of each group differently, emphasizing the varying degrees and stations within Paradise.

7. **Heaven as a comprehensive unit:**

o **Understanding:**Despite the multiplicity of “paradise” and stations, the use of “paradise” with the definite article, as in the story of Adam, or when believers enter Paradise immediately after death (“Enter Paradise”), refers to a single, broad, and comprehensive entity that encompasses all these levels

and stations. “Paradise, by definition, is the same in one respect,” but it contains multiple stations and types. The believer moves within this single paradise between its various stations.

a summary: Paradise is not just one simple place, but rather a multitude of worlds, stations, and levels of varying bliss. The believer's journey begins with the "Paradise of Refuge" in Barzakh and continues with ascension through the levels of "Paradise" in the final afterlife, arriving at the highest "Paradise," each according to their faith, deeds, and closeness to their Lord. This multiplicity and diversity is a manifestation of God's justice and grace, and a constant motivation for believers to compete in good deeds to reach the highest stations.

18.12 Paradise: A sensual embodiment or an existential manifestation? A journey through the verses of promise.

(Introduction: The duality of the Qur’anic description of Paradise)

When the Holy Quran describes Paradise, it uses language rich in sensory details that delight the soul and captivate the heart, but it also hints at realities that transcend the physical. This article explores how contemplatives have dealt with this duality and how specific verses have been used to understand the nature of bliss.

1. **Direct Sensual Bliss: A Realistic Divine Promise (Based on the Interpretations of Amin Sabry, Firas Munir, and Common Understanding):**

- **Rivers, fruits and dwellings:**Show verses such as: “The parable of Paradise…in it are rivers…” (Muhammad: 15), “its fruits are within easy reach” (Al-Haqqah: 23), “and pleasant dwellings in gardens of perpetual bliss” (At-Tawbah: 72).

  - **comment:**Emphasizing that these descriptions are understood as tangible material realities in the afterlife, with "scientific" or surprising details (non-polluting water, similar fruits of different tastes, dwellings like countries...). (Here, details from Amin Sabry's explanations of the nature of these elements could be included.)

- **Clothes, adornments, and pure spouses:**Show verses such as: “They will be adorned therein with bracelets...” (Al-Kahf: 31), “And they will have purified spouses therein” (Al-Baqarah: 25).

  - **comment:**Bliss encompasses physical, aesthetic, and relational perfection. (Here, we can refer to the various interpretations of the houris and virgins discussed in Article 5, along with references to the proponents of each view.)

- **A life without worldly troubles:**Evidence from verses that negate headaches, bleeding, idle talk, and excretion, and that regenerate creation without aging. (Interpretations by Amin Sabry).

2. **Bliss as an existential state and divine closeness**

- **Symbolic rivers:**How can the rivers of Paradise be understood as a flow of divine knowledge, wisdom, and spiritual knowledge?

- **The fruits of certainty and knowledge:**How do low-hanging fruits symbolize the ease of reaping the fruits of faith and good deeds?

- **The dwellings of tranquility and the stations of awareness:**How do dwellings and rooms indicate states of spiritual dwelling, closeness to God, and levels of spiritual advancement?

- **The garment of piety and the adornment of the soul:**How clothing and adornment symbolize adornment with virtues and the light of insight.

- **"Earthly Paradise":**Emphasizing that this existential state of bliss begins in this world for those who follow guidance.

3. **Integration of the sensory and existential in heaven:**

- The bottom line is that bliss in Paradise is all-encompassing, satisfying the body, soul, mind, and heart alike. The sensory descriptions are not merely material pleasures, but rather the embodiment of the perfect existential state of closeness and contentment.

(Transition: Just as Paradise has degrees and types of bliss, Hell also has levels and types of torment.)

18.13 The levels of Hell and the types of torment: from the “lowest” to the “greatest” and from “scorching” to “burning”

The Holy Quran presents a terrifying and multifaceted picture of the torment of Hellfire, not as a homogeneous entity, but rather as layers, levels, and different types of pain and suffering. This article explores how contemplatives have understood this gradation and diversity of torment, based on specific verses.

1. **Direct physical torment: a severe divine threat (based on the interpretations of Amin Sabry, Firas Munir, and the general understanding):**

- **Fire and its flames:**Verses such as: “The fire of Allah, kindled, which ascends over the hearts” (Al-Humazah: 6-7), “Their faces will be scorched by the fire” (Al-Mu’minun: 104).

  - **comment:**Describing the intensity of fire and its ability to reach the deepest parts of the being. (Firas Munir distinguishes between "scorching" as a superficial effect and "burning" as an intense proximity. Amin Sabry focuses on its effect on the brain.)

- **Hot water and bad food:**Verses such as: “And they will be given to drink scalding water, which will tear apart their intestines” (Muhammad: 15), and the description of Zaqqum and Ghaslain.

  - **comment:**Torment includes harmful food and drink. (Amin Sabry uses the term "cutting of the intestines" as evidence of its presence in the afterlife.)

- **Skin regeneration for continued pain:**Verse: “Every time their skins are roasted through, We will replace them with other skins...” (An-Nisa’: 56).

  - **comment:**Affirmation of the permanence of the sense of sensory torment through renewal.

- **Chains, shackles, and whips:**Description of the instruments of torture and humiliation.

- **Circumambulating between Hell and boiling water (Amin Sabry):**Verse: “They will circulate between it and scalding water, constantly.” (Ar-Rahman: 44)

  - **comment:**Torment may be movement and transfer between different places of torment.

2. **The gradation of torment and its stages (Firas Munir and Muhammad Shahrour):**

- **Lesser torment vs. greater torment:**Verse: “And We will surely make them taste of the lesser punishment short of the greater punishment…” (As-Sajdah: 21).

- **comment:**There are levels of torment, the “lowest” of which may begin in this world or in Barzakh.

  - **Hell, Inferno, and Hellfire:**Distinguishing between these terms as different degrees or places of torment. (Firas Munir).
  - **"Roses" of fire:**The approaching stage that precedes escape or actual entry. (Firas Munir).

3. **Torment as an existential state and distance from God:**

  - **Fire of the veil and distance:**I see that fire symbolizes the veil from seeing the truth and distance from God's mercy.
  - **The pain of shame, regret and sorrow:**The psychological and spiritual suffering resulting from facing the truth of oneself and one's actions.
  - **"Earthly Hell":**The psychological and intellectual hardship and suffering that those exposed to it experience in this world.

4. **Eternity in Hell: Permanence or a Possible End? (A Discussion Between Viewpoints):**

  - **Verses of eternal eternity:**“And they will not come out of the Fire.” (The prevailing understanding, Amin Sabry, and Firas Munir for certain groups).
  - **Verses of exception by will:**“Except what your Lord wills.” (Hud: 107) (Muhammad Shahrour’s interpretation, which opens the door to the non-eternity of Hellfire for everyone).
  - **The debate on divine justice and mercy in the context of eternity.**

(Transition: After reviewing Heaven and Hell, we follow the soul’s journey through these worlds as depicted in the verses that the contemplators have relied upon)

18.14 Colors of Divine Statement: Symbolism and Connotations of Colors between Heaven, Hell, and the States of the Soul

Introduction: Beyond Visual Description - Colors as a Symbolic Language of the Qur’an

Colors are an integral part of the fabric of life and existence, shaping our experiences and influencing our emotions. The Holy Quran, this miraculous divine statement, has not neglected to pay special attention to colors. Their mention therein goes beyond a superficial visual description, carrying profound connotations and symbolic meanings closely linked to the various states of humankind, from spiritual tranquility to psychological turmoil, from the promised reward in the afterlife to the majesty and dazzling diversity of divine creation in this world. The word "color" appears seven times in the Holy Quran, as if in a subtle allusion to the seven colors of the spectrum in which the Creator's power is manifested. The Quran also discusses six primary colors by their explicit names, weaving around them contexts that hold within them secrets and meanings. This article aims to delve into this Quranic color world, explore the profound connotations of these colors, and how they are closely linked to the concepts of Heaven and Hell, and to the states of the human soul on its journey between them.

Section One: Colors of Light, Good News, and Bliss: Manifestations of Purity and Life

When the Qur'an speaks of states of contentment, acceptance, and good reward, colors that evoke radiance, joy, and tranquility often emerge. These colors reflect inner purity and a beautiful outcome, promising a future brimming with life and joy.

1. **White: a ray of purity and a symbol of good news**

   - White is the most prominent color that indicates...**Light, purity and brightness**In the Quranic context, it is the color that reflects purity of heart and soul.

   - Its most prominent manifestations appear in the description**The faces of the believers on the Day of Resurrection**: “The Day when some faces will turn white…” (Al Imran: 106). This whiteness is not just the color of the skin, but rather a radiance that shines on faces as a result of faith and righteous deeds, and a harbinger of salvation and victory.

   - White is also associated with**By miracles and divine power**...as in the story of the hand of Moses, peace be upon him, which came out white without any defect, as a dazzling sign indicating God’s power.

   - *(While carefully noting that white in some cultures may carry other connotations such as joy or even extreme sadness (the whiteness of the eyes from sadness), its Qur’anic context in describing believers remains primarily linked to goodness and light.)*

2. **Green: the robe of heaven and a symbol of renewed life**

   - Green is the color**The color most associated with heaven and its bliss**In the Quranic statement. It is the color of the luxurious clothing of its people: “They will wear green garments of fine silk and heavy brocade” (Al-Insan: 21), and the color of their furnishings and what they recline on: “Reclining on green cushions and fine linen” (Ar-Rahman: 76).

   - that it **A symbol of life, growth, fertility, vitality and activity**The color green is soothing and is said to "open the chest and dispel sadness," qualities that perfectly harmonize with the nature of paradise as a place of peace and tranquility.

   - The green color also appears in the description of**Aspects of life and development in this world**...like the land that turns green after the rain falls (and the earth becomes green) (Al-Hajj: 63), and the green ears of corn that symbolize goodness and blessing.

   - The green color looks like**"The world of interior decoration for the people of Paradise"**...surrounding them on all sides, to deepen their sense of eternal bliss and beauty.

3. **Yellow (in its bright side): the sparkle of joy and the vitality of giving**

   - When the color yellow is mentioned in a positive context, it appears**A bright, cheerful, and vibrant color**A prime example of this is the description of the cow in Surat Al-Baqarah: “Indeed, it is a yellow cow, bright in color, pleasing to the observers” (Al-Baqarah: 69). This description links bright yellow to the joy that enters the hearts of those who watch.

   - *(From an energetic perspective, it may be noted, with due caution, that the color yellow may positively influence some aspects of mental and physical health, which may add another dimension to understanding why it is chosen in certain contexts.)*

Section Two: Colors of Darkness, Threat, and Torment: The Embodiment of Misery and Fate

In contrast, the Holy Quran uses other colors to symbolize states of misguidance, disbelief, and bad fate, and to embody the severity of the torment and horrors of the Day of Judgment. These colors reflect the inner and outer darkness that surrounds the wretched.

1. **Black color: the membrane of disbelief and the darkness of fate**

- The color black in the Quranic context**A symbol of darkness, disbelief, persecution, and bad consequences**.

- Its most prominent use is in describing**The faces of the unbelievers and deniers on the Day of Resurrection**: "...and faces will blacken. As for those whose faces will blacken, [it will be said], 'Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve.'" (Al-Imran: 106) It is important to note the subtle linguistic distinction indicated by the sources between "black" (of inherent black nature) and "blackened" or "blackened" (affected or affected by blackness). The Qur'anic description here is "blackened" and "blackened," indicating that this blackening is the result of their actions and disbelief.

- It is also mentioned in the description of some mountains that some of them are:**Black crows**(Fatir: 27), meaning extremely black and dark, and it is a description of the strength of color in natural creation, and it may also carry a suggestion of terror or severity.

- *(Although the color black may carry other meanings in color science or some cultures, such as sovereignty or power, its Qur'anic context in describing the fate of the unbelievers remains associated with negative connotations.)*

2. **Blue color ("blue"): a sign of panic and intense threat**

- The color blue appears in the Qur'an with a specific and powerful meaning in the context of describing the state of criminals on the Day of Resurrection: "And We shall gather the criminals that Day blue-eyed" (Ta-Ha: 102). The word "blue" here is not merely a description of eye color, but rather carries…**Multiple and harsh connotations**Reflects the intensity of the horror and suffering they face:

  - May refer to **extreme thirst**Which afflicts them.
  - It may express**hatred and loathing**That appears in their faces and eyes.
  - Or**blindness**Who might hit them.
  - Or even**physical deformity**Such as the appearance of blue veins from the severity of distress and harm.
  - Some linguistic interpretations indicate that it may mean increasing the area of the skin to increase the torment, or entering the fire with force and difficulty.

- With these meanings, the color blue in this Quranic context becomes**A symbol of disobedience, and a sign of the hateful world and persecution that awaits criminals.**

3. **The color red (in the context of threat and cosmic transformation):**

- While the color red is mentioned explicitly in the description of the variety of colors of the mountains as a sign of creation (…and red of varying colors…) (Fatir: 27), it acquires a stronger meaning in the context of the horrors of the Day of Resurrection.

- The Qur'an describes the sky on that day as “a rose-colored like oil” (Ar-Rahman: 37). “Oil” is interpreted as red leather or something very red, and the word “rose” (not a multi-colored flower) may specifically refer to the fiery red color.
- This description depicts**A major global event and a huge transformation**The color red is associated with intensity and radical changes that precede the final outcome.

Section Three: Other Colors and Diverse Meanings: The Mosaic of Creation and Life

In addition to the primary colors that carry direct connotations of bliss or torment, the Holy Qur’an abounds with other color references that describe the diversity of creation, the stages of life, and even some subtle psychological states, painting for us a color mosaic that reflects the richness of the divine message.

1. **Yellow: Between the radiance of joy and the withering of endings (completion and deepening)**

- **The aspect of radiance and vitality (discussed previously):**Emphasizing its role in bringing joy (the yellow cow), and its being a radiant color that indicates vitality and activity.
- **Endings and harvest side:**In contrast, yellow also comes as a color that indicates**Completion of the stages and the beginning of the transition towards the end**It is the color of the ears of corn when they are ripe and ready for harvest, and the color of the plant that turns yellow after its green color, indicating its dryness. “Then it swells and you see it yellow; then He makes it debris.” (Az-Zumar: 21) It also refers to the “bright faces” on the Day of Resurrection, which may carry the meaning of radiance and light, but it may also carry a color connotation that tends toward yellowing as a result of a certain condition or as a sign of a certain stage.
- **Significance of illness or cunning (in colloquial language):**Although not a direct Quranic reference, some sources indicate that yellow in colloquial language may be associated with illness (yellow face) or deceit and trickery (yellow journalism), demonstrating how a single color can carry multiple and contradictory meanings depending on the context.

2. **The Colors of Fruits and Food: Signs of Diversity, Sustenance, and Joy**

- The Holy Quran mentions fruits of “various colors” as clear evidence of God Almighty’s power and the diversity of His wonderful creation: “And of the palm trees and grapevines and of all the fruits. Indeed in that is a sign for a people who give thought.” (An-Nahl: 11) – with a general reference to the diversity of fruits.
- Looking at these diverse colors of fruit (red, yellow, green, purple...) is required of believers as part of contemplating God's creation, and is in itself a source of comfort, tranquility, and joy, and may have a positive effect on the body's organs, as some visions related to energy science indicate.

3. **Other colors in specific contexts (noting that some are not mentioned by their explicit name but are understood from the context or energy-related interpretations):**

- **Golden color:**Although not explicitly mentioned as a color, the description of gold in heaven (bracelets, plates) carries connotations of luxury, value, and eternity. Some sources associate it with cosmic energy, a state of purity, and high spirituality.
- **Violet:**In the context of energy science, it is referred to as the highest color of the spectrum and the most refined type of energy. It affects the upper forehead (forehead chakra), opens horizons of thought,

and is associated with increased spirituality. It is not mentioned as a color name in the Quranic text directly in the verses presented, but is mentioned as a concept in the context of interpreting verses related to energy.

- **Orange:**It is also referred to in the context of energy science as having an effect on the intestinal area, and orange foods are recommended for those with problems in that area. It is not mentioned as a color name directly in the Quranic text in the verses presented, but it is mentioned in the context of interpreting verses related to foods and the effect of colors on the body.

4. **Using the word "colors" to mean types and shapes:**

- It is important to note that the word “colors” in the Qur’an is not always limited to sensory colors, but may sometimes be used to mean “types,” “shapes,” or “varieties.”

- Especially in the context of talking about torment, some sources have spoken of the “varieties of psychological torment” that the people of Hell suffer, meaning here the variety of forms and types of psychological suffering (such as reprimand, neglect, humiliation, regret, disgrace, and God’s hatred of them), and not necessarily the physical forms of torment.

Section Four: Colors as a Mirror of the States of the Soul and Manifestations of Existence

The Quranic statement transcends the use of color as a sensory description or classification of creation, transforming it into a precise mirror that reflects the inner states of the human soul and embodies the manifestations of major concepts such as heaven and hell in our earthly reality before their fullest manifestation in the afterlife. This profound connection between color and existential states is one of the secrets of Quranic eloquence.

1. **Colors as a language of emotions and spiritual states:**

- As we have seen, it is related**whiteness**With the inner light, purity, and spiritual clarity of the believer, it is the “color” of reassurance and good news.

- And is related**blackness**With the darkness of disbelief, misguidance, and despair that engulfs the heart of the exhibition. It is the "color" of the veil and misery.

- But**greenery**It is not just a natural color, but a symbol of renewed spiritual life, psychological comfort, and the peace of mind that the believer finds in the embrace of divine closeness. It is the "color" of earthly paradise.

- and**Blue**The gloomy faces of criminals are not just a physiological change, but rather an embodiment of a state of terror, panic, and spiritual thirst.

2. **Manifestations of earthly heaven and hell through colors:**

- When we speak of "earthly paradise" as a state of inner peace, knowledge, and light, bright colors (white, green, bright yellow) become symbols of this state. For the believer living in this inner paradise, the "colors" of his spiritual and psychological experience shine.

- When we speak of "earthly hell" as a state of distress, blindness, and anxiety, dark colors (black, gloomy blue) become symbols of this suffering. The exhibition, which oscillates within this inner hell, is tinged with the "colors" of its spiritual experience, characterized by darkness and gloom.

3. **Continuity of color connotations across the stages of existence:**

○ The "colors" of the soul that are formed in this world do not disappear with death, but rather continue and become more evident in the intermediate world. A white face begins its whiteness here, and a black heart begins its blackness here.

○ On the Day of Judgment, these colors will be the distinguishing mark that distinguishes the people of Paradise from the people of Hell.**The final manifestation of the inner state**Which every soul has chosen and strived for.

Conclusion: The secret of colors in the Qur'anic statement and the depth of their existential connotations

A review of the connotations of colors in the Holy Quran reveals a "secret" of its miraculous eloquence. Colors here are not merely superficial pigments perceived by sight, but rather symbols charged with meaning and eloquent means of expression, closely linked to the profound states of the human soul, the nature of reward in the afterlife, and the greatness and diversity of divine creation.

Understanding these color connotations adds another layer of depth to contemplation, enabling us to view the Quranic text with a more discerning eye, more aware of its beauty and secrets. From the green of Paradise, symbolizing life and bliss, to the blackness of the faces of the unbelievers, reflecting the darkness of destiny, and from the whiteness of the faces of the believers, radiating light, to the blue of the criminals, embodying terror and threat, the colors in the Quran remain a testament to unparalleled eloquence and endless wisdom. It is an invitation to color our lives with the colors of faith, piety, and righteous deeds, to strive toward "earthly paradise," whose shadows begin here and whose lights are completed in the afterlife, and to avoid "earthly hell," whose sparks begin here and whose flames rage there. It is a beautiful divine language, awaiting attentive hearts and reflective minds to unlock its treasures.

18.15 The journey of the soul: from this world to the intermediate realm, to the Resurrection, and then to the eternal destiny.

Through various interpretations and contemplations, Quranic verses take us on an amazing journey of the soul and spirit after they leave the body. This article traces this potential path, drawing on the verses cited by the contemplatives we reviewed, to form a comprehensive picture of the various stages of existence.

1. **Worldly life: the abode of trial and work and the beginning of existential manifestations.**

○ Verses: Verses of obligation, and description of "worldly paradise" and "worldly hell" as I mentioned previously.

2. **Death and Transition: "Taste of Death" and "The Souls Die".**

○ Verses: "Every soul will taste death," "Allah takes the souls at the time of their death" (Az-Zumar: 42).

○ **comment:**Focus on the fact that death is a severance of connection, not annihilation, and that the soul is taken and preserved.

3. **Barzakh (the other world): awareness, meeting, trial, and initial reward.**

- **Awareness and society:**“Alive with their Lord, receiving provision.” (Al Imran: 169)

- **Trials and Questioning:**{And We test you with evil and with good as trial} (Al-Anbiya: 35), {That Allah may distinguish the evil from the good} (Al-Anfal: 37).

- **Initial Reward (Paradise of Refuge/Lower Punishment):**{For them are the Gardens of Refuge} (Al-Sajdah: 19), {And We will surely make them taste of the nearer punishment} (Al-Sajdah: 21).

- **Possible nature (water signs?):**Verses on "The Meeting of the Two Seas," "The Barzakh," "The Sinking and Hellfire." (The critical and spiritual interpretation of Firas Munir's approach.)

4. **"Roses" of Hell and salvation for the righteous.**

- The verse: “And there is not one of you except he will pass over it... Then We will save those who feared God...” (Maryam: 71-72). (Interpretation by Firas Munir).

5. **Judgment Day: Resurrection, Accountability, Scales, and Witnesses.**

- Verses: (Verses of the blowing of the trumpet, the gathering, the placing of the record, the just scales, the testimony of the limbs).

6. **Final destiny: eternity in heaven or hell.**

- Verses: (Verses describing eternity in Heaven and Hell, and the difference between the fate of the two groups).

18.16 The Soul in the Balance: Who is Responsible for the Torment? And What is Its Purpose?

On our journey through understanding Heaven and Hell, a fundamental question arises: Who receives this bliss or that torment? Is it the mortal body, the immortal soul, or another entity? And what is the ultimate purpose behind the system of reward and punishment, especially with regard to Hell? The Holy Quran provides us with precise and profound answers when we contemplate its verses related to the soul and spirit.

1. Spirit, Soul, and Body: A Necessary Distinction

To understand who suffers or enjoys, one must distinguish between the basic components of the human being as indicated by some Qur’anic readings (such as Amin Sabry’s perspective):

- **The body (Jasad):**It is the material compound, the mortal vessel that dissolves and returns to dust after death. It experiences pain and sensual pleasure during this worldly life, but it is not the place of judgment or final immortality in its worldly form.

- **Spirit (Rooh):**It is a divine "order" or law, a breath of God's command, and the secret of life activated when the soul connects with the body. The soul is not the one that suffers or is blessed, nor is it the seat of conscious perception, choice, or responsibility in the direct sense. It is a fundamental vital force.

- **The soul (Nafs):**It is the essence of the conscious human being, the center of perception, feeling, will, and choice. It is the one that "tastes" death by separating from the body, and it is the one that "takes his life" and is preserved with God. The soul is the one that is questioned and held accountable for its good and evil. It is the entity that transitions through the various stages of existence, from this

world to the intermediate realm and then to the afterlife. Some interpretations view the soul as living electromagnetic waves produced by the brain that carry the entire human record.

2. Who is responsible for the actions and who is being punished?

- **The soul is the place of responsibility:**Since the soul is the center of consciousness, will, and choice, it is the soul that is held accountable for its actions. The Qur'an affirms: “Every soul is a pledge for what it has earned” (Al-Muddaththir: 38) and “It shall have what it has earned, and it shall bear what it has committed” (Al-Baqarah: 286).

- **The soul is the one who receives torment (or bliss):**Since the judgment falls upon the soul, it is its destiny to experience torment or bliss. Even if there is an afterlife incarnation or body, it is the conscious soul that experiences this torment or bliss. The verses describing Hell explicitly state that it is the soul that faces this fate (e.g., “The Day every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged” - An-Nahl: 111).

- **"Hell" as a state of the soul:**As we have seen in previous articles, “Hell” can be understood not only as a physical place, but as an existential**, psychological and spiritual state** From misery, pain, and distance from God, it is a state that the soul experiences as a result of its wrong choices and its turning away from the truth.

3. What is the purpose of torturing oneself in Hell?

Understanding the purpose of torment requires going beyond the superficial view that it is merely revenge. The Qur'an provides us with clues to deeper purposes:

- **Achieving divine justice:**Punishment is a requirement of divine justice and a deserved recompense for disbelief, injustice, and corruption. “And your Lord does not wrong anyone” (Al-Kahf: 49). Those who believe and do righteous deeds cannot be equal to those who disbelieve and commit corruption. Punishment is a manifestation of the results of human free choice.

- **Revealing the truth about oneself and one's actions:**A significant part of the torment of Hell, especially in its early stages or in the intermediate realm, is confronting the soul with the truth of its actions and intentions, which it had been concealing or ignoring. This revelation in itself is painful, yet it is necessary to realize the gravity of what has been committed. “On the Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance” (Al Imran: 30).

- **Purification (for some groups?):**Some commentators believe that the punishment of some disobedient believers may have a purifying aspect, removing the traces of sin before they enter Paradise. (This is a controversial and detailed point, but it is discussed.)

- **Showing the seriousness of sin and its consequences:**The description of the torment in Hell, even if it is temporary for some, is a severe warning and a statement of the seriousness of sin and its dire consequences, to serve as a deterrent to those in this world and a lesson to those who witness it.

- **Realization of the universal year of retribution:**Just as there are cosmic laws that govern the material world, there are divine laws that govern the world of retribution. Punishment is the natural and inevitable consequence of certain behaviors, just as illness may be a natural consequence of neglecting one's health.

- **It is not an end in itself for God:**The important thing to emphasize is that God Almighty is independent of the world and has no need to torture anyone for the same reason. Torment is the result

of the actions of His creation, not an independent divine purpose. God's mercy precedes His wrath, and had He willed, He could have guided all people, but He wanted them to have freedom of choice and responsibility.

4. The difference between the soul and the spirit in the context of torment:

- **self:**It is the self that has "tasted" death, that is held accountable, that experiences torment or bliss. It is the conscious "ego" that holds the record of deeds, feelings, and thoughts.

- **the spirit:**It is the divine "secret of life." Upon death, the soul separates from the body, and God "takes" the soul. The spirit either returns to its Creator or is redirected according to divine will. The Qur'an does not directly mention the torment of the "soul" in the sense that the conscious "soul" responsible for its choices is tormented. The torment is connected to the "soul for what it has earned."

a summary:

The one who is tormented in Hell (or enjoys himself in Paradise) is**self**The essence of a conscious and responsible human being. The goal of this torment is not merely revenge, but rather the realization of divine justice, the revelation of the true nature of the self and its actions, the demonstration of the gravity of sin, and the fulfillment of cosmic laws of retribution. As for the soul, it is a divine command and the secret of life, its nature and function distinct from the self, which is the subject of obligation and retribution. Understanding these subtle differences is essential for a balanced and profound understanding of the realities of existence between this world and the hereafter.

18.17 List of Quranic verses that were relied upon

Or refer to it in the attached texts related to the description of Heaven and Hell, their characteristics and their people.

First: Verses related to the description of Paradise and its delights:

1. **“Indeed, We created man in the best stature.” At-Tin: 4**

   - **:**The afterlife body maintains the basic design of head, hands... for the “best constitution” of the earthly.

2. **And We sent down from the sky pure water. Al-Furqan: 48**

   - **:**Paradise water is pure and clean and does not require kidney filtration.

3. **“The description of Paradise, which the righteous have been promised, is that there are rivers of water unpolluted, rivers of milk whose taste never changes, rivers of wine delicious to those who drink, and rivers of pure honey…” Muhammad: 15**

   - A sensual description of the delicious and pure rivers of Paradise. Sabri also uses them to demonstrate the presence of a beneficial bacterial system for wine.

4. **“Immortal youths will circulate among them, with cups and pitchers...” Al-Waqi’ah: 17-18 / Al-Insan: 15-16**

   - **:**The presence of servants circling around with the drink wrapped around them is an explanation for the circling.

5. **“On couches, observing.” Al-Mutaffifin: 23 and other verses**

- **:**Description of the people of Paradise sitting in luxury on couches.

6. **Its fruits are within easy reach. Al-Haqqah: 23 / Its fruits are made accessible. Al-Insan: 14**

- Description of the ease of picking the fruits of Paradise because of their proximity and accessibility.

7. **“Those who inherit Paradise will abide therein eternally.” (Al-Mu’minun: 11)**

- **:**Partial citation of the phrase "heirs of Paradise" to indicate ownership of vast areas. With reference to Paradise as the highest of heavens.

8. **“And when you look there, you will see pleasure and great dominion.” Al-Insan: 20**

- **:**The description of the great bliss and kingdom in heaven supports the idea of vast kingship.”

9. **“...and they will be given it in a form similar to it...” Al-Baqarah: 25**

- Description of the fruits of paradise that look similar but taste different, to indicate diversity and renewal.

10. **“And their clothing therein will be silk.” Al-Hajj: 23**

- **:**Identify the type of underwear that is close to the skin as silk.

11. **“And they will wear green garments of fine silk and heavy brocade.” Al-Kahf: 31**

- Description of outer clothing, including its types of silk and brocade, and its green colour.

12. **“They will not suffer from headaches therefrom, nor will they be exhausted.” Al-Waqi’ah: 19**

- **:**Headaches and bleeding will be denied to the people of Paradise.

13. **Indeed, the companions of Paradise, that Day, will be enjoying themselves in occupation. Ya-Sin: 55**

- **:**The people of Paradise are described as being always busy and enjoying themselves.

14. **“And raised couches” / “And raised thrones” Al-Waqi’ah: 34**

- **:**"Evidence of the difference between the laws of physics and gravity. Objects lifted without support."

15. **“On thrones, facing each other.” (As-Saffat: 44 / Al-Hijr: 47)**

- **:**Description of the people of Paradise sitting facing each other on their couches.

16. **“Reclining on lined couches.” At-Tur: 20**

- **:**Describe them sitting in a row.

17. **“On couches arranged in rows.” Al-Waqi’ah: 15 / At-Tur: 20**

- **:**Describe the nature of the beds and relate it to the principle of vortex motion.

18. **“There will be no fear concerning them, nor will they grieve.” Al-Baqarah: 277 and other verses**

- Description of the state of psychological and spiritual security of the people of Paradise.

19. **"...and therein is whatever the souls desire and the eyes delight in..." Az-Zukhruf: 71**

- **:**Evidence of the satisfaction of all sensual and psychological desires in Paradise.

20. **And they will have therein purified spouses. Al-Baqarah: 25**

- The description of the spouses of Paradise as pure and clean.

21. **"No man or jinn has touched them before them." Ar-Rahman: 56 and 74 / Al-Waqi'ah: 36**

- The description of the women of Paradise, the Houris, or the women of this world, as virgins.

22. **"Pure mates of equal age" (Al-Waqi'ah: 37)**

- He described them as loving their husbands and equal in age.

23. **"Limiting their glances" (As-Saffat: 48 / Sad: 52 / Ar-Rahman: 56)**

- **General comment + Amin Sabry:**They lower their gaze on their husbands. Sabry interprets it as meaning intense admiration.

24. **"And fair women with large, beautiful eyes, like hidden pearls." Al-Waqi'ah: 22-23**

- **:**The comparison of the houris to pearls supports his interpretation of them as crystal balls.

25. **"As if they were rubies and coral." Ar-Rahman: 58**

- **:**The likening of the houris to rubies and coral supports his interpretation of them as crystalline beings.

26. **And We will marry them to fair women with large, beautiful eyes. Ad-Dukhan: 54 / At-Tur: 52**

- **:**The letter Baa is interpreted as meaning coupling or providing an interactive tool.

27. **"And they will have their provision therein, morning and evening." Maryam: 62**

- **:**Evidence of the existence of a sense of time, morning and evening, in heaven.

Second: Verses related to the description of Hell and torment:

1. **The Fire of Allah, kindled, which ascends over the hearts. Al-Humazah: 6-7**

- **:**Evidence of the existence of the brains of hearts in the afterlife that are affected by fire.

2. **"And they will be given to drink scalding water, which will tear apart their intestines." Muhammad: 15**

- **:**Evidence of the existence of intestines in the afterlife, and a description of one of the types of torment: scalding water.

3. **Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. An-Nisa: 56**

- **:**Evidence of the process of physical regeneration in the afterlife for the continuation of torment.

4. **"And the companions of the Fire will call out to the companions of Paradise, 'Pour upon us some water or from whatever Allah has provided you.'" (Al-A'raf: 50)**

- :Evidence of the possibility of communication between the people of the two worlds, and the deprivation of the people of Hell from water and sustenance.

Third: Verses related to general concepts used in different contexts:

1. **“There is no creature on earth but that upon Allah is its provision.” Hud: 6**

- :Humans are classified as "animals" and this "land-moving" trait may persist.

2. **“The Day you see the believing men and believing women, their light proceeding before them and on their right.” At-Tahrim: 8**

- :Maintaining gender identity as male and female with clear physical appearances.

3. **“Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another.” (Al-Mu’minun: 101)**

- :The end of worldly lineages in the afterlife.

4. **“And that He created the two mates, the male and the female.” An-Najm: 45 + The concept of the afterlife**

- :The new creation in the afterlife is done in a non-genetic, creative manner.

5. **To Him ascends good words, and righteous deeds raise them. Fatir: 10**

- :Linking words and deeds to build paradise. Deeds are for the earth and words are for the trees.

6. **“...a good word is like a good tree...” Ibrahim: 24**

- Support the idea that kind words plant trees.

7. **“And when the angels said, ‘O Mary, indeed Allah has chosen you...’” (Al Imran: 42) / “Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran...’” (Al Imran: 33)**

- Citing the selection of Mary and the family of Imran.

8. **He says, “Oh, I wish I had sent forth for my life.” Al-Fajr: 24**

- To indicate the remorse of the unbeliever and the importance of preparing for the true afterlife.

This list illustrates the extensive use of Qur'anic verses, whether to directly describe Heaven and Hell or to infer concepts and characteristics related to the life in the afterlife, the design of the new human being, and the laws of those worlds, with varying degrees of directness of inference between literal interpretation and allusive or "scientific" interpretation.

18.18 Intertwined Worlds: Angels, Jinn, and God's All-Encompassing Inclusion

Our journey to understand existence is not limited to our tangible material world or even the afterlife, such as heaven and hell. The Holy Quran opens windows onto other worlds and unseen forces that interact with and influence our world, such as angels and jinn. It emphasizes the essential truth of God Almighty's comprehensive knowledge of all things and all beings.

1. **Angels: Messengers and Enforcers:**

- The Qur’an describes angels as luminous beings obedient to God, with multiple functions: bearing the Throne, conveying the revelation through Gabriel, recording the deeds of humans as “honored scribes,” taking souls through the Angel of Death and his helpers, and carrying out God’s commands in the universe, such as inflicting punishment on people or supporting believers.

- Their role in our journey: They are with us, recording our deeds. Upon death, they take our souls. In the intermediate realm, they may question us. On the Day of Judgment, they will testify against us or give us good news. They are an integral part of the cosmic and divine order within which we live.

2. **Jinn and Devils: The World of Seduction and Temptation:**

- The Qur’an confirms the existence of the world of jinn, who are creatures with will and choice like humans, and among them are believers, unbelievers, devils, and their helpers.

- Their role: Satan and his soldiers seek to seduce the children of Adam and lead them astray from the path of truth through various means: temptation, embellishment, and casting doubts.

- The Challenge: Part of man’s trials in this world is to resist these temptations and temptations by seeking refuge in God and adhering to the truth.

3. **God's comprehensive knowledge: knowledge, power, and dominance:**

- One of the central Qur’anic concepts that is emphasized, especially in the analysis of the phrase “And God encompasses the disbelievers,” is that God Almighty encompasses everything in knowledge, power, and dominance.

- **Scientific briefing:**Nothing is hidden from God in the heavens or on the earth. He knows the secret and what is even more hidden, and He knows what souls whisper to Him and what hearts conceal.

- **The Predestination:**God is omnipotent; nothing is beyond His power, and His will is binding. Disbelievers and hypocrites, no matter how cunning they may be, are in God's grasp and under His control.

- **Spatial enclosure in the figurative sense:**God is far removed from place, but He is with His creation with His knowledge, power, and care. “And He is with you wherever you are.”

- **Significance:**This comprehensive overview is a source of reassurance for the believer, for God is with him, knows his condition, and is able to grant him victory. It is a source of threat and warning for the unbeliever, for there is no escape from God’s knowledge, power, and punishment.

a summary: We are not alone in this existence. There are other worlds interacting with us, forces of good (angels) and forces of evil (devils), all of which operate under God's all-encompassing knowledge, all-encompassing power, and absolute dominance. Realizing these truths broadens our view of the universe, deepens our sense of responsibility, increases our connection to and trust in God, and makes us more wary of Satan's plots and temptations.

18.19 Al-Fajr: The Revelation of Truth and the Rise of Awareness: A New Reading of the Verse of the "Fajr Quran"

introduction:
In Surah Al-Isra, the noble verse, "Indeed, the recitation of the Qur'an at dawn is ever witnessed" (Al-Isra: 78), carries a profound call to contemplate a pivotal moment that goes beyond the mere

appearance of the first rays of the sun, but extends beyond that to broader spiritual and intellectual dimensions. In this context, dawn is not merely a time period; it symbolizes the unfolding of truths, the dawning of awareness, and humanity's transition from the darkness of ignorance to the light of knowledge.

Dawn: Beyond the Traditional Meaning

"The Fajr Quran" is often interpreted as referring to the dawn prayer, or reading the Quran during this blessed time. This interpretation is undoubtedly correct and important, but it does not fully encompass the verse's full scope. Like a deep sea, the words of the Quran hold endless pearls, and the more we delve into their depths, the more we discover new meanings that enrich our understanding and broaden our horizons.

Dawn: a symbol of revelation and clarity

In Arabic, the root word "fajr" carries the meaning of cleft, opening, and explosion. Dawn is the moment when darkness splits, light bursts forth, and the veil dissipates. This linguistic meaning is closely linked to the spiritual and intellectual significance of the verse.

Dawn, in this context, is a symbol of revelation and clarity. It is the moment when the darkness of ignorance and illusion is dispelled, and divine truths are revealed clearly and distinctly. It is the time when the heart and mind awaken, fully prepared to receive the light of guidance and knowledge.

Fajr Quran: A Recitation That Shakes the Heart and Awakens the Soul

The "Fajr Quran" is not merely a verbal recitation, but rather a conscious, contemplative reading that shakes the heart and awakens the soul. It is a reading that transcends letters and words, reaching the profound meanings contained within the verses. It is a reading that transforms into a light that illuminates the path and guides to the straight path.

Dawn: The stage of exploding facts

Dawn is the stage of "exploding truths." It is the time when darkness begins to recede, and the truths hidden deep within the soul and the horizons of the universe are revealed. It is the time when a person frees himself from illusions and assumptions and realizes the truth of his existence and his role in life.

Spiritual Purification and Ascension: The Key to Understanding

A person cannot attain this profound understanding of the Holy Quran unless he purifies his soul and heart. Purification is a continuous process of cleansing the soul of impurities and filth, enabling one to rise to a higher level of awareness and perception.

When the heart is purified, it becomes like a clear mirror reflecting the light of divine truths. When the veil is removed from the mind, one is able to see the unity underlying diversity and realize that everything in the universe is a sign of God, demonstrating His oneness and greatness.

Divine Breath: Continuity of Guidance

The divine breath into the human soul is what restores it to its luminous origin and reminds it of its original reality. This breath is not a single event, but rather an ongoing process, renewed at every moment. God Almighty recreates the human being spiritually with every breath, granting it the opportunity for renewal and advancement.

This divine breath is also a symbol of the continuity of divine guidance. No matter how much knowledge and wisdom a person attains, they still need God's light to guide them to the straight path.

Awareness of the Systems of the Universe: A Path to the Dawn of Truth

When a person contemplates the marvelous systems of the universe and realizes the precision and perfection of creation, he or she recognizes the divine unity underlying this tremendous diversity. The universe, with all its galaxies, planets, and stars, is an open book in which the believer reads God's verses and learns of His greatness and power.

This awareness of the cosmic order leads to the "dawn of truth" in the human heart. It is the moment when humanity reshapes its understanding of life and existence based on this unified vision.

Return to Unity: The Purpose of Dawn

Man, in his origin, was in the world of light, united with divine truths. But when he forgot these truths, he became divided within himself, entering a world of multiplicity and duality.
Dawn, in this context, is a symbol of a return to unity. It is the moment when a person frees himself from internal contradictions and reconciles with himself, the universe, and God. It is the moment when darkness dissipates and the sun of truth shines in the heart.
conclusion:
The verse of the "Fajr" Quran is a call to spiritual awakening and to pay attention to a pivotal moment that carries deep meanings and spiritual and intellectual connotations that transcend conventional understanding. It is a call to purification and elevation, to contemplate God's signs within the self and beyond. It is a call to return to unity and to recognize the truth behind diversity. Dawn is not just a time of day; it is a spiritual state that a person experiences when their heart is illuminated by the light of guidance and knowledge.

18.20 Shadows of Heaven and Hell in this World: The Embodiment of Bliss and Torment in Our Lived Reality

Our understanding of the realities of Heaven and Hell, as presented in this series, is not limited to their being an afterlife. Rather, these realities have profound and direct "shadows" that are reflected in our worldly lives, creating manifestations of bliss and torment in our present-day reality. This worldly projection is not to diminish the importance of the afterlife; rather, it is an affirmation that God's laws of recompense and reward begin their effects in this life, and that our choices here shape our worldly Heaven or Hell before the afterlife.

This worldly life may be a “life of torment” for many due to a wrong understanding of religion or distance from the facts, while

Children's fear of the torment of the grave as evidence of the "torment after death before the Day of Resurrection" created by the "human religion" or the "parallel religion."

The Challenge of Common Sense: Deconstructing Parallel Religion and Its Consequences for Islamic Thought

introduction:

The expansiveness of the Holy Qur'an, which represents the essence of divine teachings, invites us to deep contemplation and sincere commitment. However, disturbing trends are emerging in our contemporary world, creating a "parallel religion" that deviates from the original teachings and fuels contradictions and divisions within the Muslim community. This research explores the roots of this parallel religion and its destructive effects on Islamic thought.

What is parallel religion?

Parallel religion is not an outright form of apostasy or blatant denial of Islam, but rather an undercurrent that seeps into Islamic thought through:

- **False and fabricated narratives:**Spreading hadiths attributed to the Prophet Muhammad, peace and blessings be upon him, which contain ideas that contradict the spirit and teachings of the Qur’an.
- **Arbitrary efforts:**Providing interpretations of the Qur’an based on personal whims or self-interest, and ignoring the rules of the Arabic language and the principles of interpretation.

- **Relying on heritage:**Total reliance on inherited opinions without scrutiny or contemplation, which leads to the sanctification of individuals and sects at the expense of the divine text.
- **Cancel the mind:**Disabling the role of reason in understanding religion, focusing on blind imitation, and ignoring critical and creative thinking.

Roots of parallel religion:

Parallel debt stems from several factors, the most important of which are:

- **Ignorance of the Holy Quran:**Lack of interest in learning the Qur'an and contemplating its meanings, which opens the door to misinterpretations.
- **Sectarian fanaticism:**Fanatical bias towards a particular doctrine and preferring it over others, which leads to narrowing of intellectual horizons.
- **Influenced by other cultures:**Importing ideas and concepts from other cultures without examining them, thus confusing Islam with values that are foreign to it.

Consequences of parallel religion:

Parallel religion has dire consequences for Islamic thought, including:

- **Distorting the image of Islam:**Presenting a negative and backward image of Islam, which damages its reputation in the world.
- **Dispersion of the nation:**Stirring up conflicts and divisions among Muslims due to differences in interpretations and opinions.
- **Intellectual stagnation:**Disabling creativity and innovation in Islamic thought, and simply repeating old sayings without understanding or analysis.
- **Moving away from Islamic values:**Disregarding the highest Islamic values, such as justice, mercy, and tolerance, and focusing on formalities and appearances.

Back to the pure source:

To confront parallel religion, Muslims must:

- **Back to the Holy Quran:**Make it the primary source for understanding religion and contemplating its verses with an open mind and pure intention.
- **Getting rid of dependency:**Freedom from blind adherence to inherited views, and striving to understand religion in a way that is compatible with the times.
- **Be rational:**Using reason and logic to understand Islamic texts and get rid of superstitions and illusions.
- **Adherence to Islamic values:**Adhering to the highest Islamic values, such as justice, mercy, tolerance, and benevolence, and rejecting fanaticism and hatred.

conclusion:

Combating parallel religion is no easy task. Rather, it requires sustained effort, deep contemplation of the Book of God, enlightened minds, and aware hearts. Let us work together to purify Islamic thought and free it from lies and illusions, so that it may return to what it once was: a light and guidance for all humanity.

1. Embodying the earthly torment of Hell: “renewal of skin” as a symbol of intellectual and spiritual stagnation

When we contemplate the verses of torment, such as the Almighty’s saying:**Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. (An-Nisa: 56)**The afterlife dimension of physical torment is clear. However, from the perspective of Nasser ibn Dawud, who sees these truths manifested in this world, this verse has a painful worldly meaning.
Here, "skin" can symbolize the intellectual and ideological membrane surrounding a person. A person who turns away from contemplating God's verses, rejects the light of insight and wisdom, and clings to inherited or transmitted ideas without reason and reflection becomes "bound and embalmed" by these ideas.
“Skin renewal” in this worldly context means:

- **Stagnation on falsehood:**Whenever he sees a glimmer of truth or an opportunity to contemplate the Holy Qur’an (which is not touched by light and clarity except by those who are purified in heart and mind), his old “skin” of outdated ideas and false beliefs “ripens” under the glow of truth. But instead of abandoning it, he “replaces it with another skin” – that is, he renews his adherence to his misguidance, builds new intellectual barriers, and covers his heart with coverings that prevent it from understanding (“And We have placed over their hearts coverings, lest they understand it, and in their ears deafness” - Al-An’am: 25).

- “Skin renewal” can also be defined as the insistence on following this “inherited religion” despite evidence that it is incompatible with the Qur’an or sound reason, thus leaving one “mummified” in one’s thoughts.

- **The continuing torment of ignorance and deprivation:**This constant renewal of intellectual skins keeps him in the torment of being deprived of God's light, rendering him "deaf" to hearing the truth, "mute" to speaking it, and "blind" to seeing it. He lives in the prison of his thoughts, worshipping his whims and Satan, and is deprived of the pleasure of divine knowledge and the reassurance of faith. This is the torment of psychological and intellectual "distress," and blindness to the truths.

2. General application of the descriptions of Heaven and Hell to worldly reality:

This approach to understanding “skin renewal” applies to all descriptions of Heaven and Hell:

- **Rivers of earthly paradise:**They are not only rivers of water, milk, honey, and wine, but they are also rivers of beneficial knowledge, flowing wisdom, and divine knowledge that quench the thirst of minds and hearts in this world, and make their owner live in a “paradise” of contentment and insight (as we indicated in 1.3).

- **The fruits of earthly paradise:**They are the results of good deeds, the sweetness of faith, and the fruits of certainty and knowledge that the believer reaps in his life, bringing him peace and joy.

- **Earthly Hellfire:**It is not only a fire lit in the afterlife, but also a fire of regret and remorse, a fire of anxiety and turmoil, and a fire of injustice and corruption that suffocates the individual and society in this world. It is the "misery" and "psychological and intellectual distress" experienced by those who turn away from the truth (as we noted in 1.4 and 1.7).

- **The worldly food of the people of Hell:**Zaqqum and Ghaslain are not only food in the afterlife, but they may also symbolize all the evil thoughts, gains, and relationships that feed human misery and unhappiness.

Understanding these worldly dimensions of Heaven and Hell makes us more aware of our responsibility for our choices. Every thought we adopt, every word we utter, and every action we take is either a building block for our "worldly paradise," which is a prelude to the paradise of the Hereafter, or fuel for our "worldly hell," which is the beginning of the torment of the Hereafter. This is a living invitation to contemplate the Holy Quran not merely as a history book or a prophecy of the future, but as a practical guide to a good life here and a dignified destiny thereafter.

This ignorance and deprivation is not only of divine knowledge, but also of understanding the true religion that liberates man instead of terrifying him and shackling him with illusions.

"...The 'skin' here can symbolize the intellectual and ideological membrane surrounding a person. A person who turns away from contemplating God's verses, rejects the light of insight and wisdom, and clings to inherited ideas, or what some call the 'religion of mankind' that has been passed down through the centuries alongside the Qur'an, becomes as if he is 'bound and mummified' by these ideas. As contemporary thinkers such as Dr. Muhammad al-Fayed point out, this 'mummification' with narratives and interpretations may turn 'error into reality' in people's minds, causing them to abandon the pure springs of the Qur'an.

In this worldly context, "renewing one's skin" means insisting on this "mummification." Whenever a glimmer of truth or a call to return to the Quran as the fundamental rule appears, one's old "skin" of outdated ideas "ripens," but instead of abandoning it, one "replaces it with another's skin"—that is, one renews one's adherence to one's heritage, builds new intellectual barriers, and covers one's heart with veils that prevent one from understanding. This keeps one in the torment of being deprived of God's light, rendering one "deaf" to hearing the truth, "mute" to speaking it, and "blind" to seeing it. One may even see those who call for the Quran as "devils" or "outside the folds of the faith," as Al-Fayed describes the state of those who criticize this reality.

Moving on to the finale of the series

18.21 Shadows and Meanings: Living with the Realities of Existence Between This World and the Hereafter

At the conclusion of our journey through "Shades of Heaven and Hell," after exploring the sensory, existential, and symbolic dimensions of these great Quranic truths, tracing the soul's path through the stages of Barzakh and the Hereafter, and contemplating the unseen worlds surrounding us, we arrive at the core of the message: How can this knowledge change our lives today?

Talk of heaven and hell is no longer merely a description of a distant destiny; it has become a reality whose shadows are evident in our reality. "Earthly heaven" is not an illusion; it is a state of tranquility, closeness, and knowledge that can be achieved by adhering to the scales of truth and purifying the soul. "Earthly hell" is not merely a metaphor; it is the reality of misery, hardship, and the veil experienced by those who turn away from God's guidance.

Contemplating the verses about Heaven and Hell, understanding their multiple types and degrees, understanding the continuity of trials and accountability even after death, and understanding the precision of the Quranic language in describing these worlds, all of this should lead us to:

1. **Magnifying God's power, mercy and justice:**Realizing the vastness of Paradise and the limitedness of Hell, the gradation of reward and punishment, and the details of bliss and torment, all point to the perfection of God’s justice, His great mercy, and His profound wisdom.

2. **Sense of individual responsibility:**Our choices, actions, and words, even in the digital world, shape our present state of being and build our eternal destiny.

3. **The relentless pursuit of purification:**The goal is not merely to avoid punishment, but to elevate oneself and achieve the state of “earthly paradise” through knowledge, good deeds, and closeness to God.

4. **Always preparing for the future:**Death is not the end, but rather a transition to a new phase of awareness and accountability. Understanding the nature of barzakh and the afterlife makes us better prepared for this inevitable journey.

5. **Continuous contemplation:**The Qur'an is an ocean of endless wonders. Every careful reading, every deep contemplation, and every attempt to understand the text in light of the Qur'an's overall meaning and objectives opens up new horizons of knowledge and insight.

The "shadows of Heaven and Hell" extend to cast their light or fire over our lives today. Let us make contemplating these Quranic truths a beacon illuminating our paths and an incentive to strive for God's pleasure and Paradise, to purify our souls, and to fill our world with truth and goodness. So, we may be among those who live in the "shades of Heaven" here and inherit it eternally there.

19 The Soul Series in the Qur’an: The Journey of Existence, Responsibility, and Destiny

19.1 Map of the Human Entity: Distinguishing and Functioning the Spirit, Heart, Soul, and Mind

Introduction: The Importance of Understanding the Components of Man in the Qur’an

When we contemplate the human journey in this existence, their responsibility for their actions, and their ultimate destiny as determined by the Holy Quran, we find that understanding the nature of the human being itself is the fundamental starting point. The Quran, in its clear Arabic, does not offer a superficial description, but rather delves into the depths of this honored being, using precise terms such as spirit, heart, soul, and self. These terms, which may seem synonymous at first glance, carry within them essential differences and distinct functions, as revealed by deeper contemplation. Understanding this internal map of the human being, as presented to us from a perspective inspired by the Quranic text (such as that of Amin Sabry), is key to understanding our inner workings and how we interact with the world of command and the world of creation. It is a necessary prelude to exploring the soul's journey toward purification or misery.

Spirit (Ruh): The Order of Life and the Divine Law of Existence

The formation of man begins with a divine breath, which is the "spirit." But what is the nature of this spirit, as indicated by the Quranic context?

Not the conscious "I": It is important to distinguish that the soul here is not the conscious self or the personality being held accountable. It is deeper and more fundamental than that.

The Secret of Life and a Universal Law: The soul is a divine command, and it is the secret of life that is placed in the embryo at an early stage (a 40-day embryo). It is the basic vital force without which no living being can exist.

Commands and Prohibitions in the Rational Human: In the context of the responsible and rational human, the soul takes on an additional and important meaning, as it refers to the divine commands and prohibitions, i.e., the revelation and the Quranic message itself. “And thus We have revealed to you a spirit of Our command” (Ash-Shura: 52).

Data for the world of creation: A powerful analogy is offered: the soul is like data coming from the divine "world of command," and its effects are implemented and manifested in the "world of creation" (the body, reality). Just as a computer cannot function without data, the body cannot live a purposeful and righteous life without this soul (revelation).

Its destiny: The soul, by divine decree, is not subject to the concept of death and annihilation that befalls the body or the sinful soul. It returns to its Creator or is redirected according to divine will.

Fu'ad: the center of perception and learning (brain)

If the soul is the law and the data, then the heart is the primary processor of this data and the receiver of external stimuli. The "heart" is the human brain.

Practical starting point: It is the first organ that begins to function relatively consciously in humans, as an “On/Off” switch with which interaction with the world begins.

Its main functions:

Sensory perception and direct learning: It is responsible for receiving information through the senses (hearing, sight, etc.), storing it in memory, learning languages, and analyzing things in a preliminary way.

Habits and automatic behavior: Herein lies one of the most important functions of the heart; it is primarily responsible for forming and changing habits. It works similarly to the principle of "gears" or wheels, whereby the repetition of a small action (small gear) gradually leads to the movement of a larger gear (habit), until the habit becomes firmly established and ingrained (postulate). This includes speaking, walking, balance, movement, and even standing.

basic vital functions It controls vital bodily functions such as overall health, sleep-wake cycles, and even the dream world.

Initial Assessments and Quick Decisions (Forelock): The forelock (the front or highest area of the brain) is the part of the heart responsible for making quick initial judgments (truth/false, right/wrong), making initial decisions, and directly recording good and bad things.

Connection to tangible reality: The heart is our window to the world of tangible, material reality, and it deals with it directly.

Heart (Qalb): The vessel of insight, faith, and direction

While the heart primarily processes information and relates to sensory reality, the "heart" represents a deeper and higher level of awareness and perception. Its work begins later than the heart, or in parallel with it but on a different level.

Center of Deep Awareness and Insight: The heart is not just a blood pump; it is a symbol of the center of deep understanding, contemplation, and insight that transcends superficial phenomena. It is the center that derives "rightness" from events and experiences.

The seat of faith and dealing with the unseen: The heart is the place where true faith resides, and it is the tool through which a person deals with the unseen world. It is the heart that receives direct revelation or inspiration (the Faithful Spirit).

Seat of Will and Intention (the Face): While the forelock in the heart issues initial decisions, the heart is responsible for the true will and sincere intention (the face and purpose) that guide human behavior in general. Fateful decisions require a heartfelt "face."

Repository of higher emotions: The heart is the seat of refined emotions and profound moral evaluations, such as confusion and hesitation in matters of fate (which require insight), and fear of and hope in God.

The vital mediating role: The heart plays the role of mediator between the fu'ad (the source of primary information and habits) and the nafs (the site of the final manifestation of behavior). It takes from the fu'ad what has been processed sensually, adds to it the spiritual, moral, and faith dimensions, and then "gives" or directs the nafs.

The mechanism of the organization (chambers): The heart operates with a system of “chambers” or priorities, where it processes and organizes matters based on their importance and spiritual and moral value.

Susceptibility to influence and guidance: The heart is not fixed in one state, but is susceptible to illness (doubt and hypocrisy) or deviation, but it is also susceptible to purification, healing and guidance.

The Soul (Nafs): The entity of manifested consciousness and the seat of responsibility and destiny

The “soul” in this model appears as a distinct entity, albeit one closely linked to the body, heart, and soul.

An entity created outside the physical body: The conception of the soul as a created entity that exists outside the immediate physical body of the human being, and its existence is likened to a buoy, jellyfish, or lifebuoy that is "in front of the chest." It has various names (flashlight, raft, bumper) to reflect its various functions.

Manifestation of the higher functions: The soul is where the highest functions of the human being are manifested:

Bearer of Light (in front of the believers): She is the one who carries the light of faith and insight and illuminates the path of her owner.

The shield of protection, piety and security (security): It provides spiritual and moral protection, and achieves piety and internal security.

Window of expansion and future (tomorrow): It is the window that looks to the future, and expands its horizons with knowledge and faith.

Home of high values: It is the place of pride, empowerment, honorable competitiveness, speed in doing good, benevolence, kindness, moderation and balance.

Interaction with the heart and soul: The heart is the vital intermediary between the soul and the soul. The soul receives spiritual and moral guidance from the heart and is influenced by its state.

The place of control and prohibition of desires: It is possible to “prohibit the soul from desires” and control its desires and lusts. This requires integrated and coordinated work from the heart (by changing the programming of habits) and the mind (by directing the will and strengthening the faith-based insight).

Conclusion of the first article: The importance of this map for the soul’s journey

This subtle distinction between the spirit, the heart, the soul, and the self, and defining the functions of each, is not merely an intellectual luxury. Rather, it is a necessary foundation for understanding how human behavior is shaped, how decisions are made, and how one can strive for purification and reform. This internal map will guide us in future articles as we explore the soul's journey between obligation and choice, its reality after its separation from the body, its questioning in the intermediate realm, its ultimate destiny in Paradise or Hell, and, finally, the path to salvation and success through its purification.

19.2 The Soul Between Duty and Choice: Man's Responsibility for His Actions

Introduction: Who is in Control? The Journey of Decision-Making Within the Human Being

Having mapped the human entity with its four components in the previous article: spirit, soul, heart, and soul, we now move on to explore the complex dynamics that govern human actions and decisions. Who is truly responsible for our choices? And how do these internal components interact to shape our behavior, for which we will be held accountable? Understanding this internal mechanism is key to realizing the extent of our responsibility and identifying points of influence in the journey of change and purification.

The heart (brain): the primary processor and habit factory

The journey of human action often begins with the heart (brain), this biological supercomputer that receives and processes data from the outside world.

Primary information gateway: The heart is the primary receptor for sensory information (what we see, hear, taste, smell, and touch). It performs initial processing of this information, stores it in memory, and uses it in learning (such as languages and skills).

The "Gears" Principle and Habit Formation: One of the most important and dangerous functions of the heart is its ability to form habits. As we explained, the heart operates on the "gears" principle: repeating a small action (moving a small gear) gradually leads to the establishment of that action as a habit (moving a larger gear), until it becomes a nearly automatic behavior that requires little conscious thought. This includes our habits of speech, walking, thinking, and even our initial emotional reactions.

The forelock and quick assessments: The forelock (the front of the brain) makes quick judgments and assessments based on stored experiences and pre-programming. These initial assessments can be right or wrong and directly influence our moment-to-moment decisions.

Heart: Center of insight, conscious will, and moral direction

If the heart is the primary processor and habit maker, then the mind represents the deepest, most conscious level of decision-making.

Deep Processing and Insight: The heart receives the "outputs" of the mind (initial information, motivations for habits), but it is not satisfied with them. Rather, it processes them more deeply, drawing on insight and moral and spiritual understanding. It is the one who contemplates the consequences of things and seeks to perceive the wisdom behind events.

The home of true will and intention (the face): The heart is responsible for the conscious will and intention (niyyah) that guide major actions and fateful choices. While the heart may sometimes operate almost automatically, it is the heart that gives an action its value and meaning through sincere or corrupt intention.

Interaction with the Unseen and Faith: The heart is a person's window to the unseen world and the seat of true faith. It is the heart that receives and interacts with divine guidance (the spirit/revelation), and it is the heart that feels fear of God and hope in Him. This relationship of faith decisively influences one's decisions.

The soul: the vessel of manifestation, the place of obligation, and the interface of behavior

In this model, the soul appears as a vessel in which the fruit of the interaction of the heart and mind is manifested. It is the interface through which the human being appears before the world and through which he is addressed with commands and prohibitions.

The abode of “light” or “darkness”: The soul is the one that ultimately carries either the “light” of faith, insight, and good deeds (if the heart and mind are directed toward goodness), or the “darkness” of disbelief, ignorance, and disobedience.

Subject of accountability: Since the soul is the ultimate interface of action and perception, the legal obligations (commands and prohibitions) are primarily directed to it. It is the soul that will be held accountable for its choices and behaviors. “Every soul is a pledge for what it has earned.”

"Refraining from Desires": A shared internal battle: Desires and lusts (desires) may stem from the programming of the heart or from instinctive impulses. "Refraining from desires" and controlling these impulses is not the task of a single component; rather, it requires the combined efforts of the heart and the mind. The heart works to reprogram negative habits and replace them with positive ones (shifting gears). The heart works to direct the will toward goodness, strengthen faith-based insight, and seek God's help to resist temptations. Based on this internal struggle, the soul either responds to the call of truth or follows its desires.

The mechanism of choice and responsibility: an integrated journey

Therefore, the human choice process is not just a momentary decision, but rather the product of an integrated journey within the human being:

It begins with the heart receiving initial information and the influence of programmed habits.

The heart intervenes with insight, will, and faith and moral orientation.

The psyche is influenced by this interaction and chooses its final behavior.

Responsibility falls on the human being as a whole, with all its interacting components. He is responsible for:

Feeding his heart with useful information and training him in good habits.

Purify his heart and develop it with faith, insight and sincere intention.

Striving to control oneself and directing oneself towards goodness and obeying God's commands.

Conclusion: Freedom of will is the basis of responsibility.

This understanding of the workings of the human inner components emphasizes a fundamental truth: God has granted man freedom of choice and made these components (the heart, the mind, and the soul) instruments of this choice. Based on this freedom, full responsibility for actions arises. Programmed habits in the heart are not an absolute excuse, and fluctuating emotions in the heart are not always justifications. Both can be directed and changed through awareness, will, and the pursuit of purification. In the following article, we will explore the truth about what happens to the soul when it separates from the body, and what it means for the soul to "die."

19.3 Death of the soul or its passing away? The reality of "tasting death" and the severance of communication

Introduction: The Decisive Moment and Questions of Fate

...(The introduction remains the same or is slightly modified to indicate the importance of understanding the meaning of "death" itself)...

"The Taste of Death": The Experience of Disconnection, Not the Annihilation of the Soul

The Holy Quran uses the phrase, "Every soul will taste death." To understand this verse in depth, we must return to the linguistic origin of the word "death."

Linguistic analysis of the word "death": As you noted, the digraph for "death" is "mata" (to die), a word used to mean connection with something. Adding the "waw" sound between the "mim" and the "ta" reverses the meaning, making "death" the severance of connection.

The significance of "taste of death": Based on this, the "taste of death" experienced by every soul is not a annihilation or destruction, but rather an experience of the moment of severing its connection with the earthly body and its world. "Taste" is the occurrence of a temporary effect; the soul experiences this severance and then continues its existence in another form.

The soul does not “die” in the sense of nonexistence: This linguistic analysis strongly supports the central idea that the soul does not perish or cease to exist merely by death.

"Death" as a transitional event:

Based on the above, "death," as an event, is that decisive moment when the soul's connection to the physical body is severed. It is not the end of existence, but rather a transition from a phase in which there was a connection (with the body and worldly life) to another phase in which there is no such connection.

When the verb “to die” is used in certain contexts (although the Qur’an focuses on the “taste of death” of the soul and “to pass away”), it refers to this transitional event of separation.

"Dead": an adjective for a body that has been cut off from contact (remains as it is)
(This point remains valid and consistent)

"Tofi": Resuming and completing after disconnection (remains the same with a slight modification)

The Holy Quran uses another verb to describe what happens to the soul at this decisive moment (the moment of “death” as a severance of connection): the verb “to take.” “Allah takes the souls at the time of their death…”

Linguistically, "Tawwaf" means completion or taking something completely and completely. After the soul "tastes" death (the experience of disconnection), God "takes" it, that is, He completes its existence with Him or takes it to Himself, complete and complete, with nothing missing from it.

This confirms that the severance of connection with the body does not mean a deficiency or annihilation of the soul, but rather its transition to direct divine care and preservation.

The soul as living electromagnetic waves (remains as one of the proposed explanations for the nature of the soul)
(This point can remain as one of the proposed concepts of the nature of the soul that experiences this interruption and death)

Sleep as a "minor death": a temporary disconnection (remains the same with a slight modification)

Verse 39:42 links the passing of souls during their "death" (permanent severance of contact with the body) with their passing during their "sleep" (temporary severance of contact). This makes sleep a daily "minor death," an experience of partial and temporary severance of contact.

...(The rest of the point can remain the same).

Conclusion: The soul remains, and the journey continues after the connection is cut off.

This careful linguistic analysis of the word "death" as a "severance of connection," and the understanding of the "taste of death" as an experience of this severance, is fully consistent with the divine concept of "recovery" of the soul. The soul does not perish when its connection to the body is severed, but is fulfilled and preserved by its Creator. This understanding paves the way for a deeper understanding of what happens to this "deceased" soul after its connection to the lower world is severed, and how it begins its journey into the realm of barzakh, the new world of existence that awaits it. What is the nature of this world? And how does the soul experience its existence in it after having "tasted death"? This is what we will explore in the next article.

Impact on the rest of the series:

This scrutiny of the meaning of "death" as a disconnect will make the rest of the articles more consistent. When discussing:

The Soul in the Barzakh Realm: It will be clear that we are talking about a soul that has severed its connection with the earthly body but continues to exist and be conscious.

The soul on the Day of Resurrection: It will be about the soul that will be reconnected to a new body (resurrection).

The fate of the soul (Heaven or Hell): This will discuss the fate of this conscious entity after experiencing the severance of connection with worldly life.

19.4 The Soul in the Barzakh Realm: Awareness, Accountability, and Initial Reward

Introduction: Behind the Veil of "Disconnect"

After the soul has "tasted" death—that is, experienced the moment when its connection with the earthly body is severed, and after God has "taken" it to Himself—its journey does not end. Rather, it enters a new existential phase, an intermediate world that separates our earthly life from the Day of Judgment and final resurrection: the world of Barzakh, or what some contemplatives have called "the other existence." What is the nature of this world? How does the soul experience its existence in it? Is it merely a state of slumber and waiting, or is it a world filled with events and experiences?

Barzakh: The world of consciousness, not absence

Contrary to perceptions that may view death as a temporary annihilation or a complete loss of consciousness, a deeper reading of the Qur'anic texts indicates that the soul in Barzakh remains conscious and aware.

The relationship between the world of Barzakh: This world to which a person passes after death is not a world of absolute stillness or absence of consciousness. On the contrary, the person in it is aware of what is happening and speaks and addresses his Lord. He knows that the world of this life is still ongoing, and therefore he may ask to return to it in order to do good deeds.

This is consistent with Firas Munir's vision of the "other world" as a continuous and active reality, in which there is interaction and "gathering with their Lord."

"Unveiling": A First Confrontation with the Facts

The soul's first experience in Barzakh may be the "removal of the veil" that covered its sight in this world. ﴾Indeed, you were in heedlessness of this, so We have removed your covering from you, and your sight today is sharp.﴿ (Qaf: 22).

At this moment, the soul is confronted with truths that it had been ignoring or turning away from: the truth of God's existence, the truth of its actions and intentions, and the beginning of realizing the consequences of its choices.

This revelation is the beginning of self-questioning, and it may be accompanied by satisfaction and reassurance for the believer, or regret, sorrow, and shame for the one who rejects.

Barzakh: The Realm of Sociology and Acquaintance

Souls in purgatory do not remain isolated and solitary. Sources indicate that purgatory is a world of social interaction and acquaintance.

All of humanity, from the first to the last, will gather in one place. This gathering will bring together all the dead. The source also confirms that this gathering will take place before the Day of Judgment and will continue until that Day. He adds, "Children will gather with their fathers and grandfathers."

This aligns with the idea of "gathering before their Lord," proposed by Firas Munir. This gathering may be part of a trial and accountability, or a prelude to bliss or torment.

Initial Trial and Questioning (Fitna):

Barzakh is not just a passive waiting, but rather a continuation of the initial trial and questioning (fitna), as Firas Munir asserts.

In it, the distinction is made between good and bad (Al-Anfal: 37).

The soul may be asked about its beliefs and actions initially: “Then their only trial was that they said, ‘By God, our Lord, we were not polytheists.’” (Al-An’am: 23)

The beginning of the reward: initial bliss and torment in the intermediate realm

The system of reward and punishment begins immediately in Barzakh:

For good believers: The angels say to them upon their death: "Enter Paradise." This Paradise, as the text indicates, is "the same Paradise in which Adam was," and it is "the Paradise defined by the definite article" that encompasses multiple stations and types. This is consistent with the concept of "Paradise of Refuge" (al-Sajdah: 19) as the first home of believers, or the "earthly/primary Paradise" discussed by Amin Sabri and Firas Munir.

For the wrongdoers and criminals: The angels tell them that their punishment will begin "from today." They will be cast into "the gates of Hell immediately." This punishment is described as "an earthly hell" (i.e., intermediate, limited compared to the torment of the Hereafter). This is consistent with the concept of "the lesser torment" (Sajdah: 21).

Barzakh as a barrier between the two worlds:

Barzakh is a barrier that prevents our earthly world from mingling with the world of the deceased, even though they may be adjacent. This barrier is likened to the isthmus between the two seas (Al-Furqan: 53 / Ar-Rahman: 20), which meet but do not transgress.

This barrier prevents souls from returning to their previous worldly life, even if they request it (as in the case of criminals).

Conclusion of the fourth article: The soul is on a continuous journey towards destiny

The world of Barzakh, as revealed by the verses and the contemplations of those who reflect, is not merely emptiness or slumber. It is a vital and active stage in the soul's journey after its separation from the earthly body. It is the world of renewed awareness, the first encounter with truths, meeting others, continuing trials and accountability, and the beginning of the initial reward of bliss or torment. It is the barrier separating the world of action from the world of final reward, but it is also the bridge that every soul crosses on its path to its inevitable destiny on the Day of Judgment. So, what will be the state of the soul on that great day? This is what we will explore in the next article.

19.5 The Soul on the Day of Resurrection: Reckoning, Scales, and Witnesses

Introduction: The Day of the Greatest Judgment and the Soul's Standing for Accountability

After the soul's journey through the intermediate world of Barzakh, that intermediate stage filled with awareness, initial questioning, and initial recompense, comes the decisive moment that humanity has always been promised and warned about: the Day of Judgment. It is the Day of the Greatest Separation, the Day of Resurrection and Revival, the day when all creation will stand, each soul with what it has earned, before its Creator for precise accounting and final recompense. So how does the soul experience this great day? What are its most important stations and the horrors it witnesses?

Resurrection and reconnection with the afterlife:

The events of the Day of Judgment begin with the blowing of the trumpet, where bodies are resurrected again, but they are afterlife bodies with a different nature that is compatible with eternity.

At this moment, the soul (which had been "dead" and preserved by God) reconnects with this recreated body. This connection is necessary for the experience of reward to be complete, both its physical and spiritual aspects.

The soul returns to recognize itself and its actions that it performed in this worldly life through this new body.

Gathering and standing for judgment:

All souls will be gathered together, each with the good and evil it carried, to the place of assembly. “And the Day We set the mountains in motion and you see the earth laid bare, and We gather them together and do not leave behind a single one of them.” (Al-Kahf: 47)

Standing before God Almighty is a majestic and sublime moment. “And you will be presented before your Lord in rows, [saying], ‘You have certainly come to Us as We created you the first time.’” (Al-Kahf: 48)

Book of deeds: A record that leaves out nothing small or great:

Every soul is faced with its book of deeds, in which the angels recorded everything it did in this worldly life, good and bad, small and great.

And the record will be placed, and you will see the criminals fearful of what is within it, and they will say, "Oh, woe to us! What is this record that leaves out nothing small or great but that it has enumerated it?" And they will find whatever they did present, and your Lord does not wrong anyone. (Al-Kahf: 49)

This book is an accurate and comprehensive testimony to all that the soul has gained.

Balance: The balance of divine justice:

Scales are set up to weigh the deeds of the servants with absolute precision and justice.

And We will set up the just scales on the Day of Resurrection, so that no soul will be wronged at all. And if there be [anything] equal to the weight of a mustard seed, We will bring it forth. And sufficient are We as accountants. (Al-Anbiya: 47)

He whose scales are heavy with good deeds is among the successful, and he whose scales are light is among the losers.

Witnesses: The testimony of the limbs, the earth, and the angels:

The Day of Resurrection is not a day of denial or sterile debate, for the witnesses are many and decisive:

Testimony of the limbs: The skin, hands, feet, ears, and eyes testify to the soul’s sins. “This Day We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.” (Yasin: 65)

Testimony of the land: The land on which the soul lived bears witness to its actions.

Testimony of the Angels: The honorable recording angels present their records.

The testimony of God Almighty: He is the greatest of witnesses and the most knowledgeable of the secret and the most hidden.

The state of the soul on the Day of Resurrection: between fear, hope and terror:

The state of souls on the Day of Resurrection will differ according to their deeds in this world:

The righteous believers: their faces will be radiant, smiling, and cheerful. They will have no fear, nor will they grieve. They will receive their book in their right hands.

The disbelievers and criminals: Their faces will be blackened and gloomy. They will feel shame, remorse, and extreme fear. They will receive their judgment from their left hands or from behind their backs. “The Day every soul will come disputing for itself,” trying to find a way out or an excuse, but the wrongdoers will be of no avail.

Conclusion of the fifth article: The soul faces inevitable fate

The Day of Judgment is the day of absolute truth, the day when secrets are revealed and souls are held accountable for every small and great matter. It is the day of divine justice on which no one is wronged. On this great day, the soul stands to face the record of its deeds, its limbs testify against it, and its good and bad deeds are weighed on an accurate scale. This decisive stage determines the soul's ultimate fate: either to the paradise of bliss, or to the fires of hell. What will this fate be like? And what is the nature of life in each of the two abodes? This is what we will explore in the next article.

19.6 The Eternal Destiny of the Soul: Heaven or Hell?

Introduction: After the reckoning... where do we go?

After the soul stands before its Lord on the Day of Judgment, faces the book of its deeds, its limbs testify against it, and its deeds are weighed on the scales of divine justice, the time for final recompense and eternal destiny arrives. The Holy Quran clearly explains that there are two main fates in the final afterlife: either Paradise of eternal bliss, or the fire of Hell and painful torment. Which of the two fates will the soul end up with? What is the nature of life that awaits it in each?

Paradise: The Destiny of the Faithful and Peaceful Soul

The soul that believed, did righteous deeds, purified itself in this life, adhered to the scale of truth, and whose scale of good deeds was heavy on the Day of Resurrection, will be destined for eternal Paradise.

The Nature of Bliss: As we discussed in the series “Shades of Heaven and Hell,” Heaven is the abode of complete and comprehensive bliss that satisfies all aspects of the human being:

Sensual bliss: flowing rivers, low-hanging fruits, endless delicious food and drink, pleasant dwellings and lofty palaces, sumptuous clothing and splendid adornments, pure spouses... everything the soul desires and the eyes delight in.

Spiritual and moral bliss: This is the most important and supreme. A state of absolute peace (“Therein they will hear no ill speech or sinful conduct, but only the word, ‘Peace, peace!’” (Al-Waqi’ah: 25-26), complete security (“No fear will there be concerning them, nor will they grieve”), complete contentment, tranquility of heart, closeness to Allah Almighty, and seeing His noble face for the people of the highest ranks (which is the greatest bliss).

Immortality: The bliss in Paradise is eternal, unending, and never ends. “They will abide therein forever,” “a gift that will never end.” The believing soul attains a state of perfection and absolute, everlasting happiness.

Hellfire: The Fate of the Unbelieving, Unjust Soul

The soul that disbelieved and turned away from the truth, oppressed and spread corruption on earth, followed its desires, and whose good deeds were light and whose bad deeds were overwhelming on the Day of Resurrection, its destiny (mostly and for some groups, eternally) will be the fire of Hell.

The nature of torment: It is also a comprehensive torment that affects the soul in all its aspects:

Physical torment: a burning fire that reaches the hearts, scalding water that cuts the intestines, food from Zaqqum and Ghaslin, chains, shackles, and whips, the skin being renewed to continue the pain... intense physical descriptions intended to demonstrate the severity of the punishment and deter people from it.

Spiritual and moral torment: This can be the most painful. Feelings of shame, regret, and constant sorrow; despair and hopelessness; fear and terror; unanswered cries and pleas for help; humiliation and disgrace (“Get out there and do not speak to Me”) (Al-Mu’minun: 108); and, most importantly, being veiled from God Almighty and cut off from His mercy.

Immortality (for some groups): The verses emphasize the eternity of certain groups (such as polytheists and stubborn disbelievers) in Hell forever: “And they will never emerge from the Fire,” “For them is an enduring punishment.” (There are interpretive discussions about the eternity of Hell for all its inhabitants.)

Divine justice in determining fate:

The Qur’an repeatedly emphasizes that this fate is determined by absolute divine justice. “So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it” (Al-Zalzalah: 7-8).

No one shall be wronged, and no soul shall bear the burden of another. Retribution is a direct and inevitable consequence of man's actions and free choices in this life.

God's mercy is vast, but His justice requires that there be a reward for good and a reward for evil.

Conclusion of the sixth article: The soul at the eternal crossroads

After a long journey through this world, Barzakh, and the Day of Judgment, the soul finally stands before its eternal destiny. It had the freedom to choose in this world, and was shown the path of guidance and the path of misguidance. Now, it reaps the fruits of what it sowed and reaps the results of what it earned. Either it will go to a Paradise as wide as the heavens and the earth, prepared for the righteous, where there will be eternal bliss and closeness to the Lord of the Worlds. Or it will go to a Fire whose fuel is men and stones, prepared for the disbelievers, where there will be painful torment and separation from God’s mercy. This is the inevitable fate that we must always remember on our worldly journey, as it motivates us to purify ourselves and walk the path of salvation and success. What is this path? And how can the soul be purified to deserve the Paradise of Bliss? This is what we will discuss in the next article.

19.7 Self-purification: The path to salvation and success

Introduction: The ultimate goal of human existence

Having reviewed the eternal destiny awaiting the soul in the afterlife—either Paradise or Hellfire—the most pressing question becomes: How can the soul guarantee its salvation and success and attain its Lord's Paradise? The Holy Quran provides us with a clear and direct answer: The path to this is through purification of the soul. What is soul purification? What are its mechanisms and means, as revealed to us by divine revelation and the perspective of contemplatives?

The concept of self-purification:

Linguistically, purification means purification, growth, increase, and reform.

Purification of the soul in the Qur'anic concept is an ongoing process of cleansing the soul of impurities and filth (such as polytheism, disbelief, hypocrisy, arrogance, envy, miserliness, following whims...), and developing it with goodness and virtues (such as faith, piety, sincerity, patience, gratitude, benevolence...).

The purpose of purification is to bring the soul to a state of purity, clarity, and closeness to God, thus qualifying it to enter Paradise and achieve true success. "He has certainly succeeded who purifies it, and he has certainly failed who instills it with corruption." (Ash-Shams: 9-10)

Why self-purification? It is a necessity, not a luxury:

Human Nature: The human soul was created with an innate predisposition toward good and evil. "And by the soul and He who proportioned it and inspired it with [distinction from] its wickedness and its righteousness." (Ash-Shams: 7-8). Purification is the conscious process of promoting righteousness over evil.

The nature of this world: This worldly life is a place of trial and testing, filled with temptations, doubts, and the whisperings of Satan. Without a continuous process of purification, the soul naturally tends toward ease and following its whims.

The Condition of Success: God Almighty has made success and salvation linked to the purification of the soul. It is not merely an additional virtue, but rather an essential condition for attaining God's pleasure and Paradise.

Mechanisms and means of self-purification:

Purifying the soul is an integrated process that includes all components of the human being (heart, soul, and spirit) and requires conscious and continuous effort. Among its most important means are:

Reforming thought and changing programming (the role of the heart):

Awareness of negative habits: Recognizing bad intellectual and behavioral habits that are deeply rooted in the heart (the major gears) and that stem from psychological roots (deficiency, stasis, passion/fire).

Shifting gears: Consciously work to change these habits by repeating small positive actions and thoughts (moving small gears) until they replace the negative habits.

Repentance as a reform of thought: As we saw previously, true repentance begins with reviewing and correcting the thoughts that led to the error, replacing despair with hope, and doubt with certainty.

Nourishing the heart and directing the will (the role of the heart):

Insight and Deep Understanding: Directing the heart towards contemplation and reflection on God’s signs and the consequences of things, to gain insight that illuminates the path.

Strengthening faith: Deepening faith in God, fear of Him, and hope in Him, as this is the strongest motivation for purification and resisting desires.

Directing the intention (face): Focusing the intention and purpose on seeking the face of God and the Hereafter in every action.

Striving against the self and preventing it from desires (integration of the heart, mind and soul):

These means and attributes are a path to purification available to all, men and women, and when the Qur’an enumerates these attributes, it is addressing the human “soul” striving for advancement.

Purification requires continuous effort and struggle to “prevent one’s self from desires” (And as for he who feared the position of his Lord and prevented the soul from desire, then indeed, Paradise will be the refuge) (An-Nazi’at: 40-41).

This struggle is the fruit of the work of the heart (changing habits) and the mind (strengthening faith and will) together to control and direct the motives of the soul.

Relying on acts of worship: prayer, fasting, remembrance, reading the Qur’an, supplication... all are essential means of purifying the heart, strengthening the connection with God, and providing the soul with the spiritual energy needed to continue the journey of purification.

Good deeds and charity: Engaging in good deeds and benefiting others purifies the soul, cleanses it of selfishness and stinginess, and brings it closer to God.

Levels of the Soul: The Journey of Ascension

The Holy Quran refers to different levels of the soul that reflect the extent of its purification and advancement:

The soul that commands evil: is naturally inclined towards evil and following whims.

The blaming soul: blames its owner for doing evil or neglecting good, and it is the beginning of awakening and return.

The tranquil soul: has reached a state of tranquility, contentment, and closeness to God through faith and righteous deeds. It is the soul that will be called on the Day of Resurrection: “O reassured soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise.” (Al-Fajr: 27-30)

Conclusion of the Seventh Article: Purification...the Key to the Eternal Door

Purifying the soul is not just a moral concept; it is a vital and necessary process that determines a person's eternal destiny. It is a journey that begins with reforming thought in the heart, derives its strength from the heart's faith and insight, and is manifested in the soul's behavior and advancement. It is the path of continuous struggle against whims and Satan, and the path of relentless pursuit of spiritual and moral perfection. Through this purification, the soul is transformed from being one that incites evil or blames others, to a tranquil, content, and satisfied soul, qualified to enter the Paradise of its Lord and achieve salvation and eternal success. It is the key that opens the doors of bliss for us, and the shield

that protects us from the torment of Hell. Will we accept the challenge and embark on the journey of purification with sincerity and determination?

19.8 Degrees of the soul: from the one that commands evil to the one that is at peace

Introduction: The Journey of Inner Ascent

Having explored the components of the human being, the mechanism of choice and responsibility, the reality of the afterlife, eternal destiny, and the path to salvation through self-purification, we conclude this series with a deeper understanding of the various states and levels that the soul can pass through on its journey. The Holy Quran, in its precise description of the human soul, does not present it as a fixed entity with a single state, but rather reveals its fluctuations and internal struggles, indicating varying degrees of ascent or decline. Understanding these levels helps us determine our position on the journey of purification, recognize the challenges we face, and the ultimate goal we strive for.

The soul that commands evil: submitting to desires

This is the lowest state of the soul, where it is subject and surrendered to the impulses of passion, desire, anger, and instinctive drives without the restraint of reason or faith.

The Qur’an refers to this situation through the words of the wife of Al-Aziz (although there are other interpretations): “And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except for that upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.” (Yusuf: 53)

At this stage, the soul's compass is directed toward the satisfaction of immediate desires, and it may lead its owner to commit sins, injustice, and corruption without strong restraint. It is closer to the animal state than to honored humanity. It is the soul that has not yet embarked on the journey of true purification or has succumbed to temptation.

The Self-Reproaching: Awakening Conscience and the Beginning of Vigilance

This is a higher degree than the previous one, and represents the beginning of awakening and the awakening of conscience.

The Qur’an swears by it because of its honor and importance in the human journey: “And I swear by the self-reproaching soul” (Al-Qiyamah: 2).

The self-reproaching soul is one that blames its owner when they commit a mistake or fall short in doing good. It is the soul that has begun to understand the difference between right and wrong, feels remorse for sin, and yearns for a better state.

The person with this kind of soul lives in an internal struggle between good and evil motives, between the call of reason and faith and the whisperings of desire and Satan. Constant blame is a sign of a living conscience and the beginning of the path toward repentance and reform.

The tranquil soul: the serenity of closeness and the satisfaction of certainty

This is the ultimate goal that every believing soul aspires to, and it is the fruit of a long journey of faith, good deeds, purification, and struggle.

The Qur'an addresses this soul with the most beautiful call at the moment of death or on the Day of Resurrection: "O reassured soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise." (Al-Fajr: 27-30)

The tranquil soul is the one that finds its peace and comfort in the remembrance of God and in closeness to Him. It is reassured by God's oneness, His justice and mercy, and His promise and threat.

She is a soul satisfied with God's will and destiny, pleasing to her Lord with her deeds and faith.

It was characterized by moderation and balance, and was freed from the dominance of whims and desires, and its compass was always directed towards truth and goodness.

This soul is the one who deserves to be called to join the group of God's righteous servants and to enter His Paradise, the abode of eternal bliss.

Series Conclusion: The Soul's Journey... Towards Eternal Peace of Mind

The soul's journey in this existence, as depicted in the Holy Quran, is a continuous journey of challenge, choice, and striving for advancement. It begins with an innate capacity for both good and evil, and proceeds through internal conflicts between the impulses of desire and the call of truth. Ultimately, it reaches either the depths of the evil-commanding soul, which has led its owner to destruction, or the pinnacle of tranquility, attaining the ultimate in happiness and closeness to God.

Our understanding of the components of our inner being (spirit, heart, soul), our awareness of our full responsibility for our choices, our knowledge of the reality of the afterlife and our eternal destiny, and our identification of the different levels of the soul, should all be an incentive for us to engage in the "greater jihad": the jihad of purifying the soul.

Let this series be the beginning of a journey of deeper contemplation of the Book of God, a deeper understanding of ourselves, and a relentless pursuit of purifying our souls, cleansing our hearts, and reforming our thoughts and actions, so that we may be among those with tranquil souls, who return to their Lord, content and satisfied, and thus join His servants and enter His Paradise. We ask God Almighty to guide us to the right path and make us among the people of success and salvation.

19.9 The Soul as Adam's First "Spouse": Reflections on the Qur'anic Discourse on the Beginning of Creation

Introduction: A question that goes beyond appearances

The article begins by posing the question: Did the reference to "your husband" in the address to Adam necessarily refer only to Eve, or is there a deeper symbolic or interpretive dimension that points to the human "soul" as the first "husband" that accompanies man and forms an integral part of his being? It emphasizes that this proposition is a reflective reading that does not negate the apparent, common meaning (Eve as Adam's wife), but rather seeks to explore additional layers of meaning related to man's internal structure and his initial struggle.

References from the Qur'anic discourse to Adam

- **Duality of speech and then its isolation:**
  - Explaining the point you raised: The divine command to live in Paradise and eat from it was in the dual form for Adam and his "wife" (Al-Baqarah: 35, Al-A'raf: 19).
  - The temptation of Satan also afflicted them both (Al-Baqarah: 36, Al-A'raf: 20-22).

- **Turning point:**When the responsibility for sin is mentioned directly: “And Adam disobeyed his Lord and went astray” (Taha: 121), and when receiving words of repentance: “Then Adam received from his Lord [some] words, and He accepted his repentance” (Al-Baqarah: 37), Adam is mentioned alone.

- **Interpretive question:**Does this singling out of the decisive moments (sin and repentance) indicate that the aforementioned “husband” was an internal entity (the soul) subject to the influence of temptation, but that the will, decision, final responsibility, and repentance belonged to Adam (the central conscious entity)?

"And created from it its mate": meanings of proximity and derivation

- Reflect on the words of God Almighty: “He created you from one soul and created from it its mate” (An-Nisa’: 1), and “And created from it its mate that he might find tranquility in her” (Al-A’raf: 189).

- **The meaning of the evidence:**The word "minha" (from it) may carry the meaning of derivation and partiality. Just as the "soul" is an integral part of the human entity, this "pair" created "from" the single soul (Adam) may symbolize this inherent internal entity, which is the "soul."

- **Housing it:**“So that he may find peace with her” – Is the first and deepest peace of a person with himself and towards himself before being with an external spouse?

The concept of "spouse" of "souls" in other verses

- Reference to the verse: “And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He has put love and mercy between your hearts.” (Ar-Rum: 21)

- **The meaning of the evidence:**The phrase "from yourselves" indicates the depth of connection and shared nature. If the human spouse (woman to man or vice versa) is "from ourselves," what about the "soul" itself, which is closer to us than any other spouse? Could it be that it is the first "spouse" with whom we must achieve tranquility, affection, and compassion before seeking it from outside?

- If Adam was the first model, was his “self” his first “husband” in heaven who had to manage his relationship with him and protect him from Satan’s temptation?

The soul as a partner in the first human experience

- If the “soul” is this inner pair, then the story of Adam becomes a model of the eternal human conflict between consciousness (Adam) and the soul (which may be inclined to passion or influenced by obsessions).

- Paradise as a place of testing: It was not a test for Adam alone as an isolated individual, but for Adam and his “self” (his inner spouse) in the face of divine command and satanic temptation.

- The descent from heaven: It was not only a descent of Adam’s body, but a descent of the complex human entity (Adam and himself) to the arena of earthly accountability.

Challenges and importance of this interpretation

- Acknowledging that this interpretation does not negate the apparent meaning (Eve), but rather adds a symbolic dimension.

- Its importance lies in a deeper understanding of individual responsibility, and that the struggle with Satan begins from within, through the “soul,” which is the closest “companion” and first “spouse” of man.

- How “reforming and purifying one’s relationship with oneself” becomes the basis for reforming all other relationships, including the relationship with one’s human spouse.

Conclusion: An invitation to reflect on this reading as an introduction to a deeper understanding.

An invitation to reflect on this reading as an introduction to a deeper understanding of the nature of the human psyche and its responsibility from the first moment of conscious existence, and that managing this "inner couple" is the key to success or failure in life's journey.

19.10 The Self and the Shock of Truth: Why Do We Resist What Could Liberate Us?

Introduction: Fear of the light that reveals

On our journey toward a deeper understanding of ourselves and the realities around us, we often come up against an invisible wall of resistance. We may find ourselves, or others around us, fleeing from new ideas or shocking information, even if they hold within them the seeds of our salvation and liberation. Why is there such fear of confronting something that might undermine our heritage or shake our deeply held convictions? Why does the human "psyche" sometimes fiercely resist the light that might expose its flaws or delusions? This article seeks to explore the roots of this resistance, drawing on personal and collective experiences in confronting the "shock of truth."

The False Comfort of Familiarity: The Prison of the Golden Habit

The human "psyche," especially the "heart" (the brain), which is the habit factory and primary programming center, as we discussed earlier (in Articles 21.1 and 21.2), is naturally inclined to seek security and stability in the familiar. The beliefs we receive as children and the norms we grow up with are formed in our neurons and over time become something resembling "absolute truths." This inherited intellectual construct, even if it is fragile or built on an unstable foundation, provides the psyche with an illusory sense of control and knowledge. Therefore, when a new reality looms that threatens this construct, the psyche feels threatened, as if the ground is shaking beneath its feet. It sometimes prefers the familiar "prison of golden habit" to a freedom that may initially seem chaotic or frightening.

The Ego and the Dignity of Illusion: Refusing to Admit Submission to Deception

It's not just a matter of fear of the unknown; it extends to include the pride of the "self" and what we might call the "ego." Discovering that one has lived for a long time clinging to a false idea, or that one has been the victim of a cognitive "deception" or a false cultural heritage, is something that touches one's imagined dignity. It is a bitter feeling of being "laughed at," and the self, by nature, resents this feeling. One finds it resisting strongly, not because the new truth is necessarily illogical, but because accepting it means admitting a previous weakness or naivety. This rejection may manifest itself in many forms: denial, belittling, attacking the bearer of the truth, or even immunizing oneself against any new information. It is a form of arrogance that blocks the light of insight, as God Almighty said about those who dispute about God’s verses without authority: “There is in their hearts nothing but arrogance which they will never attain” (Ghafir: 56).

The "agony" of cognitive change: the pain of demolishing the old and building the new

The process of abandoning deeply held beliefs and embracing new ones is not simply a matter of changing a shirt. It is a process of profound cognitive and psychological "destruction" and reconstruction, a process that can be "painful" or "torturous," as some who have experienced it

describe it. Imagine building a house stone upon stone for years, only to discover that its foundation was flimsy and that you must tear it down to rebuild on a sound basis. This effort, and this sense of loss, is what makes the soul retreat. Changing the "big gears" of the heart—those deeply held intellectual and belief habits—requires effort, patience, and constant confrontation, something the soul may prefer to avoid, content with remaining within the apparent "comfort zone."

Emotional attachment to illusion: invisible shackles

Not all resistance to the truth is based solely on intellectual reasons or self-importance. There are also deep emotional attachments that bind us to our long-held beliefs. Our love for our parents and grandparents may make us cling to what we found them adhering to, even if it contradicts clear reason or scripture. Our fear of social isolation or ostracism from the group to which we belong may make us prefer silence or acquiescence to declaring new convictions. These "emotional shackles" can sometimes be more powerful than any logical argument, because they touch upon the soul's basic need for belonging and acceptance.

The Soul as an Elusive "Husband" Afraid of the Light: The Inner Struggle for Truth

If we consider the "self" as an internal "spouse," as we noted in previous reflections (article 21.12 is a future example), this "spouse" can play an evasive role in confronting the truth. It can whisper fear, embellish falsehood, and convince a person that the new light is a mirage, and that the familiar darkness is better and more lasting. This is the inner struggle that every seeker of truth undergoes: between the call of the mind and the enlightened heart, on the one hand, and the resistance of the self, which fears that the light will expose its flaws or push it outside its comfort zone.

Conclusion: The courage to confront is the path to liberation.

The self's resistance to truth, in all its forms and motives, is a major challenge on the journey of awareness and purification. But recognizing that this resistance is natural and part of our human makeup is the first step toward overcoming it. The courage to face the "shock of truth," to endure the "agony" of cognitive change, and to sever emotional attachments to illusions is the price we must pay for freedom of thought and purity of spirit. Truth, though shocking at first, is the only thing that has the power to truly liberate us and lead us to a deeper understanding of ourselves and the purpose of our existence. In this courageous confrontation lies the essence of purification that God has commanded us, which is the path to success in this world and the hereafter.

19.11 Delusions of Atonement: How the Soul Builds False Fortresses to Escape Responsibility?

Introduction: Searching for an easy way out in the labyrinth of guilt

In the human being's relentless pursuit of acceptance and reassurance, especially when burdened with sins and mistakes, the self may resort to constructing complex defensive strategies. Among these strategies is the construction of "illusions of atonement"—comforting, but often false, notions about how to erase sins or eliminate their consequences without requiring a genuine self-confrontation or radical behavioral change. This article explores how the self weaves these imaginary fortresses and how they become a refuge for escaping the individual responsibility that is the essence of divine mandates.

The mechanism of building defensive illusions: when the self decorates falsehood

The "self-commanding to evil," or even the "self-reproaching self," which has not yet acquired sufficient strength to confront error (as we discussed in Article 21.8), may find it extremely difficult to

admit error and fully accept its consequences. Instead, it may consciously or unconsciously seek psychological "emergency exits." This is where the "heart" (the brain) comes in, which can be programmed to adopt superficial or selective interpretations of religious texts or cultural traditions. Some aspects are exaggerated and others are marginalized, and based on this, perceptions are built that simply performing certain rituals or adhering to specific symbols is sufficient to erase everything, without the need for deep internal reform. It is a process of "decorating" falsehood or easy solutions, until they appear to be the truth or the right path.

Examples of “illusory expiations”: masks that conceal the reality of negligence

There are many forms of these “imaginary atonements” that the soul constructs, including what we mentioned in our previous dialogues:

- **Prayer as a “release ritual” rather than a “transformational connection”:**When prayer, which is essentially a connection with God and a prohibition against indecency and wrongdoing, turns into mere physical movements performed mechanically to discharge accumulated guilt, the worshipper leaves it as he entered, without the prayer effecting any real change in his behavior or values. It becomes like someone "washing" himself outwardly while remaining impure inwardly, believing this "washing" is sufficient.
- **Attachment to material sanctities as a substitute for piety of the heart:**The belief that visiting certain places, touching sacred stones, or circumambulating a building has a magical power to automatically erase major sins. This attachment may encourage some to persist in injustice or corruption, as long as the next "trip" or "visit" will reset the counter. It is ignored that true piety resides in the heart, and that sacred places and times should be a catalyst for change, not a substitute for it.
- **Relying on intercessions or characters as fictitious intermediaries:**The search for "mediators" or "intercessors" in ways that go beyond the Quranic concept of intercession (which is by God's permission and for whomever He approves), transforming it into a form of divine favoritism that can be obtained through loyalty to an individual or group, regardless of individual actions. This weakens the sense of direct accountability to God.

"The soul knows it is doing wrong": The repressed echo of instinct

It is a strange paradox that, even while immersed in these illusions, there is often a faint voice deep within—an echo of common sense or the remnants of a living "heart"—whispering the truth to the person. "The soul knows it is doing wrong." This inner awareness, albeit repressed, is what makes clinging to these illusions all the more compelling. The illusion here serves not only to evade responsibility but also to silence that nagging inner voice that reminds them of their shortcomings.

Fear of losing the fake "license": grasping at straws

Why do some people so fiercely defend these "illusory atonements" and reject any criticism of them? A large part of the answer lies in the fear of losing the implicit "license" they have granted themselves to continue certain behaviors. If these illusions were to crumble, there would be no easy excuse for complacency or negligence. They would be forced to face the naked truth: that salvation requires real effort, sincere repentance, and behavioral change, which can seem daunting to a soul accustomed to procrastination and shortcuts.

Conclusion: From the fortresses of illusion to the arena of true responsibility

Building "imaginary fortresses of atonement" is a ploy of the soul to escape the weight of responsibility. However, these fortresses, no matter how impregnable they may appear, are in reality

more fragile than a spider's web. True salvation does not lie in hiding behind them, but in courageously stepping out into the arena of responsibility. This begins with a sincere admission of shortcomings, then sincere repentance followed by reform and change, then steadfastness in adhering to God's commands, with trust in His mercy, which embraces the sincerely repentant. God does not want empty rituals from us, but rather pure hearts and virtuous souls that strive to please Him. When the soul realizes this truth, it is freed from its illusions and begins its true journey toward success.

19.12 When the soul shapes religion according to its whims: The impact of inherited distortions on our consciousness

Introduction: The fingerprints of the soul on the wall of religion

Divine religion, in its pure essence, is light, guidance, and mercy. However, its journey through human history, and its transmission from generation to generation, has not been devoid of the interference of the human "self," with its whims, inclinations, and desires. These interferences, which may sometimes begin with good intentions or with misunderstanding, accumulate over time to form "legacies" that may gradually stray from the purity of the original source. This article seeks to explore how the "self" can "shape" religion to suit its whims, how these inherited distortions affect our individual and collective consciousness, and how they sometimes hinder the path to true purification.

The human soul and its innate tendency towards "comfortable religiosity"

The human "soul," by its nature, as indicated in the Qur'an: "By the soul and He who proportioned it and inspired it with [distinctions] of its wickedness and its righteousness" (Ash-Shams: 7-8), carries within it a predisposition for good and evil, for ascension and decline. When it comes to religiosity, the soul may sometimes be inclined to seek "comfortable religiosity" or "religiosity that does not require much effort." This inclination may lead it to:

- **Preferring form over content:**Focusing on the rituals and outward manifestations of religion, while neglecting its spiritual and moral essence and behavioral requirements.
- **Searching for justifications:**Selecting or interpreting texts in a way that justifies wrong behaviors or prevailing social norms, even if they contradict the overall objectives of Sharia.
- **Request for illegal facilities:**The tendency toward interpretations that minimize individual responsibility or offer "shortcuts" to salvation without putting in the effort required to purify the soul and struggle against desires.

The fingerprints of the "soul" in religious heritage: examples and analyses

As we have indicated in our previous discussions, we can observe some of the influences that the human “psyche” may have had on our understanding and application of religion, some of which were inspired by other cultures or religions and then “Islamized” or justified within our heritage:

- **Excessive ritualism and emphasis on quantity at the expense of quality (possible influences from Zoroastrianism or others):**Has the soul's desire for an "organized framework" and "specific duties" transformed some acts of worship, such as prayer, from a profound spiritual experience into a mere routine of performing movements and numbers? Has the soul found formal reassurance in "completing the required number," even if the heart is heedless and the understanding is superficial?

- **Distorting the concept of guardianship and justifying male dominance (possible influences from Jewish heritage or tribal customs):**How did the male "psyche," which may be inherently inclined toward dominance, distort the Quranic concept of "guardianship" from responsibility, care, protection, and provision to one of domination, control, and the belittling of women? Did this psyche find in certain narratives or interpretations support for this distorted understanding, ignoring explicit Quranic texts that affirm human equality and shared dignity?

- **Focus on the emotional side and exaggerated sanctification of characters (possible influences from Christian heritage):**Did the "soul" seek intense emotional gratification through reciting the Quran with musical tones that might overpower contemplation? Or through excessive sanctification of historical figures, elevating them to the level of near-infallibility, or adopting their sayings as a legislative source that paralleled or sometimes surpassed the Quran? Was this a form of evasion of individual responsibility for understanding and applying religion, by placing the burden on "sacred symbols"?

"Laughing at Oneself" Collectively: The Power of Tradition and the Influence of Custom

When these distorted or self-influenced concepts become entrenched in the collective consciousness and become part of the "sacred heritage," it becomes extremely difficult for an individual to criticize or challenge them. The "individual self" here finds itself confronting the "collective self," fearing accusations of heresy or deviance from the group. This fear of isolation or ostracism causes many to choose safety and go along with the familiar, even if they sense deep down that something is amiss. It's a vicious cycle where the false heritage reinforces what's already ingrained in the psyche, and the psyche defends it because it provides a comfort zone or justifies its reality.

The impact of these distortions on the true “purification of the soul”

The most dangerous aspect of these inherited distortions is that they may hinder the true process of "self-purification," which is the goal of religion. When the self becomes preoccupied with:

- Formal rituals instead of reforming the heart and behavior.
- Justifying injustice or discrimination rather than achieving justice and benevolence.
- Superficial emotional attachment instead of deep understanding and hard work.

...it deviates from the true purposes of the divine message. The purification process becomes directed toward secondary or even illusory goals, while the essence remains neglected.

Conclusion: Return to the norm to liberate the soul and renew consciousness

The path to liberating the "soul" and renewing our religious awareness lies in a courageous return to the first and original standard: the Book of God, the Holy Quran. By contemplating its verses, understanding its comprehensive objectives, and examining every heritage against it, we can distinguish the chaff from the wheat, and what is essential to religion from what is added by the human "soul" over the ages. This return requires effort, awareness, and the courage to go against convention when necessary, but it is the only way to purify our understanding of religion and enable the "soul" to walk the path of true purification toward success and contentment. It is a call to make the "soul" a tool for understanding and applying religion, not for religion to be a tool to justify the whims and desires of the soul.

19.13 And your wife is Paradise": Did Adam have another wife besides Eve? An interpretive reading of the concept of "the soul" as an internal wife

Introduction: Beyond the literal meaning of the text...the search for the deeper meaning

When we read in the Holy Quran the story of our father Adam, peace be upon him, and God's command to him: "Dwell, you and your wife, in Paradise" (Al-Baqarah: 35), the immediate thought that "his wife" refers to our mother Eve. This is the apparent and well-known understanding passed down through generations, and it is supported by the context of the story and the beginning of human creation. However, could this divine discourse carry deeper layers of meaning that do not necessarily negate the apparent meaning, but rather add a symbolic dimension related to the inner structure of the first human being and his eternal struggle? This article proposes an interpretive reading that sees "Adam's wife" as a possible reference to the human "soul," as the first "spouse" to accompany man and share his initial existential experience.

Signs from the Qur'anic discourse: the dual and singular language in the story of Adam

What is striking in the Qur'anic context of the story of Adam is the shift in the wording of the address to him:

- **The double discourse in the command and the initial assignment:**The divine command to inhabit Paradise, eat of its fruits, and avoid the forbidden tree was directed to Adam and his wife in the dual form: "And eat from it freely as you wish, but do not approach this tree, lest you be among the wrongdoers" (Al-Baqarah 2:35). Similarly, the satanic temptation afflicted them both: "Then Satan caused them to slip from it" (Al-Baqarah 2:36), "Then Satan whispered to them" (Al-A'raf 7:20).

- **Single speech at a moment of decision and responsibility:**When direct disobedience is mentioned, we find the address addressed to Adam alone: "And Adam disobeyed his Lord and went astray" (Ta-Ha: 121). When he receives words of repentance, Adam is also mentioned alone: "Then Adam received from his Lord [certain] words, and He pardoned him" (Al-Baqarah: 37), and also: "Then his Lord chose him and pardoned him and guided him" (Ta-Ha: 122).

- **Deep interpretive questioning:**This shift in discourse opens the door to reflection: Was the "spouse" initially mentioned an internal entity, the "soul," which constituted an integral part of Adam and was a partner in receiving commands and being subjected to temptations? And when the moment came to make the decision and assume responsibility, did this responsibility fall primarily on "Adam" as the central conscious entity, the one who possessed the ultimate will and who repented and turned back? If the "soul" was this "spouse," then sin was the product of an interaction between consciousness (Adam) and the soul (which might be inclined to desire or respond to temptation), and repentance was a decision of consciousness followed by the soul's submission.

"And created from it its mate": the soul as an integral part of the first entity

The Qur'an tells us that God created us "from one soul and created from it its mate" (An-Nisa': 1), and in another verse: "It is He who created you from one soul and created from it its mate that he might dwell in security with her" (Al-A'raf: 189).

- **Meaning of "from it":**The phrase "from it" carries the meaning of derivation, partiality, and integration. Just as the "soul" is an integral part of the human entity, inseparable from it, this "pair" created "from" the single soul (Adam) may symbolize this inherent, internal entity.

- **The first residence to the soul:**The purpose of creating this pair is "that he may find tranquility with her." Before a person finds tranquility with an external human partner, isn't the first and deepest tranquility a person finds tranquility with himself, his harmony with it, and his understanding of it? If the "self" is this first pair, then God's command to Adam to dwell with his "spouse" in Paradise may carry the meaning of managing this internal relationship and achieving harmony with it in the initial testing environment.

The concept of "pair of souls": a closeness beyond closeness

A noble verse comes to illuminate this concept more broadly: "And among His signs is that He created for you mates from among yourselves that you may find tranquility in them, and He has put love and mercy between your hearts" (Ar-Rum: 21).

- **"From yourselves":**This phrase indicates the depth of connection and similarity in nature and essence. If the human spouse (woman to man or vice versa) is so closely "ourselves," what about the "soul" that is closer to us than our jugular vein, which is us in essence? Could it be that it is the first and most closely connected "spouse," with whom we must achieve tranquility, affection, and compassion before seeking them from any external being?

- **Adam as a model:**If Adam was the first human model, was his "self" his first "wife" in Paradise, with whom he had to manage the relationship, protect her from Satan's temptation, and lead her toward obedience to God?

The Soul as a Partner in the First Human Experience: An Inner Conflict in Heaven

If we adopt this symbolic interpretation, the story of Adam in Paradise becomes a miniature model of the eternal human conflict between:

- **Consciousness and Will (Adam):**One who receives divine command and has the ability to choose.

- **The soul (inner pair):**Which carries tendencies and desires, and may be affected by obsessions and temptations.

Paradise, in this context, was not merely a place of enjoyment, but rather a testing ground for this internal dual relationship. The descent from it was not merely a spatial transition, but rather a transition of the complex human entity (Adam and himself) to a broader and more complex earthly arena of responsibility.

The importance of this interpretation and its challenges:

It is important to emphasize that this interpretation does not aim to negate the common apparent meaning that Adam's wife was Eve, as both meanings may be intended on different levels (apparent and symbolic). Rather, it aims to:

- **Deepening understanding of individual responsibility:**That the struggle with Satan and the struggle against desires begins from within, through managing the "soul," which is the closest "companion" and first "spouse" of man.

- **Highlighting the importance of self-purification:**If the "self" is this permanent partner, then "repairing the relationship with it" and "purifying it" becomes the basis for reforming all aspects of life and achieving success in the mission of succession.

The challenge lies in not slipping into interpretations that are far from the spirit and intent of the text, and in maintaining a balance between the apparent meaning and the possible symbolic meanings.

Conclusion: Managing the "Inner Spouse" is Key to the Journey

Reading "Adam's spouse" as a symbol of the "soul" offers us a rich perspective for a deeper understanding of human nature and responsibility from the first moment of conscious existence. It is an invitation to reflect on this "inner spouse" that accompanies us at every moment, and upon whose proper management and purification our happiness in this world and our salvation in the afterlife depend. Managing this "spouse" is the key to our journey toward God and the essence of the challenge we face as charged human beings.

19.14 The Soul and the Bad Companion: Managing the Inner Conflict Towards Righteousness

Introduction: The Companion and the Challenge of the Destination

During man's journey on this earth, he is not only left alone to struggle with his inner desires, but is also accompanied by a "qareen," a constant companion with his own influence. This "qareen," as the Truthful and Trusted One (peace and blessings be upon him) informed us, is from the jinn, and his primary mission is to tempt man and lead him astray from the path of truth. Understanding the nature of this "qareen," how it influences the human "soul," and the mechanisms for managing this internal conflict is crucial for anyone striving toward righteousness and self-purification.

Verses containing the word Qareen

- **Until, when he comes to Us, he says, "Oh, would that between me and you were the distance of the two Easts!" What an evil companion! 38 Az-Zukhruf**
- **And those who spend their wealth to be seen by people and do not believe in Allah or in the Last Day. And he who has Satan as a companion - then evil is he as a companion.(38 An-Nisa)**
- **One of them said, “I had a companion.”51 As-Saffat**
- **And We assigned to them companions who made attractive to them what was before them and what was behind them, and the word came into effect against them among nations that had passed on before them of jinn and mankind. Indeed, they were losers.25 Fussilat**
- **And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.36 Az-Zukhruf**
- **And his companion said, “This is what I have prepared.”﴾23 AH﴿**
- **His companion said, “Our Lord, I did not make him transgress, but he was in extreme error.”﴾27 AH﴿**

The Truth About the Qareen: A Devil with a Mission to Mislead

It has been proven in Islamic law that every human being has a companion from among the devils. The Messenger of Allah (peace and blessings be upon him) said: “There is not one of you but has a companion from among the jinn assigned to him” (narrated by Muslim). This companion is not just an idea or an illusion; rather, it is a real being striving to “lead you astray from the straight path.” It is part of the trial that Allah has placed upon the servant to test the sincerity of his faith and the strength of his resolve.

- **The companion and the “evil-commanding soul”:**This companion often works in harmony with the "soul that incites evil" (as we discussed in Article 21.8). It beautifies desires for it, instills in it

temptations, and encourages it to rebel and disobey. The "soul", by its very nature, may be inclined toward ease and following its whims, and the companion comes to reinforce this inclination and distract it from the remembrance of God and from doing good.

- **Verses of the Qur'an are evidence:**Numerous verses refer to this "companion" who is a partner in misguidance and loss. Such as the Almighty's statement: "And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion" (Az-Zukhruf: 36), and His statement: "His companion will say, 'Our Lord, I did not make him transgress, but he was in error far astray'" (Qaf: 27). These verses confirm that turning away from God's guidance opens the door wide to the influence of this companion.

Conflict Management: Can the Doppelganger Be "Islamized" or Tamed?

One of the most interesting points in the Hadith about the companion is the Prophet's (peace and blessings be upon him) statement about his companion: "Except that Allah helped me against him, so he became Muslim. He only commands me to do good." Scholars have differed as to the meaning of "because he became Muslim." Does it refer to accepting Islam out of faith (some have ruled this out because Satan's nature is rebellious), or does it refer to surrender and obedience such that he no longer has a negative influence on the Prophet (peace and blessings be upon him).

- **Surrender and obedience as a result of struggle and purification:**Regardless of the exact interpretation, this particular case of the Prophet (peace and blessings be upon him) indicates that the threat of the qareen can be "neutralized" or "tamed" to a large extent through the power of faith, seeking help from God, and self-discipline.

- **The role of "self-purification":**Here, the role of "self-purification" (detailed in Article 21.7) emerges as a fundamental tool in this struggle. The more a person advances in self-purification, purifies his "heart" from the diseases of doubt and hypocrisy, and programs his "mind" toward goodness and positive thinking, the weaker the influence of this companion. The "peaceful soul" (21.8) is more capable of resisting the temptations of the evil companion, and may even reach a stage where this companion "surrenders" to its inability to seduce it.

- **Not complete control, but constant defense:**It is important to realize that it is not a matter of complete "control" over the jinn, such that it turns into an angel, but rather a matter of constant "defense" and constant struggle. Muslims are required to defend themselves against this devil, and this is something they can accomplish, God willing.

Strategies for managing conflict with a bad companion:

Based on the guidance of the Prophet (peace and blessings be upon him) and Islamic guidelines, several strategies can be deduced for managing this internal conflict:

1. **Seeking help from God and resorting to Him (seeking refuge):**This is the first and most powerful weapon: admitting your weakness before this hidden enemy and seeking help from the Almighty, the Mighty. "But if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, it is He who is the Hearing, the Knowing." (Fussilat: 36)

2. **Strengthening the relationship with God (remembrance, prayer, reading the Qur'an):**The stronger the connection between the "soul" and its Creator, the more fortified it becomes against the whisperings of the jinn. Remembrance of God drives away Satan, prayer forbids indecency and wrongdoing, and the Quran is light and guidance.

3. **Striving against one's self and forbidding it from desires:**The "Qarien" exploits the "self's" weaknesses and its tendency toward desires. Combating these tendencies and reprogramming the "heart" toward good habits blocks the path of the "Qarien."

4. **Awareness of the entrances of Satan (the companion):**Knowing the ways in which the jinn infiltrates the “soul” (anger, lust, arrogance, despair, haste) helps close these gaps.

5. **Good company and faith-based environment:**The soul is influenced by those around it. Good company helps one do good and reminds one of God, while bad company can be a source of reassurance to the other.

6. **Do not despair of God’s mercy when you make a mistake:**The "Qarien" seeks to drive a person into despair after committing a sin, preventing them from repenting. The strength of the "believing soul" lies in its ability to rise after a fall, to sincerely repent, and to not surrender to the qirin's discouragement.

Conclusion: Towards an internal rectitude that reflects external rectitude

The presence of the "evil companion" is part of God's wisdom in testing His servants. It is a constant incentive for the believing "self" to be vigilant, strive, and purify itself. Managing this internal struggle is not an easy task, but it is possible with God's help and the means to strengthen one's faith and behavior. The goal is not to completely eliminate this companion in this world, but rather to elevate the "self" to a level of righteousness and strength such that its influence becomes weak or nonexistent, and the desire for good in the heart of the believer always prevails. Achieving this "inner righteousness" in the face of the evil companion is a prerequisite for achieving righteousness in external behavior, and it is the path to attaining God's pleasure and Paradise.

19.15 The Soul Between the Revelation of the Most Gracious and the Whispers of Satan: Understanding the Mechanisms of Internal and External Influence

Introduction: The arena of permanent conflict in the human being

The human "soul," this wondrous entity honored and favored by God, is not an isolated island. Rather, it is an arena of constant conflict, pulled by the forces of good and evil, and receiving signals and influences from multiple sources. On the one hand, there is the "revelation of the Most Gracious" and His guidance, which comes through His messengers and scriptures and inspires prepared hearts. On the other hand, there is the "whispers of Satan," whether from the hidden jinn or the apparent devils among mankind, in addition to the constant "Qarien," which seeks to seduce. This article seeks to understand the mechanisms of this dual influence, internal and external, and how the "soul," with its various components, receives these influences and interacts with them, either ascending toward righteousness or descending toward temptation.

Sources of influence on the "soul": the intertwined threads of good and evil

The main sources of influence on the “psyche” can be classified into:

1. **Divine revelation and divine guidance:**

- **The Holy Qur’an and the authentic Sunnah of the Prophet:**The primary source of truth and light, which charts for the “soul” the path to success and salvation.

- **Divine inspiration and common sense:**“And by the soul and He who proportioned it, and inspired it with [what is] wrongful and righteous.” (Ash-Shams: 7-8) The healthy “soul” carries within it an innate inclination toward goodness, and God may inspire it directly toward the truth.
- **Enlightened mind and heart insight:**The “heart” (as in 21.1) when healthy, and the “mind” (brain) when nourished with correct knowledge, become powerful tools for distinguishing truth from falsehood.

2. **Satan's whispers and evil influences:**

- **The companion of the jinn:**This constant companion who is assigned to every human being (as in 21.X - the article on the companion), his primary task is to tempt people to sin and to make disobedience seem attractive.
- **The whispering devil (of the jinn):**Those negative and discouraging thoughts that are thrown into people's hearts.
- **Human devils:**They are the people who rebelled against the truth and became advocates of falsehood and corruption. They work through:
  - **Spreading destructive ideas and doubts:**To make people doubt their religion and values.
  - **Decorating lusts and temptations:**To keep the "self" away from the path of righteousness.
  - **Social and cultural pressure:**To impose customs and traditions that are contrary to God's guidance.
  - **Exploitation of media and technology:**To spread their poison widely.
- **Desire and the soul that commands evil:**The internal tendencies in the “soul” that are inclined towards evil and lusts, and which may easily respond to the external temptations of Satan.

Mechanisms of the “soul” receiving and interacting with these influences:

The “soul” with its various components (the heart, the mind) is not merely a passive receiver, but rather an interactive entity, which is affected and is affected:

- **The "heart" (brain) as a gateway to information and beliefs:**
  - **Receiving obsessions as thoughts:**The "heart" is what receives incoming thoughts, whether they are from positive internal inspiration or negative external whispers.
  - **Programming and habits:**If the “heart” succumbs to certain obsessions and they become recurring, they may turn into “thought habits” or “programmed convictions” (the big gears we discussed), which are difficult to change later.
  - **Information filtering:**A heart pre-programmed toward goodness (through purification and learning) may filter out and reject obsessive thoughts, while a heart that is heedless or pre-programmed toward evil may readily accept them.
- **The "heart" as the center of faith, insight, and will:**
  - **The heart is affected by revelation or whispering:**The "heart" is the seat of stability for faith or unbelief, tranquility or anxiety. Divine revelation reassures and enlightens the heart, while satanic temptations disturb and darken it.
  - **Insight in distinguishing truth from falsehood:**A healthy heart has the insight to detect false whispers and distinguish them from divine inspirations.

- **Will to make a decision:**The "heart" is the seat of true will (face and purpose). Based on the faith or doubt within it, and what it receives from the "heart," the "heart" makes the decision to respond to the revelation of the Most Gracious or submit to the whisperings of Satan.

- **The "soul" as a vessel for manifestation and behavior:**

  - **Behavior as a result of internal interaction:**The outward behavior of the “soul” (its actions and words) is ultimately the fruit of this struggle and interaction between the revelation of the Most Gracious and the whisperings of Satan within the “heart” and the “mind.”

  - **Ascent or descent:**If the soul responds to the revelation of the Most Gracious and purifies itself, it ascends to the level of the "peaceful soul." If it succumbs to the whispers of Satan and follows its desires, it descends to the level of the "soul that commands evil."

Strategies of the believing "soul" in this conflict:

The “soul” that seeks righteousness and salvation must have conscious strategies to confront this dual challenge:

1. **Strengthening the connection with the source of revelation:**By contemplating the Qur’an, acting in accordance with the Sunnah, and performing acts of worship with humility and presence.

2. **Developing heart insight:**By contemplating the cosmic and legal verses of God, and by striving for beneficial knowledge.

3. **Fortifying the heart:**By feeding him positive thoughts, training him in good habits, and ignoring negative obsessions.

4. **Constantly seeking refuge in God:**From the whispers of the devils (jinn and humans) and from the evil of the companion.

5. **Struggle against desires and the soul that commands evil:**It is the gate through which Satan enters.

6. **Awareness of the plots of the devils of mankind and jinn:**And expose their methods of seduction and misguidance.

7. **Good company and faith-based environment:**Which helps to be steadfast and reminds of the truth.

Conclusion: The responsibility of choice in the battle for existence

The human "soul" stands at the heart of an ongoing existential battle between the call of truth and the call of falsehood. God has equipped it with the tools of understanding, perception, and choice (the heart and the intellect), and has sent down His revelation to it to provide it with light and guidance. Conversely, there are the forces of evil, both internal and external, striving to mislead it. The "soul" is responsible for making a conscious choice between these two calls. Either it responds to the revelation of the Most Gracious, and thus prospers, succeeds, and is happy. Or it succumbs to the whisperings of Satan, and thus suffers, loses, and perishes. Understanding the mechanisms of this dual influence is the first step toward making the right decision and successfully waging this fateful battle.

19.16 The Soul in the Face of the Evil Whisperer: Quranic Strategies to Protect the Heart and Mind

Introduction: The hidden enemy that lurks in the chests

In the "soul's" journey toward spiritual purity and connection with God, a hidden, cunning enemy emerges, lurking at all times, trying to cast doubts, embellish falsehood, and incite fears. It is the "slinking whisperer," the one who "whispers into the breasts of mankind, from among jinn and mankind" (An-Nas: 5-6). These whispers, whether they come from jinn or human devils, target the "chests" of mankind—their centers of perception, feeling, and decision-making—the "heart" and "soul." So how does the "soul" confront this constant challenge? What are the Quranic and prophetic strategies that help it protect its "heart" and "soul" from these hidden attacks?

The nature of the evil whisperer: Evil whispers in the recesses of perception

"Waswas" is the repeated, hidden intrusion of evil or discouraging thoughts. "Al-Khannas" is the one who disappears and lingers when God is mentioned, then returns to whispering when he is not paying attention. This dual nature refers to:

- **Keep trying:**Satan (of both types) never gives up trying to seduce or confuse the "soul."
- **His weakness in front of the strength of the male:**The power of "obsession" lies in the negligence of the "soul" and the distancing of the "heart" from the remembrance of God.
- **Targeting decision-making centers:**"He whispers in people's hearts," meaning that he does not limit himself to influencing the external senses, but rather seeks to penetrate the "heart" (the primary processing center for information and habits) and the "soul" (the center of insight, faith, and will) – as we explained in (Article 21.1).

The effects of obsessions on the "psyche" and its components:

If the "self" surrenders to these obsessions and does not resist them, they may lead to:

- **Heart disturbance:**By instilling negative thoughts, embellishing bad habits, and raising doubts about the truths of faith, the heart may "forget" the remembrance of its Lord (So Satan made him forget the remembrance of his Lord) (Yusuf: 42) because of these obsessive thoughts.
- **Weakening of the "heart":**By planting fear of other than God: "That is only Satan frightening his allies" (Al Imran: 175), and by stirring up anxiety and despair, and by beautifying false promises: "He makes promises to them and arouses in them false hopes. But Satan promises them nothing but delusion" (An-Nisa': 120).
- **The deviation of the "soul" from the path of purification:**Instead of striving for goodness and peace, the "soul" may find itself captive to anxiety, driven by desires, or hesitant to do good.

Quranic and Prophetic Strategies to Protect the Heart and Mind:

The Qur'an and Sunnah provide us with a comprehensive approach to confronting the "insinuating whisperer" and fortifying the "soul" with its various components:

1. **Seeking refuge in God: the first shield and the impregnable fortress:**
   - **Direct divine command:**"And say, 'My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me.'" (Al-Mu'minun: 97-98) Seeking refuge is a declaration of resort to absolute power and an acknowledgment by the "soul" of its need for divine protection.
   - **Its effect on the "heart":**Sincere seeking of refuge fills the heart with trust in God and drives away the fear of Satan.

2. **Constant remembrance: The weapon that silences Satan:**

   - **The light that drives away darkness:**Remembrance of God in all its forms (glorification, praise, magnification, seeking forgiveness, and recitation of the Qur’an) is a light that illuminates the “heart” and the “mind,” and Satan “hides” and hides before this light.

   - **Fortification with the authentic supplications:**Morning and evening remembrances, remembrances for entering and leaving the house, and others, are like fortresses that protect the “soul” from the evils of devils and their whispers throughout the day.

3. **Reverent Prayer: The Ascension of the Soul and the Prohibition of Indecency:**

   - **Direct connection to God:**Prayer is the pillar of religion and the strongest connection between the servant and his Lord. The "soul" that maintains its prayer with humility and presence of heart is farthest from the influence of obsessive thoughts.

   - **Its practical impact:**Indeed, prayer prohibits immorality and wrongdoing. (Al-Ankabut: 45) Immorality and wrongdoing often begin with satanic whispers.

4. **Contemplating the Qur’an: Food for the “Heart” and Light for the “Insight”**

   - **Healing for what is in the chests:**The Quran is a cure for heart ailments, including obsessive thoughts and doubt. Contemplating its verses deepens faith and strengthens certainty.

   - **Distinguishing right from wrong:**The light of the Qur’an reveals to the “soul” the falsehood of Satan’s whispers and false promises.

5. **Ignore obsessions and do not indulge in them:**

   - **Cut the chain of negative thoughts:**One of the scholarly guidelines for dealing with obsessive thoughts, especially compulsive ones, is to avoid discussing them or engaging in them. Instead, interrupt them with remembrance of God or engaging in beneficial activities. This prevents the heart from becoming preoccupied with them.

   - **Focus on positive and constructive thoughts:**Directing the heart towards what is useful and beneficial, and filling the mind (heart) with goodness.

6. **Good company and faith-based environment:**

   - **Advice and reminders:**The soul is influenced by those around it. Good company reminds one of God and helps one resist temptations, while a corrupt environment can be a breeding ground for demons and their temptations.

7. **Seeking Islamic knowledge: a weapon against ignorance and doubts:**

   - **The light that dispels darkness:**Many obsessive thoughts arise from ignorance or misunderstanding of religion. Seeking sound religious knowledge protects the heart and mind from the doubts that Satan may cast.

8. **Supplication and supplication to God:**

   - **The believer's weapon:**Praying that God protects the soul from the evil of obsessive thoughts and strengthens the heart in faith is one of the most powerful weapons.

Conclusion: Constant vigilance and continuous immunization are the path to salvation.

Confronting the "insinuating whisperer" is a continuous battle that will not cease as long as a person is alive. The faithful "soul" is the one that understands the nature of this enemy and arms itself with Quranic and prophetic strategies to fortify its "heart" and "mind." This requires constant vigilance, ongoing struggle, and continuous fortification through remembrance of Allah, supplication, and righteous deeds. Whoever sincerely seeks help from Allah and adopts these measures, Allah will protect and safeguard him, and will make the plot of Satan weak before him. ﴾Indeed, the plot of Satan has ever been weak.﴿ (An-Nisa: 76)

19.17 "The Self-Spouse": Towards a Functional Partnership in Harmony with the Self to Achieve Succession

Introduction: The first and closest partner in life's journey

In our relentless pursuit of building successful relationships and achieving meaningful accomplishments in life, we often focus on external partners: our spouse in family life, colleagues at work, and friends in the community. But have we ever considered our first and closest partner, the one who accompanies us in every breath and every step, and on whom the quality of all our other partnerships depends? It is the human "soul," this inner entity that we can view as a "spouse" or work partner. A relationship with it requires understanding, management, and harmony, just as any other partnership requires to achieve its noble goals, most notably the fulfillment of the mission of "regentship" with which humanity is entrusted.

"The Self" as a "Functional Couple": Beyond Biological Significance

As we discussed in previous reflections, the concept of "spouse" in the clear language of the Qur'an goes beyond mere biological coupling to encompass the meaning of "functional partnership" and a union to achieve a goal and purpose. If the "wives of the Prophet" (peace and blessings be upon him) were his partners in a missionary and social mission, and if Adam's first "spouse" in Paradise may have carried the symbolism of the "soul" that shared his experience of the ordeal, then this calls us to consider the "soul" within us as our first functional "spouse."

- **Permanent conjunction and common destiny:**The "soul" is the only entity that is associated with us from birth to death, and its influence extends beyond that. Our destiny is linked to its destiny, and our happiness and misery are dependent on its condition.

- **Functional integration within the human entity:**The "soul," with its inclinations and emotions, interacts with the "heart," with its cognitive and storage capabilities, and with the "soul," with its awareness, insight, and will. This interaction is an internal, functional partnership, the success of which depends on the harmony of these components and their orientation toward a single goal.

Conditions for a successful partnership with the "spouse self": recommendation and leadership

For this “inner partnership” with the “spouse self” to be fruitful and successful, two basic conditions must be met:

1. **Purification of the "soul":**

   - **Purification from impurities:**Just as partners in any relationship strive to remove anything that clouds the serenity of their relationship, a person must strive to purify his “self” from the filth of

polytheism, arrogance, envy, miserliness, following whims, and everything that would make him a bad “spouse” or an obstructive partner (as we explained in Article 21.7 on Purification).

- **Develop it with virtues:**In return, the “soul” must be developed through faith, piety, sincerity, patience, gratitude, and benevolence, in order to become a good “spouse” who helps and leads to goodness.

- **Reaching the "peaceful soul":**The ultimate goal is to elevate the “soul” from the level of “evil-commanding” or “reproaching” to the “tranquil soul” (21.8), which finds its tranquility in the remembrance of God and is content and pleasing. This soul is the best “spouse” a person can have.

2. **Leading and directing the “soul” (the role of consciousness and will):**

- **Not blind obedience:**Partnership does not mean blind obedience to one's own desires and whims. Rather, it requires wise leadership from the consciousness represented by the enlightened heart and the educated mind.

- **"Preventing the soul from desires":**This leadership is manifested in the ability to “prevent the soul from desires” (21.2 and 21.7), and to direct its energies toward what is beneficial and constructive.

- **Gear control:**Managing the “heart” (brain) by changing negative “gears” or software and replacing them with positive ones is an essential part of this leadership.

The impact of harmony with the “spouse self” on external partnerships and the task of succession:

Achieving this inner harmony and concord with the “spouse self” has direct and profound effects on all aspects of a person’s life:

- **Success of external partnerships (marital, social, business):**
  - A person who lives in peace and harmony with himself is better able to build healthy and balanced relationships with others. He who lacks something cannot give it. He who cannot achieve tranquility, affection, and compassion with himself, how will he achieve this with a human spouse?
  - A "peaceful soul" reflects positively, balancedly, and wisely in its owner's behavior, making him a desirable and reliable partner.
- **The ability to perform the role of "vicegerency" on Earth:**
  - The mission of "succession" requires a strong, balanced person, capable of assuming responsibility and making sound decisions. This can only be achieved if the "self" is purified and the internal leadership is aware and wise.
  - A person who succeeds in "leading himself" toward goodness is more capable of "leading" his surroundings or contributing to their reform. Reform begins from within.
  - The "soul" that has overcome its selfishness and desires is more willing to give, sacrifice, and offer for the public good, which are essential values for achieving righteous succession.

Conclusion: Invest in your first partner... and your whole life will be straightened out.

The concept of the "soul-spouse" invites us to reconsider our priorities. Before seeking success in our external relationships or material achievements, we must invest in our relationship with our "first inner partner." Purifying the "soul" and guiding it toward harmony and congruence with God's commands and prohibitions is not merely a spiritual virtue; it is a prerequisite for achieving any true and lasting success

in this life, and for fulfilling the greatest trust with which man is entrusted: the trust of succession. Whoever reforms what is between himself and his "soul," God will reform what is between him and people, and will open for him the doors of goodness and success in this world and the hereafter.

Yes, absolutely. These new texts represent a tremendous enrichment and exceptional deepening of the previous article. They shift the discussion from the level of "anatomy of the human entity" to the level of "the dynamics of its functioning." You have now added the mechanism of "choice and responsibility," the reality of "death and passing away," and the details of the "soul's" journey through the other worlds, all the way to the path of "purification" and the degrees of the "soul."

19.18 A throne in the soul, and a throne in the head: A journey into the depths of the Qur'anic self

"And in yourselves. Then will you not see?" (Adh-Dhariyat: 21)

In the midst of a world striving to reduce humanity to numbers, data, and dull material, the Holy Quran comes to restore our lost insight, inviting us on an unparalleled journey of discovery, a journey into the depths of the self. Inspired by contemporary contemplations of God's verses, it reveals two revolutionary concepts that completely change our view of ourselves: the concept of "emotions as an essential throne," and the concept of "the brain as an executive throne." This article attempts to weave these two threads into a single, integrated cloak for understanding the "Quranic human."

The First Throne: The Essential Throne - The Kingdom of Feeling

Our starting point was the astonishing proposal presented by Amin Sabry, who argues that emotions are not merely fleeting psychological states, but rather an integrated "system," the deepest point of our being. This system is not something ordinary, but is linked to the divine "throne" system.

- **felt and throne**The key lies in the astonishing linguistic harmony between the letters of the verb (sha'ara) and the noun ('arash) (throne). This is no coincidence in a book whose verses are so perfect. Rather, it is an indication that our emotional system is a miniature version, or a flash, of the throne, placed within us so that we may "feel" what lies beyond the bounds of logic and matter—that is, so that we may sense the Creator, glory be to Him.
- **sacred function:**If the mind asks the question "How?", the emotional system answers the question "Why?" It is the center of love, awe, tranquility, and connection to the unseen. Without it, we are mere calculators without meaning or purpose.
- **Protection system:**This precious throne cannot be left unprotected. We have been given the "intellectual apparatus" as our first line of defense, which filters external events and prevents them from defiling the purity of our feelings. The greatest protection is following**"Sharia"**, which is in harmony with the system**The throne**The cosmic, ensures the safety and stability of our inner throne (consciousness).

The Second Throne: The Executive Throne - The Human Brain

Our conversation then moved to another level of contemplation, where the "Throne of your Lord" is not a distant entity, but rather closer to us than our jugular vein: it is the human brain. This throne is the executive center that governs the kingdom of the body in the material world.

- **The Eight Throne Bearers:**The holy verse, "And above them, that Day, eight will bear the Throne of your Lord," finds a surprising manifestation in the functions of the brain. The right and left lobes together carry eight main functions that are the foundation of our perception and existence in the world (logic, language, numbers, and analysis in the left lobe | rhythm, imagination, colors, and spatial perception in the right lobe). These are the "bearers of the throne" who carry out the king's commands.
- **The throne of inspiration and the throne of logic:**The right hemisphere is the seat of inspiration, intuition, and holistic vision, and the gateway to communication with the non-material worlds. The left hemisphere, the seat of logic, analysis, and sequencing, is the tool with which we interact with the material world of causes.

The Great Point of Manifestation: How Do the Two Thrones Harmonize?

Herein lies the magnificence of creation and the miraculous nature of its formation. These two thrones are not two separate entities in conflict (as in the duality of "the struggle between the heart and the mind"), but rather a single, integrated system operating in exquisite divine harmony:

1. **Feeling is king:**It starts from**The essential throne (the emotional apparatus)**The desire for love, the longing for tranquility, the fear of God... all are royal commands issued from this deep throne.
2. **The limbic system is the translator:**The brain's "limbic system" (the chemical brain) translates these abstract emotional commands into a language the body understands: the language of hormones and neurotransmitters.
3. **The throne bearers are the executors:**The cerebral cortex (the brain's brain) receives these signals. This is where the role of the brain begins.**"Throne Campaign"**(The lobes). The right lobe imagines the goal (a mental image of success or tranquility), and the left lobe develops the logical plan and practical steps to achieve it.

People of the right They are those who live in perfect harmony between their essential throne and their executive throne. Inspiration comes to them from their feelings, and they implement it with wisdom and logic.**People of the left**They are the ones who separated from their essential throne, and their executive throne (especially its material left lobe) became the master and commander, so they lost meaning and lived in misery despite their material success.

My opinion and personal analysis: Towards a complete human being

What is astonishing about this approach is not only its scientific and linguistic depth, but also its ability to resolve the greatest dilemma facing human thought: the schism between spirit and body, between heart and mind. This Qur'anic perspective does not see a conflict, but rather sees**Pyramid evolution**.

- **From fragmentation to integration:**Instead of viewing ourselves as a battleground between our desires and our minds, we can now view ourselves as a complete kingdom, with a king (the senses), an executive throne (the brain), and soldiers (the senses and organs). Our mission is not to suppress one party at the expense of the other, but rather to achieve harmony and accord among all the components of this kingdom.
- **Unparalleled empowerment:**This understanding gives us tremendous power. When we feel anxious or sad, we are no longer victims of unknown emotions. Rather, we understand that the "king" in our essential throne is sending a distress signal. Our task is to use our executive throne (the brain) to

understand the message and develop an action plan to restore peace, drawing on greater support:**Tranquility**Which comes down from the Lord of the Mighty Throne.

- **The Qur'an as a User Manual:**Ultimately, the Holy Quran becomes not just a book to be read for blessing, but rather**User's Guide**For this miraculous entity called man, he teaches us how to protect our emotional throne with law, how to use our cerebral throne with wisdom, and how to seek support from the Creator of all thrones.

It is an open invitation to rediscover ourselves, not just as biological beings, but as amazing divine worlds, in each of which God has placed a throne worthy of Himself.**"We have certainly created man in the best stature."**.

19.19 The Map of the Soul and Its Thrones: The Man's Journey from Duty to Destiny

"And by the soul and He who proportioned it, and inspired it with discernment of its wickedness and its righteousness. He has certainly succeeded who purifies it, and he has certainly failed who instills it with corruption." (Ash-Shams: 7-10)

In the midst of a world that seeks to reduce humanity to inanimate matter, the Holy Quran comes to restore our lost insight, inviting us to embark on an unparalleled journey of discovery—a journey into the depths of the self. This article attempts to weave the threads of Quranic knowledge into a single, integrated cloak, presenting a comprehensive map of the human "soul," tracing its journey from the moment of creation, through the dynamics of choice and responsibility in this worldly life, and arriving at the reality of death and eternal destiny.

Part One: Anatomy of the Inner Being - Kingdoms and Thrones

To understand the journey of the soul, one must first understand the components of the inner kingdom in which it lives and interacts:

- **the spirit:**It is a "command" from God, the secret of life, and the source code that descends from the "world of command." It is the divine law and revelation by which all other components will operate.
- **The heart (executive throne - brain):**It is the "start button" and primary processor of sensory information. It is the throne of habits, operating on the principle of "gears," where repeated action becomes automatic behavior. Its "forelock" is the center of quick judgments. The bearers of this throne are the eight brain functions that govern being in the physical world.
- **Heart (the essential throne - the center of consciousness):**It is a higher level of consciousness. It is the laboratory that "turns over" ideas and meanings, adds the dimension of faith and the unseen, and deduces "right guidance" and "insight." It is the center of true will (intention), and is directly connected to the system of the cosmic divine throne, from which true "feelings" spring.
- **Chest:**It is not the rib cage, but rather the "source" of ideas and beliefs that come to the forefront, forming the human intellectual facade.

- **self:**It is the entity of manifested consciousness, the "screen" that displays the product of the work of all the inner kingdoms. It is the place of assignment, the site of human experience, and the interface through which humanity is addressed.

Part Two: The Dynamics of Choice – Who is in Control?

The human selection process is not a momentary decision, but rather the result of a comprehensive journey within this kingdom:

1. **The journey begins in the heart:**It receives initial information and is influenced by programmed habits.
2. **The heart intervenes:**He performs deep healing, using insight, will, and faith and moral orientation.
3. **The result is evident in the soul:**The soul is affected by this interaction and chooses its final behavior, which will be recorded for or against it.

Located**Responsibility**It is up to the individual as a whole to nourish his heart with beneficial things, purify his soul with faith, and strive to direct his soul toward goodness. Programmed habits are no excuse, and fluctuating emotions are no justification. Both can be controlled through awareness and willpower.

Part Three: The Decisive Moment - Death of the Soul or Its Departure?

When the journey of this world comes to an end, a moment arrives that raises awe and questions. The Qur'an provides us with a precise understanding:

- **Taste death, not the annihilation of the soul:**Every soul will taste death. “Death,” in its linguistic origin, means…**"disconnection"**The soul does not perish, but rather “taste” the experience of being cut off from the earthly body.
- **Death, not nothingness:**“God takes the souls at the time of their death.” After experiencing “death” (cutting off), God “takes” them, that is, He takes them to Himself, complete and whole, with nothing missing. This confirms that the soul is an everlasting entity, transitioning into immediate divine care.
- **Sleep as a minor death:**The Qur’an explains that sleep is a temporary “death,” a partial disconnection from which we return to life, making it a daily rehearsal for the greater experience of death.

Part Four: The Journey Beyond the Interruption - Barzakh and Resurrection

- **In the world of Barzakh:**The deceased soul does not enter a state of hibernation, but rather enters a world of consciousness and awareness. This is the world of the "other world," in which the veil is lifted, the souls are reunited, and the initial questioning and initial recompense (initial bliss or torment) begin.
- **doomsday:**It is the Day of the Greatest Judgment. The soul is reunited with an afterlife body and gathered for judgment. Its books of deeds are presented to it, scales are set up to weigh every

atom's weight, and the limbs and the earth bear witness. On this day, the soul stands to face its inevitable fate based on God's absolute justice.

Part Five: Eternal Destiny and the Path of Salvation

After the reckoning, the soul heads to its eternal destiny:

- **Paradise of Bliss:**For the faithful and content soul, where there is complete sensual and spiritual bliss and eternal immortality.
- **Hellfire:**For the unbelieving, unjust soul, where there is severe physical and moral torment and eternity (for some categories).

The only way to salvation and win paradise is**Self-purification**It is a continuous process of purifying the soul from impurities (polytheism, arrogance, desires), and developing it with virtues (faith, piety, benevolence).

Part Six: The Degrees of the Soul in the Journey of Purification

The journey of purification is a journey of ascension in which the soul passes through different levels:

1. **The soul that commands evil:**The lowest state, where the soul is led by desires and lusts without control.
2. **The blaming soul:**The beginning of awakening and a reawakening of conscience. You blame your loved one for their mistake, feel remorse, and experience an internal struggle for betterment.
3. **The tranquil soul:**The highest goal. She is the one who finds her tranquility in remembering God and being close to Him, and becomes content and pleasing, and qualified to enter her Lord’s Paradise. “O reassured soul… Enter among My servants and enter My Paradise.”

Conclusion: The responsibility of managing the Kingdom's internal affairs

This comprehensive Quranic map of the human entity, from creation to destiny, confronts us with our greatest responsibility. We are kings of our inner kingdoms, not victims of circumstances or emotions. Our journey in life is one of managing this kingdom by understanding its components, directing its will, and purifying its "self." It is a call to wage the "greater jihad" against the whims of the self and the temptations of Satan, armed with awareness and faith, striving to elevate ourselves from the level of "commanding evil" to the honor of the "tranquil soul," which finds its eternal salvation in closeness to its Creator.

19.20 Map of the Soul: The Journey of Consciousness from Formation to Eternity

In man's eternal quest to understand his existence, the deepest question arises: Who am I, what is my journey, and where is my destiny? Through in-depth readings and contemplation, the Qur'anic texts offer a comprehensive map of this human being, not reducing it to a solid substance, but rather revealing its inner worlds and its transformational journey through life, death, and resurrection. This article is an integrated weaving of these visions, offering a comprehensive guide to the journey of consciousness from the moment of formation to eternity.

First Stop: The Inner Kingdom - Who Are We Really?

Before embarking on the journey, it's essential to know the "traveler." The human being is not simple, but rather an integrated kingdom of inner worlds that interact to shape our consciousness and decisions:

- **the spirit:**It is the divine “command,” the eternal secret of life, and the source law that descends from the “world of command” to occupy the whole being.
- **Heart (brain):**It is the executive throne, the primary processor of information and senses, and the seat of habits and automatic programming that operate automatically.
- **the heart:**It is the essential throne and the highest level of consciousness. It is the laboratory where meanings are "turned over," insight is derived, and true will (intention) is formed. It is the center of faith and connection to the unseen.
- **self:**It is the entity of manifested consciousness, the "screen" that reflects the product of the work of all these kingdoms. It is the locus of duty and responsibility, the interface through which you are addressed and experience life.

Understanding this kingdom is the first step to realizing our responsibility to govern and direct it.

The Second Station: The Journey of Life - Between Ascension and Tribulation

This worldly life is not just a waiting room, but rather a dynamic stage with two complementary goals: advancement and testing.

1. **Ascension through spiritual births:**Life is not a single line, but rather a series of "spiritual births." Every major existential transformation (marriage, learning new knowledge, migration, or even a profound crisis) is a rebirth that raises our level of consciousness and refines our spirits. The goal of these cycles is continuous ascent; stagnation and inertia are "sins" that contradict the ever-renewing nature of creation (every day He is occupied with a matter).
2. **The goal is to test:**This ascent is not in vain, but rather part of a larger framework: divine testing. “He who created death and life to test you.” Spiritual births are the steps of the “inner ladder” we ascend, and each step is a test of our sincerity and will, preparing us for the next stage of the cosmic journey.

The Third Station: The Decisive Moment - The Reality of Death and Departure

Death comes not as a terrifying end, but as a decisive moment of transition that is deeply understood through the precise language of the Qur’an:

- **Taste of death:**The soul does not perish or cease to exist. The verse, “Every soul will taste death,” indicates that the soul “taste” the experience.**"disconnection"** With the earthly body. “Death” here is the event, the moment of separation, not annihilation.
- **Toffee:**After the "taste of death," comes the divine act of "taking away" (tawaffa al-anfus at the time of their death). Linguistically, taking away means receiving something completely and

completely. God receives the soul in its entirety, with nothing missing from it, confirming that it is an enduring and preserved entity that transitions directly into divine care. Sleep is a "minor death" and a daily rehearsal for this transition.

The Fourth Station: Barzakh - Birth into the World of Consciousness

After "death," the soul does not enter a state of hibernation or emptiness, but rather begins a new stage and "first birth" in the world of spirits: the intermediate realm. This world is not merely a waiting area; rather, it is a vital and active station:

- **Unveiling:**It is the world of renewed awareness, where the veil is removed from the soul's sight: "So We have removed your veil from you, and your sight today is sharp." So you realize the truths of which you were unaware.
- **Initial accountability and punishment:**It is a world where souls come together, where the initial questioning begins, where the good is distinguished from the bad, and where the initial reward begins with initial bliss or lesser torment, in preparation for the greater reckoning.

The Fifth Station: The Greatest Resurrection and the Final Goal

This station represents the culmination of the journey and the grand birth into the world of eternity.

- **Baath as a new construction:**Resurrection is not a repetition of earthly life, but rather a "reconstruction" and a new creation (as We began the first creation, We will repeat it). In this final birth, the soul is connected to an immortal afterlife body to face its ultimate destiny.
- **The ultimate goal: purification of the soul:**The ultimate goal of this whole journey, with all its cycles, births and exams, is to...**"Purification of the soul"**...that is, purifying and developing it. This purification is a process of elevating the soul through its levels:
    1. **The soul that commands evil:**The lowest state, where you are driven by whims.
    2. **The blaming soul:**The beginning of awakening, regret, and the struggle for the better.
    3. **The tranquil soul:**The highest goal is the one who finds peace in being close to God and deserves the call of her Lord: "O reassured soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise."

conclusion

This comprehensive Quranic map confronts us with our greatest responsibility. We are kings of our inner kingdoms, on a purposeful existential journey. Our lives are a journey of managing this kingdom, and the goal is to purify and cleanse the "soul" to reach a state of tranquility that qualifies it to return to its Lord in peace and enter the eternal paradise. It is not a journey of fear of the unknown, but rather a journey of awareness, hope, and responsibility toward an eternal destiny that we are shaping today.

19.21 The Soul's Journey: Between the Cycle of Return, the Transformation of Consciousness, and the Final Promise

Introduction: The Great Questions of Existence

Since the dawn of human consciousness, man has viewed death with wonder and dread: Is it the ultimate end, or merely a gateway? From this fundamental question, answers have branched out, forming major doctrines and philosophies throughout history. Three main visions have presented themselves as a map for the fate of the soul after the departure of the body: the doctrine of "reincarnation," based on repeated return; the concept of "spiritual births," based on inner transformation; and the doctrine of "the Last Day," which promises a single resurrection and a final judgment. This article reviews these visions in their global history and reveals their precise position within Islamic thought, with its various currents.

1. The doctrine of reincarnation: the endless cycle of return

Reincarnation, or transmigration of souls, is the belief that the essence of a living being (spirit or soul) begins a new life in another physical body after biological death.

A) Reincarnation in history and world religions:

- **In Eastern religions:**Reincarnation reached its peak in the Indian subcontinent. In**Hinduism**The idea of reincarnation is linked to the law of**Karma**(Reward), where a person's actions in his current life determine the nature of his next birth. The soul remains stuck in a cycle**Samsara**(The cycle of birth, death and resurrection) until it is achieved**Moksha**(Liberation) and unites with the cosmic consciousness (Brahman). And in**Buddhism**The idea has been modified to focus on the continuity of consciousness rather than the fixed soul, and the goal is to break the cycle of suffering and reach**Nirvana**.
- **In Greek philosophy:**Great philosophers such as**Pythagoras and Plato**The idea of transmigration. Plato believed that the soul is immortal and inhabits different bodies to be purified and remember the world of ideas from which it came.
- **In other civilizations:**Various forms of this belief were found in some ancient Egyptian traditions, Gnostic religions, and esoteric schools.

b) Reincarnation in the Islamic context:

- **The prevailing Islamic position (Sunnis and Imami Shiites):**Official Islamic thought categorically rejects the doctrine of reincarnation, considering it to be contrary to the fundamentals of the faith. This rejection is based on explicit Quranic evidence that confirms**The sin of life and the individuality of experience**:
    - **One life, one exam:**The Qur'an confirms that this worldly life is a single opportunity for testing: "He who created death and life to test you."
    - **Impossibility of returning to this world:**Verses describing the infidels' request to return after death are met with absolute rejection, denying the possibility of reincarnation. God Almighty says: "Until, when death comes to one of them, he says, 'My Lord, send me back so that I may do righteousness in that which I left behind.' No! It is only a word he is saying."

- **Resurrection and Final Judgment:**The Islamic faith is based on one final resurrection of all human beings for judgment, not on recurring cycles.

- **According to some sects and schools of thought:**The idea of reincarnation appeared among some groups that were described as "extremists" or that were influenced by Gnosticism and ancient philosophies, such as:**Druze monotheists** and**Nusayris (Alawites)**, and some historical Ismaili factions. However, these views remain confined to these groups and do not represent the mainstream of Islam.

2Spiritual Births: Transformation of Consciousness in One Life

This concept is radically different from reincarnation. It does not speak of a new physical birth after death, but rather of a radical transformation.**And deep in human consciousness and awareness during his current life.**

A) Spiritual births in history and philosophy:

This concept is universal in nature. It is the moment of "awakening" or "enlightenment" that an individual experiences. It can be the result of a psychological crisis, a profound religious experience, or the acquisition of knowledge that changes their view of existence. It is the birth of a new "self" from the womb of the old "self." We find echoes of this idea in philosophical schools that speak of the awakening of the soul, and in modern psychology, which describes major existential transformations.

b) Spiritual births in the Islamic context:

This concept**Perfectly compatible with the essence of Islamic spirituality**, especially in the field of**Sufism**:

- **Sincere repentance:**True repentance, which completely changes the course of a person's life, is considered a spiritual rebirth. The repentant person is reborn into a world of obedience after having been dead in a world of heedlessness.
- **Purification and vigilance:**The journey of "soul purification" is a series of transformations and awakenings. Each stage the seeker passes on their path to God is a new birth into a higher spiritual station.
- **Annihilation and survival:**Sufis describe the highest levels of spiritual transformation as "annihilation of the self and abiding in God," an experience in which the illusory ego dies and the soul lives in pure divine consciousness. It is the highest form of spiritual birth.
- **Symbolism of Hajj:**The saying of the Prophet Muhammad, peace and blessings be upon him: "Whoever performs Hajj and does not utter obscenities or commit sins will return as on the day his mother bore him," is a powerful embodiment of the concept of spiritual birth as the goal of a major religious ritual.

Spiritual birth in Islam is**Inner transformation in this life**, and not a physical return after death.

3. The Last Day: The Straight Path to the Final Destiny

This is the eschatological vision that forms the cornerstone of the Abrahamic religions and reaches its most complete form in Islam.

a) The other day in history:

This vision is based on the concept of**My timeline**It has a definite beginning and end, unlike the circular conception in Eastern religions. Features of this belief appeared in Zoroastrianism and are clearly evident in Judaism and Christianity, but it crystallizes in Islam as one of the six pillars of faith.

b) The Last Day in Islamic belief:

It is the official map of a person's destiny after death, and it structurally conflicts with reincarnation. Its stages are clear and specific:

1. **worldly life:**The only testing and working house.
2. **death:**End of probation period and beginning of initial penalty phase.
3. **The world of Barzakh:**An intermediate life between death and resurrection, in which there is initial bliss or torment.
4. **Resurrection and resurrection:**Reviving all creatures, from the first to the last, with body and soul, on one day.
5. **Gathering and Reckoning:**Gathering people in the place of resurrection, and holding them accountable for their deeds.
6. **Eternal destiny:**Eternal immortality is either in**heaven**(Eternal Bliss) or in**fire**(painful torment)

This doctrine is characterized by**Finally, decisively and decisively**There is no second chance or return to correct mistakes.

Conclusion: Integration and Contradiction

Ultimately, we can draw a clear map of these concepts and their relationship to Islam:

- **Reincarnation:**Doctrine**conflict**With the origins of Islam, it is based on repeated physical return to the world, and is found only among some marginal sects.
- **The other day:** he **The basis of faith**Islamic, based on a linear and final path of the soul's journey towards a final reckoning and eternal destiny.
- **Spiritual births:** he **An accepted and celebrated spiritual concept**In Islam, it describes the inner transformation and renewal of man in his worldly life, and is considered a means of advancement and preparation for the Day of Judgment.

Thus, while a Muslim rejects the idea of returning to this world after death, he is strongly called upon to experience multiple “spiritual births” in his lifetime, through repentance, awakening, and purification, in order to be prepared to stand on the Day of Judgment after which there is no return.

20Laylat al-Qadr series

20.1 introduction:

"Laylat al-Qadr... a name that resonates in the hearts of Muslims every year, carrying with it connotations of blessing, mercy, and peace. But what is the truth about this great night? And what does

it mean for us in a world rife with challenges and transformations? This series takes you on a journey to explore the concept of Laylat al-Qadr from different angles, combining authenticity and modernity, inspired by the Holy Quran and contemporary sciences, and seeking to provide a deep and enlightened understanding of this blessed night, far from superstitions and superficial interpretations, and closer to its essence that illuminates our paths in every time and place."

20.2 Laylat al-Qadr in the Qur'an: Contemplating the Meanings and Insights from Surat al-Qadr

Surah Al-Qadr is the foundation for understanding the concept of Laylat al-Qadr in Islam. Pondering this short surah and delving into its meanings reveals significant aspects of this blessed night. Beyond superstitious interpretations and unverified stories, let us reflect on the Quranic evidence that paints a picture of Laylat al-Qadr, derived from several contemplative scholars, such as: （Al Fayed） （Ahmed Yasser） （Firas Al-Munir） .

1. {Indeed, We sent it down during the Night of Decree}: the beginning of divine guidance.

This noble verse specifies that the Night of Decree is the night on which the revelation of the Holy Quran began. The word "We sent it down" refers to the beginning of the revelation, the beginning of the descent of divine light upon the heart of the Prophet Muhammad (peace and blessings be upon him) and upon all of humanity. This confirms that the essence of the Night of Decree is the descent of guidance, revelation, and the divine message.

2. {And what can make you know what the Night of Decree is?}: To magnify its importance and call for contemplation.

This rhetorical question indicates the greatness of this night and its profound significance, which minds may not fully comprehend. It is an invitation for us to reflect and think deeply about the essence of this night, and to strive to understand its dimensions and meanings.

3. {The Night of Decree is better than a thousand months}: incomparable virtue.

This verse demonstrates that the virtue of the Night of Decree exceeds that of a thousand months. This virtue is not limited to the acts of worship performed on this night, but rather encompasses all the goodness, blessings, and mercy bestowed on this night. It is a virtue linked to the revelation of the Qur'an and the beginning of guidance, and thus it is a great and incomparable virtue.

4. {The angels and the Spirit descend therein by permission of their Lord for every matter.}: mercy, blessing, and great importance.

This verse describes the descent of the angels and the Spirit (Gabriel, peace be upon him) on the Night of Decree, indicating that this night witnesses the descent of mercy, blessings, and tranquility from heaven. The phrase "of every matter" also indicates that the angels descend with God's commands, decrees, and destiny, indicating that this night witnesses a momentous event in the universe.

5. {Peace it is until the break of dawn}: safety, peace, and tranquility.

The surah concludes by describing this night as a night of peace until dawn. This indicates that this night witnesses security, peace, tranquility, and calm, and that it is free from evil and calamities. It is a night brimming with mercy, blessings, and goodness.

Insights from Surat Al-Qadr:

- **Night of Revelation:**The Surah confirms that the Night of Decree is the night when revelation began and the Qur'an was sent down. It is a night that reminds us of the importance of revelation and guidance in our lives.
- **Appreciation Night:**The word "Qadr" refers to estimation and planning, and it is a night that reminds us that God manages our affairs and decrees what is best for us.
- **Night of Peace:**The Surah describes it as "peace," a night that reminds us of the importance of peace, security, and tranquility in our lives.
- **Night of Mercy:**The Surah describes the descent of the angels and the Spirit, and it is a night that reminds us of God's mercy and care for us.

Finally:

Surah Al-Qadr gives us a clear picture of the Night of Power, far removed from superstitions and superficial interpretations. It is the night of the beginning of revelation, the night of appreciation, the night of peace, and the night of mercy. Let us make this night an opportunity to reflect on the meanings of the Qur'an, renew our relationship with God, and strive for change and the advancement of ourselves and our societies.

20.3 A New Reading of Surat Al-Qadr: An Esoteric Perspective from the Perspective of Ihab Hariri

Ihab Hariri presents a different and radical vision of Surat Al-Qadr, based on what he considers the original reading of the Quran in ancient manuscripts, with an emphasis on introspection and hidden meanings that he believes are absent from common interpretations. This reading transcends superficial understanding and delves into the depths of language and symbolism, seeking to uncover the secrets of this blessed night.

1. {Indeed, We sent it down during the Night of Decree}: "Indeed, We sent it down during the Night of Decree" and not "We sent it down"

Hariri believes the correct reading is "inz + lanh," not "anzalahu," and relies on ancient Quranic manuscripts to prove this. He explains that "inz" is derived from the verb "naza," meaning to aspire or move toward something. "lanh" is derived from "layn," meaning to soften something and make it flexible. Thus, he believes the verse refers to God's desire for humans to soften the Quran's encrypted meanings after contemplating them.

2. {And what can make you know what the Night of Decree is?}: "And what can make you know" and not "And what can make you know"

The root of the phrase is "And how could you make me know?" according to the original Quranic manuscripts, meaning "I have not given you the ability to understand what this night is and the ability to emerge from its darkness in the meanings of the verses." It emphasizes that understanding the Night of Decree lies in the ability to comprehend the meanings of the dark verses.

3. {The Night of Decree is better than a thousand months}: This is not for comparison, but for connection and gathering.

"Alif" is interpreted as meaning to gather and connect things, and "Shahr" as meaning to spread and broadcast news. Therefore, understanding the dark verses is better than collecting and spreading them without knowing their meanings.

4. {The angels and the Spirit descend therein by permission of their Lord for every matter.}: “The angel” is the scroll.

Hariri links the word "angels" to the newspaper in Arabic dictionaries, and sees it as referring to the similar verses that are revealed.

5. {Peace it is until the break of dawn}: “Peace” and not “peace”

He believes that the origin is "Sallam", and it refers to peace, not greeting.

Other aspects of Hariri's vision:

- **Inner contemplation:**He emphasizes the importance of introspection and referring to the original manuscripts to uncover hidden meanings.
- **Criticism of literal interpretations:**He criticizes reliance on literal interpretations and calls for a deeper understanding based on linguistic origins.
- **Laylat al-Qadr is not exclusive to Muslims:**He quotes Dr. Muhammad Fayed's opinion that the Night of Power is a great and blessed night that God has given to all of humanity, not just Muslims.

Finally:

Ihab Hariri's recitation of Surat Al-Qadr offers a unique and different perspective based on introspection and radical linguistic analysis. Although it provokes considerable controversy, it stimulates deep reflection and contemplation of the Quran's meanings, inviting us to search for hidden meanings that may not be apparent in superficial readings.

20.4 Surah Al-Qadr from a Contemporary Perspective: An Analytical Reading by Dr. Yousef Abu Awad

In his interpretation of Surat Al-Qadr, Dr. Yousef Abu Awwad offers an analytical reading that combines language and contemplation, based on a contemporary understanding of the universe and humanity. This reading transcends traditional interpretations and presents an innovative vision focused on cosmic laws and the natural laws that govern existence.

1. {Indeed, We sent it down during the Night of Decree}: Laws guarded by angels

Dr. Abu Awad believes that the act of revelation refers to the convergence of a set of cosmic laws guarded by God's angels. This means that the revelation of the Qur'an is not merely a historical event, but rather the embodiment of an integrated cosmic system.

2. {And what can make you know what the Night of Decree is?}: The question indicates greatness.

He confirms that the question in this verse indicates the greatness of the Night of Decree, and that it is not an ordinary night, but rather holds within it great secrets.

3. {The Night of Decree is better than a thousand months}: It is not for preference, but for harmony and consistency.

He believes that the word "good" here is not a preference, but rather to indicate that the entire night is good. "Alif" denotes harmony, agreement, and concord, while "Shahr" denotes manifestation and proclamation. This means that the Night of Power is a night of harmony and concord among all the elements of the universe.

4. {The angels and the Spirit descend therein by permission of their Lord for every matter.}: The angels are the guardians of the Sunnah.

It explains that angels are the guardians of the Sunnah and the implementers of God's commands, and that they descend on the Night of Decree with all the commands that represent God's laws and regulations. As for the spirit, it refers to a special type of God's command that brings about a special type of creation, and it has been associated with man because he has been granted will.

5. {Peace it is until the emergence of dawn}: Safety until the emergence of existence

He believes that this night was created according to a system of safety until its dawn broke with the occurrence of the Big Bang. Dawn here represents the emergence of existence in its first moments.

Other aspects of Dr. Abu Awad's vision:

- **Laylat al-Qadr as a cosmic system:**He links the Night of Power to the order and laws of the universe, and sees it as the night on which the laws governing existence were established.
- **Night repeated:**He believes that the Night of Decree, in the sense he explained, is a single night in which all the commandments were revealed and their implementation began, and that what people celebrate is a remembrance of this blessed night.
- **Science and religion:**He confirms that studying the universe with its various sciences leads us to its laws and traditions, and that delving into the study of the Holy Book also leads us to these commands and traditions.

Finally:

Dr. Yousef Abu Awwad's interpretation of Surat Al-Qadr presents an innovative vision that combines authenticity and modernity, seeking to understand the Night of Power in light of science and religion. It is a call to deeply reflect on the meanings of the Quran, contemplate the laws of the universe, and strive to build a better world where justice, goodness, and peace prevail.

20.5 Personal Laylat al-Qadr: Righteousness and good deeds at all times

The concept of Laylat al-Qadr has long been associated with the month of Ramadan and special acts of worship, but is there another Laylat al-Qadr guaranteed for every person, regardless of time and place? Can we transform this concept into a driving force toward righteousness and good deeds in our daily lives?

1. {Indeed, those who say, “Our Lord is Allah” and then remain on a right course—the angels will descend upon them.}: The true Night of Decree.

This verse from Surah Fussilat (30) gives us a new understanding of the Night of Power. It is not just a night in Ramadan, but rather a constant state of communication with God, and the achievement of righteousness in behavior and morals. It is the night in which the angels descend with good tidings and tranquility upon the hearts of the believers who have been sincere in their faith and have remained steadfast in it.

2. Laylat al-Qadr in every time and place:

This concept goes beyond the idea of Laylat al-Qadr as a specific annual event, emphasizing that every day can be a Laylat al-Qadr if we practice righteousness and good deeds. It is a call to work diligently and continuously for the sake of God, not simply waiting for a specific night.

3. The real challenge: integrity in a turbulent society:

Achieving integrity in a society rife with challenges and conflicts is not easy. It requires constant awareness, sustained effort, and a strong determination to adhere to truth and goodness. It requires us to be a light that guides people to the right path and to set a good example in our words and deeds.

4. Criticism of reality: Transcending tradition and stagnation:

This understanding of the Night of Power also requires us to critique the reality we live in and to transcend tradition and stagnation. The Islamic nation is in need of an intellectual and practical awakening, and of liberation from the superstitions and illusions that hinder its progress. It needs to rely on reason, science, and hard work, not just prayer and waiting.

5. The Call to Action: Transcending Priesthood and Stagnation:

This concept also calls us to transcend dogma and rigidity, and to read the Quran with reason and contemplation, not just blind indoctrination. The Quran is light and guidance, and it calls us to think, reason, and act.

6. Spending in the way of God: Going beyond collecting money:

This concept calls us to spend in the way of God, not just by collecting money in mosques in the name of Laylat al-Qadr. True spending involves spending time, effort, and money to spread goodness, knowledge, and justice in society.

Finally:

The personal Night of Power is an ongoing journey toward righteousness and good deeds. It is a call for us to be a light that guides people to the right path and to set a good example in our words and deeds. Let us make every day a Night of Power and work to build a better society where justice, goodness, and peace prevail.

20.6 Laylat al-Qadr: The Light of Guidance Between Knowledge and Faith

Laylat al-Qadr has long been a focus of interest for Muslims, as it is the night on which the Quran was revealed and a great and blessed night. However, this concept has been shrouded in controversy and questions, especially in light of scientific advances and the discovery of theories such as the Big Bang theory, which may seem to conflict with some religious concepts. How can we understand Laylat al-Qadr in light of these facts? And how can we derive the lofty concepts that illuminate our path in this age?

Laylat al-Qadr is not just a night, it is a light:

Beyond specific timings and astrological predictions, the essence of Laylat al-Qadr lies in its embodiment of the light of guidance that God has bestowed upon humanity. It is a symbol of the manifestation of divine mercy in every time and place, and a reminder that God has not left us in vain, but has sent us the light that illuminates our paths in the darkness of ignorance and confusion.

The Qur’an: A light sent down to illuminate the universe for us:

Surah Al-Qadr confirms that it is the night on which the Qur'an was revealed: {Indeed, We sent it down during the Night of Decree.} This means that the essence of the Night of Decree is this great book that carries within it guidance and mercy for the worlds. It is a constant call to renew our relationship with

this light, to contemplate its meanings and guidance, and to strive to understand and apply it in our lives.

Reconciling Science and Faith: The World of Command and the World of Creation:

There may appear to be a contradiction between the Big Bang theory and the concept of creation in religions. However, this contradiction can be overcome by distinguishing between the "world of command" and the "world of creation." The Night of Power can be considered the night on which the laws and regulations that will govern the universe were established in the world of command, while the Big Bang marks the beginning of the implementation of these laws in the world of creation. In other words, the Night of Power is the moment of divine design, while the Big Bang marks the beginning of implementation.

Deep Contemplation: Exploring Inner Meanings:

Some scholars and thinkers, such as Ihab Hariri, call for deep contemplation of the meanings of the Qur'an and the search for hidden meanings that may not be apparent in superficial readings. This requires a thorough study of the Arabic language, referencing the original manuscripts, and contemplating the symbols and signs that may hold divine secrets.

Laylat al-Qadr: A Call for Change:

Laylat al-Qadr is not just an occasion for celebration and ritual; it is a call for true change in our lives. It is the night when we reflect on ourselves, evaluate our path, and pledge to uprightness and righteous deeds. It is an opportunity to renew our intentions, purify our hearts, and strive for moral perfection.

Cosmic laws and divine will:

Some scholars, such as Dr. Yousef Abu Awad, believe that Laylat al-Qadr is linked to cosmic laws and the natural laws that govern the universe. It is the night on which divine commands were issued to create the universe according to a precise system. This means that our understanding of the laws of the universe helps us understand divine will and act in accordance with it.

Laylat al-Qadr: Humanity's Responsibility:

Laylat al-Qadr reminds us of our responsibility as human beings in this universe. We are not just creatures living on Earth's surface, but rather, we are God's representatives on Earth, responsible for achieving justice, goodness, and peace in this world. It is an opportunity to pledge to work to restore the Earth, protect the environment, help those in need, and spread love and peace.

Finally:

Laylat al-Qadr is not just a night in Ramadan; it is an enduring symbol of the light of guidance that God has sent to humanity. Let us make this night an opportunity to renew our relationship with the Quran, work to understand and apply it, draw inspiration from its light that illuminates our path to the future, and spread the values of justice, goodness, and peace throughout this world.

20.7 Laylat al-Qadr: Between the breadth of interpretation and the dangers of superstition

The Night of Power holds a special place in the hearts of Muslims. However, throughout history, this concept has been subjected to many superstitions and popular interpretations that have distanced it

from its true essence. In this section, we seek to review the diversity of opinions surrounding the Night of Power, emphasizing the importance of criticism and scrutiny to avoid falling into superstition and negative reliance, and calling for action, scientific research, and conscious contemplation.

Diversity of Opinions: Enrichment or Dispersion?

There is undoubtedly a great diversity of opinions regarding the Night of Power, whether regarding determining its date, interpreting its virtues, or understanding the nature of the revelation that occurred on it. Some believe it falls during the last ten days of Ramadan, others favor odd-numbered nights, and others offer complex astronomical calculations to determine it. Some focus on the acts of worship performed on it, while others view it as a night of estimating provisions and destinies. This diversity, in and of itself, is not necessarily a negative thing; rather, it can be a source of enrichment and expansion of understanding if we approach it rationally and constructively.

The dangers of superstition and magic:

The problem lies in popular interpretations that go beyond the bounds of reason and logic, relying on myths, legends, and unverified stories. These interpretations often promote ideas such as:

- Knowing the exact timing of the Night of Power with certainty: and promoting this with evidence that is neither scientific nor logical.
- **Get special blessings on this night:**Such as seeing a certain light or hearing the voice of angels.
- **Instant and guaranteed response to prayer:**And the belief that the Night of Decree is an opportunity to obtain everything we ask of God without striving or working.
- **The magical effect of some works:**Such as reciting certain supplications or performing special prayers to achieve worldly goals.

These thoughts lead to turning the Night of Decree into an occasion for witchcraft, negative reliance, and reliance on the unseen rather than hard work and diligence.

Negative trust and positive action:

Negative reliance is the belief that God will fulfill our needs without our having to make any effort, while positive reliance is the effort, endeavor, and hard work, relying on God and entrusting the matter to Him. Laylat al-Qadr is not an opportunity to sit back and wait for miracles. Rather, it is an opportunity to renew our intentions, set goals, and work hard to achieve them, with confidence that God will grant us success and guide our steps.

Knowledge and contemplation:

Instead of being carried away by superstitions and witchcraft, we must deal with the Night of Decree rationally and scientifically, by:

- **Reading the Qur'an with contemplation and reflection:**Instead of simply reciting verses, we should seek to understand their meanings and apply them to our lives.
- **Study of science and knowledge:**We must strive to acquire knowledge and science in all fields, because knowledge is a light that illuminates our path and removes ignorance and illusion from us.
- **Hard work and diligence:**We must work hard and diligently to achieve our goals and contribute to building a better society.
- **Criticism of superstitious thinking:**We must criticize superstitious thinking and confront it with argument and evidence, and spread awareness of the importance of reason and science.

Finally:

The Night of Power is a great occasion for reflection, contemplation, and drawing closer to God. However, we must approach it rationally and scientifically, avoiding superstitions, witchcraft, and negative reliance. We must draw inspiration from this night to strengthen our resolve to work hard, pursue scientific research, and contribute to building a better society where justice, goodness, and peace prevail.

20.8 Laylat al-Qadr: A renewed vision that combines cosmic energies and human activation (Yasser Ahmed's perspective)

Yasser Ahmed presents a contemporary and new vision of the concept of Laylat al-Qadr, which goes beyond the prevailing rituals and traditions, and combines religious, scientific and spiritual concepts, focusing on cosmic **energies** Which is manifested in this night, and the necessity**Human activation**These energies can be unlocked through deep understanding, good work, and constant renewal.

The main pillars of Yasser Ahmed's vision:

1. Angels and the Spirit: Powerful Forces in the Universe:

○ **Angels as cosmic energies:**They are not just luminous beings, but “higher divine energies that govern the universe” that include gravity, coercion, magnetism, and nuclear.

○ **The soul as divine commands that can be activated:**They are “the divine commands that descend on the Night of Power” and “the spiritual cables represented by the Supreme Being (angels and scholars filled with creative energies).”

2. The essence of the Night of Power: The flow of divine commands and decrees:

○ It is not just a historical night, but rather “a night in which divine commands are revealed, and every wise command is dispersed.”

○ Emphasizing that the “order” (divine plan) is what is most important, not just the revelation of the Qur’an.

3. Human Responsibility: Understanding, Compliance, and Action:

○ **Compliance as a prerequisite:**“Compliance with the divine commands contained in the Qur’an” is the basic condition for attaining the blessings of Laylat al-Qadr, fulfilling one’s prayers, and attaining peace and tranquility.

○ **Going beyond formal rituals:**Focus on deep understanding and hard work rather than just performing rituals.

4. Renewal and Liberation: Critical Thinking and Progress:

○ **Rejecting blind imitation:**"Getting rid of backward, frozen reactionary ideas, and liberating ourselves from old restrictions and traditions."

○ **Striving for development:**"The trend towards renewal and development" in all aspects of life.

5. Ayat al-Kursi: The Information Data of the Universe

○ A new explanation of the Throne Verse, which states that the Throne is the information data and all the knowledge we have attained, and that we cannot encompass any of His knowledge except what He wills.

Conclusion:

Yasser Ahmed's vision of the Night of Power presents to us:

- **Cosmic dimension:**Laylat al-Qadr is not just a religious event, but rather a part of the universe’s system and laws.

- **Human dimension:**Laylat al-Qadr is an opportunity for us to elevate ourselves and our communities through good deeds and critical thinking.
- **Call for activation:**We must strive to understand and apply the divine commands in our lives, and be part of fulfilling God's will on earth.

In other words, Laylat al-Qadr is not just a night when we await miracles. Rather, it is a night when we embark on a journey of change and development, inspired by divine light and the laws of the universe. It is a night when we transform cosmic energies into purposeful human actions.

20.9 conclusion:

After this enjoyable journey through the Night of Power, we hope that this series has enriched your understanding of this great night and prompted you to reflect, ponder, and do good deeds. Let us always remember that the Night of Power is not just a night in Ramadan, but rather an everlasting symbol of the light of guidance that God has sent to humanity. Let us make our entire lives a Night of Power by adhering to noble values, working diligently, and striving for perfection. Let us make our communities beacons of goodness, justice, and peace, inspired by the divine light and the laws of the universe. Happy New Year.

21 THE GENERAL IDEA OF THE SERIES: "FAITH BETWEEN TEXT AND CONTEMPORARY INTERPRETATION: A JOURNEY TOWARDS DEEPER UNDERSTANDING."

21.1 Introduction to the Dialectic of Faith: Why Do We Differ in Understanding a Pivotal Term?

Introduction: Faith, the Cornerstone of Life and Thought

The concept of "faith" occupies an unparalleled central position in the core of Islamic thought. It is not merely a theological term taught in academic halls; rather, it is the cornerstone upon which man's relationship with his Creator, with himself, and with the universe around him is based. It is the light that guides the believer on the paths of life, the motivation that drives him toward goodness and righteousness, and the goal he strives to achieve in word, deed, and belief. From this standpoint, a precise and profound understanding of this term acquires utmost importance, not only theoretically, but also practically in the life of every Muslim.

The Problem of Understanding: Why is the disagreement about the essence of faith so wide?

Despite the obvious importance of faith, anyone examining the Islamic intellectual landscape, both ancient and modern, will notice a striking discrepancy, and sometimes a fundamental contradiction, in the definition and scope of this concept. While a traditional understanding of faith is firmly established in popular minds, focusing on heartfelt belief, verbal affirmation, and physical action, contemporary proposals emerge from time to time seeking to reinterpret the term and present it in new forms that may align with, or radically diverge from, established understandings across the centuries.

So why this disparity? Is it due to the richness of the Arabic language and its ability to carry multiple meanings from a single linguistic root? Or is it the differing methodologies for contemplating and deducing from the sacred texts (the Qur'an and the Sunnah) that are the primary reason? Or are there

other factors related to contemporary contexts and challenges that are driving thinkers to attempt to offer new answers and insights?

The texts at hand, which will be the focus of this series, indicate a lively intellectual debate surrounding the concept of faith. For example, we find a trend represented by Abdul Ghani bin Awda (influenced by Khaled Al-Sayed Hassan) and Dr. Yousef Abu Awwad, which tends to link faith primarily to practical behavior, such as providing security and trust to others, and even enforcing universal laws to achieve benefit. In contrast, we find another trend, represented by the academic Firas Al-Munir, which emphasizes that faith is essentially a belief and heartfelt conviction, and that behavior is a necessary outcome of this belief, with a precise linguistic and methodological distinction between the terms.

The objectives of this series: Towards a deeper and more balanced understanding

This series of interconnected sections aims to delve into the depths of this intellectual debate, by:

1. **Review and analysis of the most prominent points of view**The issues raised about the concept of faith (as well as the concepts of Islam and Sunnah due to their close connection), based on available sources.

2. **Deconstructing the linguistic and methodological foundations**On which each party relies in building its vision.

3. **Highlighting essential points of agreement and disagreement**Between these visions, evaluate the arguments and evidence presented.

4. **Trying to come up with a balanced vision**It seeks to reconcile the various dimensions of the concept of faith, in order to serve a deeper and more comprehensive understanding of this pivotal term.

Who is this series for?

This series is intended for every reader passionate about contemporary Islamic thought and seeking a deeper understanding of fundamental religious terminology. It is an invitation to reflect, constructively critique, and be open to diverse viewpoints, with the goal of arriving at convictions based on insight and evidence.

21.2 Faith in the Balance of Language and Terminology: The Academic Vision of Firas Al-Munir and Her Critical and Decisive Approach

Introduction: The word is the key to understanding and the method is the path to accuracy.

In our quest for a deeper understanding of the pivotal terms in Islamic thought, it is crucial to return to the pure sources of the Arabic language, the vessel from which the Holy Quran was revealed and the indispensable key to unlocking its treasure trove of meanings. Within this context, the Firas Al-Munir Academy presents an approach that places the utmost importance on linguistic precision and terminological rigor in contemplating the concept of "faith," believing that much of the confusion and disagreement arises from transgressing or confusing these principles. The Academy emphasizes that this scrutiny is not an intellectual luxury, but rather a necessity to protect the essence of religion from distortion.

The linguistic methodology of Firas Al-Munir Academy: deconstructing roots, distinguishing structures, and rational inference

The vision of Firas Al-Munir Academy stems from the fundamental principle that "if the structure differs, the meaning differs." Accordingly, the Academy emphasizes the necessity of:

1. **Fine distinction between verbs based on their root and morphological structure:**The distinction between the triliteral verb amana (meaning to feel secure, to be trustworthy, or to grant security in certain contexts) and the quadriliteral verb amana (meaning to believe or to believe) is a fundamental point of her approach. The academy believes that confusing these two verbs, despite their shared root (a-m-n), leads to a distortion of the meaning of the Quranic concept of "faith."

2. **The importance of prepositions in determining the meaning of the verb:**It is noteworthy that the verb “Amana” which denotes doctrinal belief is often followed by the preposition “Ba” (e.g., “Amana bi Allah” or “Amana bi al-Rusul”), which distinguishes it from other uses of the verb “Amana” and its derivatives.

3. **Relying on reliable language dictionaries and understanding the comprehensive Quranic context:**It is not enough to rely on the general linguistic meaning of the root. Rather, one must consider how the Qur’an uses the term in its various contexts, and trace its contradictions and parallels.

4. **The centrality of reason and reasoning in understanding faith:**The Academy asserts that faith is not blind submission, but rather the result of "strong reasoning" and "rational evidence leading to certainty." God tests man's intellectual capacity to "infer the existence of another world beyond his own without physically seeing it."

The concept of "faith" from the perspective of Firas Al-Munir Academy: a deductive, heartfelt belief first

Based on this methodology, Firas Al-Munir Academy defines “faith” in the Quranic terminology as:

- **A purely doctrinal and moral concept, based on rational reasoning:**It primarily concerns the heart's absolute belief in God Almighty, His angels, His books, His messengers, the Day of Judgment, and destiny, both good and bad. This belief is "belief in something unseen, beyond sensory perception—not blind submission but rational evidence that leads to certainty." This is the essence of faith that distinguishes the believer from the unbeliever, the polytheist, and the hypocrite.

- **Righteous behavior as a necessary fruit and inevitable result of correct belief:**The Academy believes that good deeds and good morals (including providing security to others in the behavioral sense) are essential requirements and fruits of faith, not the fundamental definition of faith itself. A person cannot be called a believer simply because he or she "provides security" to others if he or she lacks the basic belief.

"Security" and its derivatives: a distinct semantic field

In contrast, Firas Al-Munir, a scholar of Islamic thought, believes that the term “security” and its various derivatives in the Qur’an (such as: amina, aman, amin, aminin, amin, trustworthiness) constitute a distinct semantic field, although sometimes linked to the results of faith, but it does not represent its essence:

- Security as a psychological feeling or a real state: such as “He fed them against hunger and made them safe from fear” (Quraysh: 4).

- "Ameen" as an adjective denoting trustworthiness and responsibility: such as "trustworthy messenger."

- “Trust” as a responsibility and a duty: as in the verse of Al-Ahzab.

Refuting Doubts: The Problem of God’s Name “Al-Mu’min” as a Model

One of the doubts raised by opponents, to which the Firas Al-Munir Academy decisively responds, is the claim that if "believer" refers to a belief, then how can God Almighty be described as "believer" (as in Surat Al-Hashr: "He is God, other than whom there is no god, the Sovereign, the Holy, the Peace, the Believer, the Guardian...")? Those who raise this doubt believe that this implies that God "provides security and protection." The Academy responds to this in several ways:

1. **Behavioral explanation degrades the human being:**The interpretation of “the faithful human being” as “someone who protects people” focuses on behavior in which animals may excel (the cheetah is faster and the dog is more capable of protection), while “the fundamental difference that distinguishes humans from animals is reason” which is the basis of the religious obligation.

2. **God is “faithful” in honor of the quality of rational faith and as an encouragement to humans:**God's description of Himself as "the believer" is "to emphasize the greatness of this quality (deductive belief in the unseen)" and "to encourage you to develop it using your mind, in the search for truth with objectivity, fairness, and impartiality."

3. **God is “faithful” in the sense that He “believes” in the latent powers of His creation:**"Just as you are capable of deducing the unseen, so too is God. If you believe in His existence... He also believes in you: He believes in your abilities" that He has placed within you for scientific and moral advancement, even before you choose to activate them. God "believes in your ability to succeed... even if you have not yet chosen success or failure." This is a belief in abilities, not in guaranteed results.

4. **God's absolute ability to deduce and know the unseen:**God's ability to deduce and know what is hidden from the senses of creation is "complete, absolute, and unlimited." This is why His name, "The Believer" (definite with "al"), is used without a preposition to denote absoluteness and perfection, unlike human faith, which is limited and related to specific matters (believed in...). God does not only believe in the abilities of humans, but also in the abilities of jinn and other intelligent beings.

5. **The unseen in relation to God:**“What God does not see is only the small circle of future decisions that will be made by intelligent beings... to whom He has given complete freedom of choice.” Everything else is known to Him.

Word nullifiers: another clue to the meaning

The academy also argues that the opposites of faith in the Quran are disbelief, hypocrisy, polytheism, and injustice, all of which are fundamentally doctrinal or moral concepts. Meanwhile, the opposite of security is fear. The Quran does not use the term "frightener" as the opposite of "believer," which supports the notion that "believer" is not primarily defined as "a giver of security," the opposite of which is "a fear-inducing one."

Criticism of other proposals from an academic perspective:

Based on the above, Firas Al-Munir Academy strongly criticizes approaches that define “faith” primarily as “giving security to people” or merely as “behavior,” arguing that this:

- **A gross linguistic and terminological confusion:**Between the two verbs "Amana" and "Amina" and their different meanings, and ignoring the subtle differences between the grammatical structures.

- **Emptying religion of its doctrinal essence:**And to downplay the importance of faith, and even consider it (according to some critics of this approach) “worthless on the Day of Judgment,” which the academy sees as “the destruction of religion from its roots.”

- **"Random" and "ridiculously funny" explanations:**The Academy describes some interpretations of this approach as lacking academic methodology and documentation, and even leading to the "destruction of the meanings of the Qur'an" by neglecting the precise Qur'anic and linguistic contexts.

- **Contrary to reality and the requirements of the texts:**It indicates that the believers in many verses were in a state of fear and weakness, so how can the definition of a believer be "the one who gives absolute security" to others in this world, and "the one who lacks something cannot give it"?

Summary of the vision of Firas Al-Munir Academy:

Firas Al-Munir Academy insists that a correct understanding of the term "faith" requires strict adherence to precise linguistic connotations, a comprehensive Quranic context, and a distinction between the essential definition of the term and its implications and consequences. Faith, in essence, is a belief of the heart and a firm conviction based on rational deduction. It is the foundation upon which all good deeds and righteous behaviors are built, including contributing to achieving security for society as a result of its fruits, not as a definition of it.

21.3 "The Invalidators of Words": The Argument of Opposites in Refuting the Behavioral Interpretation of Faith, Using the Approach of Firas Al-Munir Academy

In this episode, Firas Al-Munir Academy presents a powerful argument that it considers conclusive evidence that "believer" in the Quran does not mean "one who provides security and protection to people." This argument is based on the principle of "contradictory words" or "opposites," whereby by knowing the opposite of something, the thing itself is known.

First: The opposite of "security" is "fear," not "faith."

- **Logical argument:**If the "believer" is the one who "secures" people (gives them security), then his opposite would be the "frightener" (one who causes fear).

- **Quranic reality:**The word "al-Mukhwif" does not exist in the Qur'an as the opposite of "al-Mu'min".

- **Quranic evidence that fear is the opposite of security:**

  - "Who fed them against hunger and made them safe from fear" (Quraysh: 4).

  - "And when there comes to them information about security or fear, they broadcast it." (An-Nisa': 83)

  - "Do those who plot evil feel secure that Allah will not cause the earth to swallow them up, or that the punishment will not come to them from where they do not perceive, or that He will seize them in fear?" (An-Nahl: 45-46)

  - "And God presents an example: a town that was safe and secure… Then God made it taste the garment of hunger and fear" (An-Nahl: 112).

  - These verses clearly show that "fear" is the opposite of "security" and its derivatives, and not the opposite of "faith" or "believer."

Second: The possibility of "faith" and "fear" coming together:

- **Evidence:**"None believed in Moses except a few of his people, out of fear of Pharaoh and his chiefs." (Yunus: 83)

- **Evidence:**If "they believed in Moses" meant "they granted him safety," how could they do that when they themselves were afraid of Pharaoh? This demonstrates that faith and fear are not necessarily contradictory, but can coexist.

Third: The opposite of “faith” in the Qur’an is “disbelief” and its doctrinal and moral derivatives:

The Academy presents a large number of verses that show that “faith” is the direct opposite of “disbelief” and other doctrinal concepts, and not of fear or security-related behavior:

1. **Faith is the opposite of disbelief:**

   - “So whoever disbelieves in Taghut and believes in Allah” (Al-Baqarah: 256).
   - “It is He who created you, and among you are disbelievers and among you are believers.” (At-Taghabun: 2)
   - “Rather, those who disbelieve deny... except for those who believe and do righteous deeds.” (Al-Inshiqaq: 22-25)
   - “Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.” (Al-Baqarah: 6)
   - “As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say...” (Al-Baqarah: 26).
   - “And believe in what I have revealed, confirming that which is with you, and do not be the first to disbelieve in it.” (Al-Baqarah: 41)
   - “Allah is the ally of those who believe...and those who disbelieve - their ally is Taghut” (Al-Baqarah: 257).
   - And many other verses (Al-Baqarah: 108, Al-Imran: 149, 167, 177, An-Nisa: 136, 140, Muhammad: 1-3, 8, 11, Ghafir: 85).

2. **Faith is the opposite of hypocrisy:**(Since the hypocrite hides disbelief and shows faith)

   - “And God will surely make evident those who believe, and He will surely make evident the hypocrites.” (Al-Ankabut: 11)
   - “The Day the hypocrites, men and women, will say to those who believe…” (Al-Hadid: 13).

3. **Faith is the opposite of injustice (in its moral sense in this context):**

   - “Allah confirms those who believe...and Allah leaves astray the wrongdoers.” (Ibrahim: 27)
   - “And those who have believed and done righteous deeds will be in gardens of Paradise… That is the great bounty… And you will see the wrongdoers fearful of what they have earned” (Ash-Shura: 22). (The academy points out that the injustice here is moral because it appears in a moral context as the opposite of faith.)

4. **Faith (with action) is the opposite of abuse:**

   - “The blind and the seeing are not equal, nor are those who believe and do righteous deeds and the evildoer.” (Ghafir: 58)
   - “Or do those who commit evil deeds think that We will treat them like those who believe and do righteous deeds?” (Al-Jathiya: 21)

5. **Faith is the opposite of polytheism:**

  ○ “And do not marry polytheistic women until they believe…and do not marry polytheistic men until they believe” (Al-Baqarah: 221).

6. **Faith is the opposite of arrogance and the accusation of myths:**

  ○ “...Did you then believe and be arrogant...” (Understood from multiple contexts, even if it is not mentioned in this exact wording).

  ○ “And they both cried out to God, ‘Woe to you! Be secure!’… Then he said, ‘This is nothing but legends of the ancients.’” (Al-Ahqaf: 17)

The decisive conclusion of the argument of opposites:

- All the mentioned verses make “believer” and “faith” in contrast to “disbeliever” and “disbelief” or other doctrinal and moral concepts (hypocrisy, moral injustice, polytheism, arrogance about faith).
- Not a single verse mentions “the fearful” as the opposite of the believer.
- This indicates that all the opposites of faith are “doctrinal or moral.”
- The academy describes the attempts of the “deviant group” (as it calls them) to invent a behavioral meaning for disbelief, hypocrisy, and polytheism to conform to their interpretation of faith as “laughable and ridiculous” and a distortion of the Qur’anic context.

21.4 “Trust,” “Entrust one another,” and “He entrusted you with it”: Resolving the fundamental differences in the curriculum of Firas Al-Munir Academy

In this episode, Firas Al-Munir Academy continues to refute the confusion between the terms security and faith, focusing this time on the concept of “trust,” the verb “to trust” (in the context of “to trust one another”), and the verb “to believe” (in the context of “to trust you” in the letter of Jacob), while emphasizing that the original Quranic script supports this distinction.

First: “Trust” - General responsibility and assignment:

- **“Indeed, We offered the Trust...” (Al-Ahzab: 72):**The Academy views "trust" here as "the general responsibility for which a human being will be questioned and held accountable," which distinguishes them from non-commissioned beings and is known in Islamic jurisprudence as "takleef." Carrying this trust resulted in the punishment of hypocrites and polytheists and the repentance of believers (because believers can sin and repent).
- **“Let him who is trusted discharge his trust.” (Al-Baqarah: 283)**

  ○ In the context of a pledge, the person receiving the pledge (collateral) has "held the trust" (agreed to be a trustee).

  ○ When he returns the mortgage after the right has been satisfied, he has “fulfilled his trust.”

  ○ **"His trust" (indefinite noun):**Refers to a particular person's responsibility for a particular issue.

- "**Trust" (defined by "al" and not added):**It represents the general responsibility of man for all his beliefs and actions.

Second: "If some of you trust others" - a feeling of mutual reassurance (not doctrinal belief):

- In the same verse about mortgage (Al-Baqarah: 283), the phrase "If one of you trusts another, let the one who is trusted discharge his trust."

- **Meaning:**Each party feels reassured that the other will not betray them and that their rights will not be lost. This feeling may result from paying a price, writing a document, or any other reason that calls for reassurance.

- **Response to "semi-contemplatives":**

  - If the verb "aman" (believed) was used in relation to security, the verse would have said, "If some of you believe in others." Instead, it says "aman" (with a fat-ha on the hamza and the meem), which confirms that it is a different verb related to behavioral security.

  - **Verse from Surah Quraysh: "And He made them safe from fear."**

    - The Academy responds to those who cite it to explain "believed in God" by saying that the verb in Surat Quraysh is connected to a direct object (the pronoun "they"), while "believed in God" is transitive with a preposition, which – according to the Academy – destroys the opponents' theory.

    - **The Greatest Blow (Original Quranic Drawing):**The Academy asserts that the phrase "and He secured them from fear" was not written in the "original manuscript" with an alif maddah or a hamza, nor was it written in Jacob's address to his sons. The original manuscript (which the Academy notes that those who do not know it cannot contemplate the Qur'an) is devoid of hamzas and alif maddahs. The task of a true contemplator is to determine the correct pronunciation after analyzing and connecting the verses.

    - Since "Amanhumu min khawf" (with this common spelling and pronunciation) has no equivalent in the Qur'an (in terms of the connection of the doctrinal "Amana" to a direct object), in order not to be anomalous, it should be returned to its familiar linguistic form, which is "Amanhumu min khawf" (with a shaddah on the "m" of the verb "Amana" meaning to make them feel secure), which is a well-known expression in language dictionaries.

- **"They feel safe with you and feel safe with their people" (An-Nisa': 91)**

  - In the context of hypocrites, a group of them wants to "secure you and their people" (with a fatha on the ya', a sukoon on the hamza, and a fatha on the meem), meaning they feel safe from you and from their people.

  - All of this comes from the verb "to believe." If it had come from "to believe" (doctrinal), the verse would have said, "they believe you and believe their people."

Third: Jacob's speech to his sons: "Shall I trust you with him except as I trusted you with his brother before?" (Yusuf: 64) - a precise analysis:

Here, the Academy addresses the problem that may arise from the appearance of what resembles an "alif maddah" at the beginning of "Amanukum," which may give the impression that it is from the doctrinal "Amana."

1. **Context supports the behavioral "Amen":**The rest of the verse, “as I have entrusted you” (with the opening of the hamza and the meem), indicates that the first verb (“I have entrusted you”) is not from the doctrinal “aman,” but rather both are from “aman,” which indicates behavioral trust.

2. **The root of “Amankum” is “A’manukum” (from “Aman”):**

  - Jacob did not say, “Shall I trust you with him?” (as in faith in God), but rather, “I trust you.”

  - **Linguistic origin:**"Aa'manukum" (question hamza + verb hamza "Aman"), meaning: Should I give you security for him? Should I entrust him to you?

  - **Phonetic facilitation:**Because of the meeting of two hamzas, the Arabs made pronunciation easier and converted the two hamzas into one long hamza (alif madd), which is an ancient Arabic method.

  - It can be pronounced "A'mankum" (following the original) or "A'mankum" (following the common simplification).

3. **The doctrinal structure of "Aman" is different:**

  - The doctrinal verb "عَمَنا" (like "believe in God") is a quadriliteral verb whose formula begins with an alif that is inherent in the word's structure (a hamzat qata' followed by a long alif in modern orthography), not resulting from the joining of two hamzas. This alif is an integral part upon which the conjugation is based (أَمَنا, يُؤْمِنُ, إِماناً, مُؤَمِن).

  - As for “Amankum” (in the verse), the alif is not original but rather a phonetic transformation.

4. **Similarity in pronunciation does not mean identical origin or meaning:**

  - Thinking that “Amankum” is like “Amana Billah” is a mistake resulting from a weak sense of language or a lack of knowledge of morphology.

  - "Have I believed you?" Its root is two hamzas (interrogative + verb "to believe"). "He believed in God" its root is a hamzat qata' + an original alif.

  - The difference is not only in the pronunciation, but also in the root, meaning, and function: the first is behavioral and security-related, and the second is doctrinal and faith-related.

The conclusion of this analysis:

- The two verbs in Jacob's phrase (“I entrusted you” and “I entrusted you”) go back to the triliteral root “amen” associated with security and behavior.

- The Qur’an contains various verbs: “Amina” (triliteral), “Amana” (the doctrinal quadriliteral), and perhaps “Ammanna” (the doubled), but they are not one thing as the “criminal vandals” (according to the academy’s description) claim.

- The Academy stresses that it has not yet begun to explain the doctrinal verb "believe" in detail, which will "surprise" followers.

The importance of this section in the series:

- **Dealing with apparent evidence of opponents:**This section directly addresses verses that might at first glance appear to support the conflation of “security” with “faith” (such as the verses of Joseph and Quraysh).

- **The role of Quranic drawing in contemplation:**The introduction of the "original manuscript" element and Qur'anic script as a tool for weighing readings and pronunciation is an important aspect of the Academy's methodology.
- **Emphasis on morphological nuances:**A detailed analysis of the structure and etymology of "Amankum" reveals the precision the Academy seeks.
- **Continued sharp criticism of dissenters:**The language used to describe “pseudo-conspirator” and “criminal saboteurs” reflects the depth of the disagreement and the academy’s conviction in the validity of its approach.

This section is very vital because it addresses subtle and sensitive points in the debate, and presents linguistic, morphological, and Quranic arguments to support Firas Al-Munir's academic position.

21.5 "Believe in Him": Deconstructing the Meaning of Trust in Speech in the Curriculum of Firas Al-Munir Academy

In its ongoing defense of the doctrinal understanding of faith, Firas Al-Munir Academy confronts what it considers a "distortion" of the concept of faith by other movements, particularly regarding the connotations of the verb "believe" when it occurs in different linguistic forms. Among these forms, the most prominent is "believe him/her" (the equivalent in some other languages, such as French, of "cru pour quelqu'un," when the verb "croire" is coupled with the preposition "pour"), which opponents claim denotes mere "belief" or "trust" in someone, supporting their view that faith is not necessarily a doctrine.

Firas Al-Munir Academy responds to this claim in great detail, explaining the following points:

1. **"Believe in him" is not synonymous with "believe him" or "believe in him":**
The Academy emphasizes that the phrase "believed him" is not equivalent to the terms "verification" or "belief," which carry the meaning of "credibility," which the Academy considers to have a deeper and more serious meaning. While "believed him" may mean "I trusted him," or more precisely, "I trusted his words," this is different from "belief," which implies an acknowledgment of the truth of the statement itself.

2. **The precise meaning of “believe in him”: trust in the statement and its consequences:**
The Academy considers that "believe in him" or "believe in something of someone" essentially means: "I trusted his word." This meaning can be extended to: "I trusted what he claimed," "I believed in what he advocated," or "I believed in an idea based on my trust in him." To further enhance the accuracy, the Academy adds a further dimension: "I trusted what he (i.e., his word) would produce."
So the complete sentence becomes: "I trusted his words or what resulted from them." Speech is what a person produces.

3. **Why add "what results from it"? The comprehensiveness of the Quranic trust:**
The Academy explains that this complexity of expression (“trust in what results”) is necessary because trust in the Qur’an is not limited to a person’s words, but sometimes extends to include trust in an event or, more precisely, trust in the consequences of a particular event.

4. **Application on the story of Joseph's brothers:**

- When Joseph's brothers wanted their father to "believe" (trust their statement) that a wolf had eaten Joseph, they expected him not to trust them even if their statement (on the surface) was believable ("And you would not believe us, even if we were truthful" - Yusuf: 17).

- If Jacob, peace be upon him, had “believed in them” (i.e., trusted what they said), he would have “believed in the idea they were claiming” that the wolf had eaten Joseph (this represents belief “in” related to the content).

- The Academy points out that the verse ending with “and if we were truthful” links the father’s “trust” in their words (faith “in them”) with the possibility of “believing” the content of their words.

5. **The difference between “believe in him” and “trust in him”:**

- The academy asserts that “to trust” in the Quranic language means to trust someone’s words.

- The root of the verb "tawakkul" is not used in the Qur'an for simple matters such as trusting someone's words, but rather it is reserved for important matters such as a covenant with God.

- In the story of Joseph, when the “basic trust” that Jacob gave his sons the first time (when he “believed in them” and they lost Joseph) did not work, the second time he resorted to a “covenant from God” (a covenant) which is stronger and more secure, and not just “faith in them” in the sense of ordinary trust.

- **The problem of timing in “believe them” in the story of Joseph:**The academy raises a follow-up question about Jacob's statement, "You will not believe us" (i.e., you will not trust us), when the context indicates that he had previously "believed in them" (trusted them) when he sent Joseph with them.

21.6 "Amana" and "Sadaqa": Deconstructing the Claim of Synonymy and Rooting the Linguistic and Terminological Differences in the Curriculum of Firas Al-Munir Academy

In its series of episodes, Firas Al-Munir Academy continues to refute what it considers a "distortion" of the meaning of faith, particularly by clarifying the essential differences between the verb "Amana" (doctrinal) and its derivatives "Amina" (denoting a sense of security or granting security), as well as between "Amana" and "Sadaqa." In this context, the Academy addresses a major suspicion raised by opponents (referring specifically to Dr. Yousef Abu Awwad): If faith meant doctrinal belief, this would lead to the synonymy of "Amana" and "Sadaqa," which is considered unacceptable in the Quran, where synonyms are not found (according to this argument).

Firas Al-Munir Academy responds to this suspicion with a detailed linguistic and terminological analysis of the derivatives of "Amina" and the various meanings of "Sadaqa" in the Quran, proving that each term has its own semantic field, and that the confusion between them is what leads to a misunderstanding of faith.

First: Derivatives of the verb “to feel secure” (which indicates a feeling of security):

The Academy asserts that derivatives such as “amen” (as an adjective for someone who feels secure) and “ameneen” (describing their feeling of security) are radically different from “mu’min” (in the doctrinal sense):

- **"Safe" as a subjective feeling:**Such as, "And they will be safe from terror that Day" (An-Naml: 89), where "safe" describes their feeling of safety from terror. And God Almighty's statement about the

people of Paradise, "They will call therein for every kind of fruit, safe" (Ad-Dukhan: 55), describes their inner feeling of security.

- **"Amenin" as the opposite of fear:** In the story of Moses, peace be upon him, “Come forward and do not fear. Indeed, you are among those who are secure.” (Al-Qasas: 31), “those who are secure” came after his Lord reassured him, so his feeling changed from fear to security.

- **"Safe Sanctuary" (Safe Place):** Such as, “Have they not seen that We have made a secure sanctuary, while people are being snatched away all around them?” (Al-Ankabut: 67). The academy points out a difference between a “secure city” (in which punishment is imposed on those who attack it) and a “secure sanctuary” (in which people are commanded to make it secure, and its security is relative and may rarely be breached).

- **Condemning the illusory sense of security:** The academy cites verses such as “Do the people of the towns feel secure against Our punishment coming to them at night while they are asleep?” (Al-A’raf: 97) and “Do they feel secure against the plan of Allah?” (Al-A’raf: 99) to confirm that “the feeling of security does not necessarily entail the realization of security in reality,” and that true and absolute security is a special divine gift in the afterlife.

Conclusion from the analysis of derivatives of "Amen": If "believer" were related to granting or feeling security, the Quran would have used one of these many derivatives. The insistence of opponents on interpreting "believer" as someone who grants security, despite the clarity of the Quranic context, is a "blind-mindedness" and "Allah is the one sought for help against what they describe."

Second: The relationship between “behavioral insurance” and “doctrinal faith”:

The academy acknowledges the "similarity in certain details" between the two verbs (amina and amana), which is why their letters are similar. The reason is that "doctrinal faith gives you a sense of relative security today in this world." The stronger your faith, the more reassured you are about your destiny in the Hereafter and God's wisdom in managing worldly affairs. It cites the verse: "Those who believe and do not mix their belief with injustice—those will have security, and they are [rightly] guided." (Al-An'am: 82) to illustrate that those who believe in this world (provided their faith is not corrupted by injustice) will enjoy security after death. She strongly criticizes the "childish" interpretation that claims that whoever is granted security in this world will be granted security in the afterlife as a direct reward, likening it to the naivety of saying that whoever feeds a dog a bone in this world will be fed bones in the afterlife, emphasizing the difference between the nature and laws of this world and the world after death.

Third: Dismantling the claim of synonymy between “Amana” (meaning to believe) and “Sadaqa”:

The Academy responds to the allegation that the meaning of "believe" is the same as the meaning of "believe" (in the doctrinal sense), which necessitates the rejected synonymy. It believes that those who raise this issue have failed to understand the meaning of "believe," which the Academy associates with the concepts of "credibility" and "official documentation."

The meanings of “Sadaqa” in the Qur’an are explained as follows:

1. **to believe something (to prove its credibility and truth):**

   - The Qur’an “confirms” the verses of the Mushaf that came before it, that is, it proves with its miracles that they are from the heavenly world: “This Qur’an could not have been produced by other than God, but it is a confirmation of what was before it” (Yunus: 37).

- Moses asked that Aaron be with him “to confirm me” (Al-Qasas: 34), that is, to give him credibility as a prophet, especially since Aaron had been a prophet before him.

- Muhammad, may God bless him and grant him peace, “brought the truth and confirmed the messengers” (As-Saffat: 37), meaning he acknowledged the authenticity of their messages and granted them credibility.

2. **to believe something (to prove its truth in general):**

- The Qur’an “confirms what came before it of the Scripture” (Al-Ma’idah: 48), that is, it confirms the existence of the Torah and the Gospel as heavenly books, without confirming the correctness of every letter in the current versions (it is “a guardian over it”).

- **Direct criticism of Yousef Abu Awad:**The Academy denounces how someone with a PhD in linguistics and a claim to have contemplated the Quran can claim that "belief means doctrinal belief" and then conclude that belief must be unrelated to doctrine to avoid synonymy. The Academy asks: Can "believing in what is before him" be replaced by "believing in what is before him"? "Is there in this world a book for believers and a book for unbelievers?" Since substitution is not possible, how can it be claimed that affirming doctrinal belief leads to synonymy?

3. **So-and-so told the truth, so he is truthful (his words matched reality):**

- God fulfills His promise: “Praise be to God, who has fulfilled His promise to us.” (Az-Zumar: 74)

- “In a seat of truth” (Al-Qamar: 55), “They will have a foothold of truth” (Yunus: 2).

- Correction of the recitation: “You have confirmed the vision” (As-Saffat: 105) (not “you have confirmed it”), meaning that Abraham carried out the vision in reality, in accordance with the theoretical concept, because he knew the credibility of its source.

- The Aziz’s wife’s confession: “I did solicit him, and indeed, he is of the truthful” (Yusuf: 51), meaning that her words agreed with his claim.

- Correction of the recitation: “He neither believed nor prayed” (Al-Qiyamah: 31) (with the fat-ha, not the shaddah), so that the talk becomes about his personal credibility (whether he is truthful or lying) and not about granting credibility to others.

- **A fundamental difference between faith and belief (in the sense of personal honesty):**A person can easily reach the level of "personal credibility" (being honest). "Faith," however, has levels and degrees and requires intellectual depth and certain evidence ("Then they had no doubts"). Faith is when you "believe in others," while honesty can be "achieved within yourself."

4. **to believe in something (to give an idea or person relative credibility by declaring belief in it, used for people of status):**

- Yahya, peace be upon him, “confirming a word from God” (Al Imran: 39): Yahya’s status prompted his followers to believe in Christ (the Word of God) when they saw Yahya believing in him.

- Mary, peace be upon her, “and she believed in the words of her Lord” (At-Tahrim: 12): Her status made her lovers believe in the words of her Lord in imitation of her.

- “And he who brought the truth and believed in it” (Az-Zumar: 33): These people exploited their social status to declare their belief in the correct thought, so they encouraged those who were less than them, and thus they were given additional honor.

- "And those who believe in the Day of Judgment" (Al-Ma'arij: 26): This is linked to money ("And those in whose wealth there is a recognized right") because social status may be linked to money.
- "But as for he who gives and fears Allah and believes in the best reward" (Al-Layl: 5-6): exploiting status to encourage religiosity.
- **note:**This meaning ("believed in") is the only one that might resemble "believe" from a certain angle, but the ultimate meaning here is not simply "believed" as a simple verb, but rather "granted credibility" through a declaration of faith. This action does not come from just anyone, but from someone of status and influence.

5. **Give something in charity (to someone):**

- Giving money to the needy demonstrates the "sincerity of his faith" (the consistency of his theoretical faith with his practical behavior): "So give us full measure and be charitable to us" (Yusuf: 88).
- Giving charity in exchange for the right of retaliation: "But whoever gives it in charity, it is an expiation for him" (Al-Ma'idah: 45).

6. **Something has been confirmed by something (application of a concept to reality):**

- "And Satan has already proven true about them" (Saba': 20): The reality of the people of Saba' matched Satan's prediction, so they gave his assumption relative credibility. (The academy suggests reading "proved true" with a lightened vowel.)

Summary of Youssef Abu Awad's criticism and scathing attack:

The academy concludes with a scathing critique of Dr. Yousef Abu Awwad, questioning how someone who claims a doctorate in Quranic language and contemplation can "turn a blind eye to all this Quranic evidence" or "not actually see it." It raises harsh questions about his credibility and scholarly integrity, comparing him to a "traitorous doctor" or someone who "keeps up with the latest fashion in interpretation," or suggesting there are "other reasons for his shocking ignorance." It questions the usefulness of his credibility if his interpretations "would be embarrassing for children raised in a classical Arabic environment to utter."

The importance of this section in the series:

- **Depth of linguistic analysis:**This section provides an unprecedented level of detail in analyzing the nuances of amana, amina, and their derivatives, and between amana and sadaqqa in their various forms.
- **A strict methodology in responding to suspicions:**It demonstrates how the academy does not limit itself to general rejection, but rather dismantles the opponent's argument from its linguistic and Quranic roots.
- **The severity and style of criticism:**This section reflects the intensity of the ongoing debate and the strong polemical style adopted by the Academy. (Note: This intensity may be a strength in highlighting the Academy's convictions, but it may alienate some readers who prefer a more subdued language in scientific debate.)
- **Enriching the understanding of faith:**By denying the alleged synonymy, the Academy emphasizes the specificity of the doctrinal meaning of "faith" and that it is not merely a "feeling of security" or a "general belief."

This section represents the core of Firas Al-Munir's academic defense of her position, and deserves to be presented in detail because it illustrates the methodology and tools she uses to "confront distortion," as she sees it.

21.7 "We are guardians of their trusts" and "Ameen/Al-Ameen": Completing the decomposition of the derivatives of "A-M-N" in the curriculum of the Firas Al-Munir Academy

In this episode, Firas Al-Munir Academy continues its detailed explanation of the derivatives of the verb "Amina" related to behavioral security and responsibility, distinguishing them from doctrinal "faith." After clarifying the differences between "Amana," "Amina," and "Sadaqa," the Academy moves on to analyze other Quranic expressions that are often misunderstood or used to support interpretations that primarily link faith to granting security.

First: "We are guardians of their trusts" - guardianship of responsibility:

- **Time period:**This expression refers to the stage in which the trust is with the person entrusted with it, before it is returned to its owner.
- **The essence of care:**Because the trustee feels a great sense of responsibility, he "takes care of this trust," that is, he tries to protect it so that it remains intact.
- **Simile to the shepherd:**The Qur'an likens this situation to that of a shepherd tending his sheep, in terms of his concern for their safety. The verse cited is: "And those who are to their trusts and their covenants attentive" (Al-Mu'minun: 8, Al-Ma'arij: 32).
  - This illustrates that "caring for the trust" is a behavior that results from a sense of responsibility for what one has been entrusted with, and it differs from "faith" as a belief in the heart.

Second: The attribute of "trustworthy" - the one who causes or achieves a feeling of security (with precise details):

The Academy defines the word "safe" as "something that makes those around it feel safe, thus eliminating fear." It details its uses:

1. **"A safe country":**
   - Such as: "By the fig and the olive and Mount Sinai and this secure city" (At-Tin: 1-3).
   - Meaning: This country has divine protection, such that if anyone were to attack it, they would be punished from heaven. (This differs from the "safe sanctuary" discussed earlier, whose safety depends on the people's command over it.)
2. **"Amin" (rational being) – may involve frightening some to ensure safety for others:**
   - **General principle:**A "security officer" (one charged with ensuring security) may have to frighten individuals (such as criminals) in order to ensure security for the rest of society (such as a "police officer" in Egyptian dialect).
   - **The Apostles "Amin":**Every messenger described in the Quran as "trustworthy" gave people commands and demanded their implementation. Those who failed to comply were punished, while the believers were spared. This punishment encompassed both behavioral and ideological crimes.

▪ **The necessity of the "trustworthy" Messenger:**If a person charged with a message and with the title of “trustworthy” had not come, a segment of society would have been at risk due to behavioral crimes, and even crimes of belief (such as resorting to magic instead of medicine in superstitious societies).

▪ **The goal of "Al-Amin":**"He wants to frighten the oppressors so that he can give relative security to the oppressed."

▪ Examples: Noah, Hud, Salih, Lot, and Shuaib (peace be upon them) all said: “Indeed, I am to you a trustworthy messenger” (Ash-Shu’ara’).

o **Moses "the trustworthy messenger":**“Give me back the servants of God. Indeed, I am to you a trustworthy messenger.” (Ad-Dukhan: 18) Moses asked Pharaoh to stop torturing the Children of Israel, and when Pharaoh disobeyed, Moses’ “trustworthiness” (as the one charged with the message) required him to punish Pharaoh, which relieved the Children of Israel and granted them relative security.

▪ **Compared to "He made them safe from fear":**The security granted by the master of the house to the Quraysh (“He made them safe from fear”) was absolute security (in that particular context), and differed in wording and degree from the attribute “trustworthy” which might imply the achievement of relative security through confrontation.

3. **"Ameen" (as an adjective denoting the ability to preserve and protect):**

o **A genie from the jinn:**“And indeed, I am strong and trustworthy over him” (An-Naml: 39). His strength enables him to carry the throne, and his “trustworthiness” enables him to protect it from dangers until it reaches Solomon safely (relative protection, not 100% absolute).

o **Moses, peace be upon him (at the girl's father):**“The best one you can hire is the strong and the trustworthy” (Al-Qasas: 26). His strength to work, and his “trustworthiness” to protect them when aggressors attack (limited ability and relative “trustworthiness”).

4. **"In a Trustworthy Position" - Cosmic Missions After Death:**

o “Indeed, the righteous will be in a secure position, among gardens and springs.” (Ad-Dukhan: 51-52)

o The academy links this to other verses that refer to believers being given cosmic tasks after death (such as the honored guests of Abraham who punished the people of Lot).

o "The station of a trustee" indicates that they have the power to intimidate people to fulfill the trust for others, and they perform great tasks on earth after death.

o **The terrestrial context of Surat Ad-Dukhan:**The preceding and subsequent verses (such as the mention of Hell, the first death, and the connection of the command to “our Lord”) indicate that these are “earthly” environments and tasks.

5. **“Possessor of power with the Lord of the Throne, established and obeyed, and trustworthy” (description of Gabriel):**

o “Ameen” here corresponds to the reality of Gabriel in that he “frightens the oppressors to grant security to the oppressed” (in the context of carrying out God’s commands).

6. **Joseph, peace be upon him (with the king):**“Indeed, today you are with Us in a position of authority and trustworthy” (Yusuf: 54). “Possessed” (a stable position) and “trustworthy” (the authority to hold

the frivolous accountable and to uphold justice). Joseph understood this and asked, “Put me in charge of the storehouses of the land.”

7. **"The faithful spirit brought it down" (Michael/the Holy Spirit):**

- “And indeed, it is a revelation from the Lord of the worlds. The Trustworthy Spirit has brought it down upon your heart.” (Ash-Shu’ara’: 192-194)

- “Ameen” here refers to Michael’s ability to deliver the book with absolute fidelity, protected from loss and distortion, even if it required the use of force (such as protecting Muhammad from forgetfulness that might be caused by Satan).

- **The spirit is the "messenger of their Lord" and has the power to punish:**Verses such as “So they disobeyed the Messenger of their Lord, so He seized them with a terrible seizure” (Al-Haqqah: 10) indicate the ability of the Spirit (which the Academy asserts is Michael or the Holy Spirit) to punish the disobedient.

- **Explanation of the singular and plural forms of “Messenger/Messengers of their Lord”:**

  - When he speaks of “the messengers of your Lord” (Moses and Aaron) or “the messengers of your Lord” (Lot’s guests), he is speaking of people as human beings.

  - When he says “the Messenger of their Lord” (in the singular with multiple sinners), he is talking about the one “Holy Spirit” who is behind all the messengers, and who has the exceptional power to take and punish.

Third: The difference between “Ameen” (indefinite) and “Al-Ameen” (definite):

- **"Amin" (indefinite):**He can perform the task assigned to him with relative success and safety, although he may be unable to achieve perfection.

- **"Al-Amin" (definite article):**100% capable of completing the assigned task (within the limits of that task).

  - Moses was described as "faithful" (in his hiring) because his strength was fully sufficient for the tasks assigned.

  - The Spirit is described as “the Trustworthy” because it is 100% capable of protecting the revelation.

  - **Important note:**Even this perfection is confined to limited tasks, and does not mean the ability to grant security.

21.8 The concept of faith, the believer, the believers, and the differences between them

In the curriculum of Firas Al-Munir Academy in the following points:

1. **Faith (belief) is the foundation:**
   - Professor Firas stresses that faith in the Qur’an is essentially **A firm intellectual and ideological conviction**In the heart and mind, not just behavior or outward action.
   - This conviction is**The basis and condition for accepting good deeds** And salvation in the Hereafter. Good deeds will not bear fruit and be accepted unless the doer is a true believer, motivated by a sincere intention for God.
2. **Levels of faith: “those who believe” and “the believers”**

- **"Those who believe":**
  - This phrase is given to someone who**Declare faith only**, even if his beliefs or actions are incomplete or not perfect.
  - The Qur'anic discourse addressed to them is often in the form of:**direct order**(O you who believe...), and it includes obligatory legal obligations and rulings.
  - Some of the prohibitions directed at them may be classified as "disliked" and do not require punishment in the afterlife if they are not done, while major sins are the ones that require punishment.
  - They can be described as success (worldly success), but not necessarily as victory in the afterlife.
- **"The Believers":**
  - This term refers to **higher level of faith** Where its owners combine honest contractual acknowledgment with committed practical behavior.
  - The Qur'an **Describes their characteristics and actions** (For example: The believing men and believing women are allies of one another...), and they are not usually addressed in the form of a direct command (with one exception).
  - The actions attributed to them are often of the type: **Recommended actions and virtues**(Such as humility in prayer, avoiding idle talk, taking care of trusts, and maintaining prayer), which raises ranks in Paradise and one is not punished for abandoning them.
  - **The only exception:** The only verse that addresses them directly in the form of a call is: **And repent to Allah, all of you, O believers, that you may succeed.** (An-Nur: 31). This command to repent is **group assignment** Aimed at the prosperity of worldly society, the brief appeal points to the doubts about the perfection of faith among some, which calls for repentance.
  - The responsibility of "believers" is higher, and therefore the punishment for violation may be more severe (as in the prohibition of befriending unbelievers).
  - They can be described as successful (worldly) and**Great victory**(The afterlife success and entry into heaven).

3. **Farmer and Victory/Winning: Different Temporal Connotations:**
   - **The farmer:**Refers to **worldly success**, whether before death or in the "paradise of this world" that comes after death.
   - **Victory/Winning:** Refers exclusively to **Success and victory in the after life**, which is entering eternal paradise.
4. **"God's land" and "our Lord's land": a difference in place and time:**
   - **"God's land":**It refers to**The land we live on now**, with its physical laws, and it applies to all creatures.
   - **"Our Lord's land":**It refers to**Earth after death**...which turns into a special paradise for "those who believe" and those above them, and it is their inheritance.
5. **The accuracy of the Qur'anic discourse:**
   - Professor Firas highlights that the Qur'an uses each term with extreme precision, and that the distinction between "those who believe" and "the believers" is not merely a difference in wording, but rather a distinction in the

level of faith, the nature of the duties directed, and the level of responsibility and reward.

- This precision confirms that faith is not a single concept, but rather has degrees and levels, and that the Qur'an takes these levels into account in its legislative and descriptive discourse.

Overall, Professor Firas Al-Munir's vision offers a profound understanding of faith as a belief manifested in action, with a gradation of the ranks of believers, their responsibilities, and their rewards, highlighting the linguistic and moral miracle of the Holy Quran.

21.9 Faith in the Traditional Scale - Heartfelt Belief and the Great Dilemma

There has always been a certain understanding of the concept.**Faith**In our Islamic culture throughout the ages, it is an understanding that has closely linked it to**Heart belief**To be a believer, in this context, means to believe in God, His angels, His books, His messengers, the Last Day, and destiny, both good and bad. This belief is the foundation of faith, what is believed to distinguish a Muslim from others, and what is the gateway to salvation in the afterlife.
This concept, despite its entrenched roots in theology and commentaries, faces fundamental challenges when attempting to apply it in practice or when contemplating certain verses of the Holy Quran. How can we measure this heartfelt belief? Is it something that concerns the individual alone, or does it have practical manifestations that others can observe?

The major dilemma lies in the fact that heartfelt belief is, by its very nature, an inward matter that humans cannot access or conclusively judge. How can society differentiate between believers and non-believers based on a matter known only to God? This opens the door to accusations of takfir and classification based on conjecture or sectarian affiliation, rather than on tangible facts.

Perhaps one of the greatest contradictions that emerges here is Satan's position. If faith were merely a heartfelt belief in the existence of God, Satan would have been one of the greatest believers. He never denied God's existence; rather, he addressed Him directly and swore by His might. However, this belief did not prevent him from rebelling and disobeying Him, nor from being a source of evil and fear. This prompts us to ask: Is faith merely a mental conviction, or does it require something deeper and more comprehensive?

Limiting faith to heartfelt belief may distance it from its practical and behavioral implications in daily life, rendering it a theoretical concept that is difficult to apply or establish as a basis for social interactions. If faith is not manifested in actions that provide security and peace to others, what value does it have in building a just and stable society?

21.10 Transcendental Faith – A Behavior That Provides Security and Peace

In light of the challenges facing the traditional understanding of faith, modern visions emerge that redefine this concept, making it more practical and impactful in human life and society. These visions suggest that**Faith is not just a belief in the heart, but a transcendent behavior that gives security, reassurance, and peace to others.**
This radical understanding moves faith from the realm of the mysterious interior to the realm of the tangible exterior.**The believer**In this sense, not only does he believe in the existence of God, but he is also…**Who ensures people's safety regarding their blood, money and honor?**He is a source of security and reassurance in his environment and society. The exact opposite is **scary**...which instills terror and fear in the hearts of people. By this standard, it becomes clear why Satan cannot be a believer, for he is the devil who frightens God's servants.
It is not just about faith, but it extends to the concept of**Islam**Also. So**Muslim**Not only does he bear witness that there is no god but God and that Muhammad is the Messenger of God and believes in that, but he is**Who saves people from his tongue and hand**He is the one who refrains from harming others and grants them peace. Your neighbor who does not attack or harm you, regardless of his apparent faith, is a Muslim in this profound Quranic sense.
This concept of faith and Islam is not entirely new, but rather finds its roots in the texts of the Holy Qur'an and the Sunnah of the Prophet. When God Almighty described Himself as**"The Believer"**For He, Glory be to Him, is not believed in Himself, but He is**The giver of absolute security and reassurance to all existence**...through His universal laws and traditions. Likewise, the noble prophetic hadith that says:**A Muslim is one from whose tongue and hand Muslims are safe, and a believer is one from whom people feel safe with their blood and money."**, is the best evidence of this practical behavioral understanding.
Applying this concept to the verses of the Holy Quran resolves many apparent problems. For example, the verses on accidental and deliberate killing become clearer, as the believer killed is one who adhered to the laws of society and did not attack anyone, regardless of the details of his internal faith. Similarly, the verse that says:**And God will not give the disbelievers a way over the believers.**It is understood that power and sovereignty belong to those who adhere to and diligently apply God's cosmic and social laws, whether they call themselves Muslims or otherwise.
This interpretation does not negate the importance of heartfelt belief, but it does place it in its proper context as a motive and driver of transgressive behavior. True faith is embodied in actions that contribute to building a safe and peaceful society, where every individual feels reassured against harm from others and finds security for themselves, their property, and their honor. It is a call to return to the essence of religion as a way of life aimed at achieving justice, benevolence, and security on earth.

21.11 Faith as a Transitive Act and Social Behavior: The Propositions of Abdul Ghani Bin Awda, Khaled Al-Sayed Hassan, and Youssef Abu Awwad

The text presented appears to combine a previous summary of the concept of "transitive faith" with a detailed explanation of its arguments. These ideas can be combined and organized to provide a comprehensive presentation of the concept as follows:

Faith as a Transitive Act and Social Behavior: A Contemporary Intellectual Current's View

The concept of "faith" occupies a central position in Islamic thought. Despite its importance, there is a striking discrepancy in its understanding and definition of its dimensions. In contrast to the approach

that focuses on the doctrinal dimension as the essence of faith (such as the traditional understanding and the academic vision of Firas Al-Munir), contemporary perspectives emerge that seek to provide a more practical and applicable understanding of this pivotal term, focusing on the behavioral and social impact of faith in this worldly life. This trend is represented by figures such as Sayyid Khalid Al-Sayyid Hassan (influenced by Abdul Ghani bin Ouda) and Dr. Yusuf Abu Awwad. They believe that the traditional understanding has not allowed for progress in understanding the word.

The basic premise: “security” as a linguistic and practical essence

Proponents of this approach share several main principles:

1. **Back to the linguistic root (A-M-N):**They believe that the primary and most basic meaning of the word "faith" should be derived directly from the connotations of its linguistic root (a-m-n), which signifies "security," "trust," and "confidence." They downplay the importance of "belief" as a primary meaning, considering it a common meaning but not the deepest or most accurate in the context of understanding the word itself before its components.

2. **Faith as a transitive verb and social practice:**The "believer" is viewed not only as a person with internal beliefs, but also as a positive agent within their environment. In this view, the believer is "one who provides security and reassurance to those around them and becomes a source of trust for society." This is referred to as "transitive faith."

3. **Islam is an introduction, and faith is a higher stage:**Some believe that "Islam" represents the first stage of entering into the system of public peace (refraining from harm and aggression), while "faith" is a higher stage that requires building trust with society through interaction and good treatment, so that the individual becomes "a source of trust for urban people."

Delving into the concept of "transitive faith": linguistic basis and supporting arguments

This concept is based on the idea that faith does not remain confined to the self, but rather extends its influence to others through positive behavior that provides security.

Linguistic basis:

This concept is based on the fact that the verb "believed" can be transitive, like other verbs whose effect extends from the subject to the object: "I rejoiced" (intransitive) and "I made others happy" (transitive), "I was sad" (intransitive) and "I made others sad" (transitive). Similarly, "I believed" (intransitive) and "I believed others" (transitive).

Quranic examples and the significance of deleting the direct object:

This transitive meaning is proven by verses such as:

- “Who fed them, against hunger, and made them safe, against fear” (Quraysh: 4). It is noted here that the verb “amenhum” is transitive with a direct object (hum), and it means “granted them security.” This indicates that the verb “amen” carries the meaning of granting security.

The argument for deleting the direct object in Arabic and the Qur'an is added when the intention is to be absolute and general. This movement argues that when "believe in God" occurs without an apparent direct object, it does not merely mean belief, but rather grants absolute security, by analogy with other transitive verbs whose direct objects have been deleted for the sake of generality, such as: "And it is He who makes laugh and weep, and that it is He who causes death and brings to life" (An-Najm: 43-44), where the verbs are transitive and the direct object has been deleted for the sake of generality (makes everything laugh, makes everything cry, causes everything to die, brings everything to life).

Additional arguments:

- **The name of God is "Al-Mu'min":**The name of God, “Al-Mu’min” (Al-Hashr: 23), is inferred and interpreted to mean “the giver of security” or “the one who grants safety,” indicating the greatness of this attribute and its connection to faith.

- **Hadith:**He cites the hadith, "A Muslim is one to whom Muslims are safe... and a believer is one to whom people feel safe with regard to their blood and property." He believes that this provides a definition of the believer that links him to granting security to people, emphasizing that faith is not merely a belief but rather a behavior that grants security.

Concept details and dimensions (continued):

- **"Faith entering hearts":**It is interpreted as the penetration of a belief that grants confidence and security into a person's actions, behavior, and thinking, so that behavior becomes a reflection of these beliefs.

- **Faith as “knowledge” and practical method:**Dr. Yousef Abu Awad asserts that it is not just a belief, but rather a specific knowledge of the rules and methods of the Qur'an and Sunnah that guide the path to achieving security and trust.

- **"God" as a title for universal laws and regulations:**Abdul Ghani bin Awda links the concept of "God" to cosmic laws and regulations, and believes that understanding them is a path to knowing God and drawing closer to Him.

The "universal activation" dimension of Abdelghani Ben Aouda:

Faith is viewed as the ability to "activate" and "transform" the static raw materials of the universe into usefulness through understanding and applying universal laws. Benefiting from heavenly and earthly scriptures means applying their contents to achieve this benefit. Faith is the process of activating the "program" of trust that a person carries (reason and choice), and this activation and utilization leads to the achievement of "security."

Criticizing the traditional understanding and questioning the centrality of the doctrine:

It is noteworthy that this movement often questions the adequacy of the traditional concept of faith, arguing that it "has not allowed for progress in understanding the word." It is also understood from the other side's criticism of them that this approach may amount to diminishing the value of "belief" on the Day of Judgment, and considering that the judgment is limited to practical "behavior," which critics consider a destructive act of religion.

Summary of this trend's vision:

This movement seeks to present a more dynamic and effective concept of faith, emphasizing the social responsibility of the believer and his role in building a world of security, trust, and benefit. Faith, here, is not a state of internal stasis, but rather a movement, influence, and positive change in reality, beginning with the individual and extending to society and the universe. This concept focuses on the practical and social aspects of faith, based on a linguistic analysis of the verb "believe" as a transitive verb and the significance of the absolute omission of the direct object in the Quran. Citing specific Quranic verses, the name of God "al-Mu'min," and the Prophet's hadith, it emphasizes that the true believer is the one who contributes to achieving security and safety for society. It also emphasizes the practical impact of faith and the necessity of its positive, tangible outcomes.

21.12 The concept of "Islam" in light of contemporary interpretations: between the cosmic order, peaceful behavior, and the universality of the one religion

Introduction: Reconsidering the Comprehensiveness of “Islam” as a Religion and Nature

Contemporary intellectual debate is not limited to the concept of "faith," but extends to include other essential concepts such as "Islam." While the common understanding is that Islam is the final religion brought by the Prophet Muhammad, peace and blessings be upon him, with its well-known pillars and rituals, contemporary interpretations, such as those adopted by thinkers such as Dr. Yousef Abu Awwad and Dr. Samer (author of the recent dialogue), offer a broader and more comprehensive vision of this term. These interpretations seek to link "Islam" not only to a specific historical message, but also to the general cosmic order, to innate human behavior, and to the concept of the "one religion" with which all prophets were sent.

The Linguistic Roots of Islam: “Peace” and “Surrender” as the Basis of Universal and Moral Meaning

Contemporary analysis of the concept of "Islam" stems from its triliteral linguistic root, "salima." Proponents of this approach believe that this root not only denotes surrender and submission in the sense of passive obedience, but also carries deeper and more comprehensive meanings related to:

- **Smoothness, ease and regularity:**That is, harmony with the laws of the universe and its natural laws, and proceeding according to a specific and harmonious system, which is manifested in the submission of beings to divine laws.

- **Peace and security:**As an end and result of this harmony and regularity, whether at the cosmic level or at the level of human relations.

- **Positive surrender:**It is the conscious submission to God as Creator and Organizer, and following His commands that aim for the good of the individual, society, and the universe.

"Islam" as a comprehensive universal system and the religion of all prophets:

Based on this expanded linguistic and Quranic understanding, the concept of “Islam” is presented not only as a historical religion that began with a specific message, but as:

1. **The comprehensive cosmic system:**It is the divine law that God has approved and has governed all existence since the beginning of creation. The noble verse, "And to Him submits whoever is within the heavens and earth, willingly or by compulsion" (Al Imran: 83), refers to this universal submission, voluntary or forced, to the laws and natural precepts of the universe. In this sense, Islam is the natural disposition of the universe.

2. **The religion of all the prophets (“The religion in the sight of God is Islam”):**This approach, as Dr. Samer emphasized, sees Islam as the "one religion" brought by all prophets and messengers, from Noah, Abraham, Moses, and Jesus, all the way to Muhammad, may God's prayers and peace be upon them all. Each prophet came to call his people to this innate and universal moral "Islam," embodied in belief in God, the Last Day, and righteous deeds. Thus, the followers of the true prophets, in the essence of their faith and deeds, are "Muslims" to God.

3. **Stop hostility and achieve peace at all levels:**In this vision, Islam is not limited to ending hostility among humans (achieving social peace), but rather extends to ending hostility toward the earth, the land, humankind, and the laws of the universe. It is a call for harmony and concord with the

environment and surroundings, and for achieving ecological and moral balance, which is consistent with the comprehensive concept of "good deeds."

"Islam" as a behavior that unites people: good deeds above formal concepts

What is striking about this approach, and emphasized by Dr. Samer, is that "Islam," in its behavioral sense of refraining from harm, embracing a system of peace, and adhering to a system of values, ethics, and basic commandments (such as the Ten Commandments), "is capable of unifying humanity through behavior, regardless of detailed doctrinal concepts or formal affiliations." This means that any person, regardless of the label they give themselves or their community gives them, can be a "Muslim" in this fundamental sense if they believe in God and the Day of Judgment, perform good deeds, adhere to peaceful behavior, and do not attack others or the cosmic order. According to this approach, judgment before God will be based on "what you used to do," not necessarily on the accuracy of intellectual concepts if they do not translate into positive behavior.

The Relationship Between “Islam” and “Faith”: A Gradual Progression of Commitment

In light of this expanded understanding of “Islam,” the relationship between Islam and faith is viewed as one of gradation and advancement:

- **Islam (basic stage):**It is entering into the system of public peace, refraining from harm and aggression, and adhering to the minimum level of ethical behavior. It is the basic rule of civilized behavior. The noble verse, "The Arabs say, 'We believe.' Say, 'You do not believe; but say, 'We have submitted,' for faith has not yet entered your hearts." (Al-Hujurat: 14), is interpreted here to mean that the Arabs have achieved the level of outward "Islam" by refraining from aggression and joining the Muslim community, but they have not yet reached the level of deep, inward "faith" that translates into comprehensive trust and security.

- **Faith (the highest stage):**It goes beyond merely refraining from harm to the stage of building trust within society, providing security and reassurance to others, and achieving a deep heartfelt surrender to God. A believer is not only someone who does not harm, but also someone who becomes a source of trust and security, and whose behavior and morals reflect the effects of faith in God and the Last Day.

Compared to traditional understanding and extended evaluation:

This expanded conception of "Islam" differs from the traditional understanding, which might limit it to specific pillars and rituals associated with the Muhammadan message alone, without neglecting the significance of this message as a final and dominant one.

- **Potential positives of this contemporary vision:**

  - **Comprehensive and humane:**It presents a more comprehensive and humane vision that transcends narrow sectarian boundaries and emphasizes the unity of humanity's religious origin.

  - **Promoting universal values:**It promotes the values of peace, coexistence, environmental responsibility, and shared moral and ethical values among all human beings.

  - **Ground for dialogue:**It opens up horizons for dialogue between cultures and religions on the common ground of ethical behavior and the search for “good deeds.”

  - **Innate rooting:**It links religion to common sense and the cosmic order, making it more in harmony with reason and reality.

- **Potential challenges and problems and how to approach them:**

- **Diluting the specificity of the religious term "Islam":**It may be feared that the uniqueness of "Islam" as a religion chosen by God for His servants who believe in the message of Muhammad, may God bless him and grant him peace, will be diluted.

  - **approach:**It can be emphasized that this expanded understanding does not negate the uniqueness of Muhammadan law and its pillars, but rather places it within its broader context as the most complete and perfect manifestation of the "one religion," Islam. Universal and innate Islam is the foundation, while Muhammadan law is the crowning and final detail.

- **"Unifying people through behavior regardless of belief" and its conflict with the centrality of faith for salvation:**This may be seen as a conflict with texts that emphasize the centrality of belief in God and His oneness as a prerequisite for salvation.

  - **approach:**The argument does not negate belief in God, but rather makes it (along with belief in the Last Day and righteous deeds) the core of behavioral "Islam." The disagreement may lie over the "level" of doctrinal detail required for salvation, with the emphasis on "righteous deeds" stemming from a fundamental belief as the most important criterion. God does not hold accountable for misguided perceptions if an individual strives for goodness and performs righteous deeds.

- **Downplaying the importance of private rituals and worship:**It may be understood as diminishing the importance of rituals if the focus is only on the general behavioral dimension.

  - **approach:**Rituals can be properly considered as part of "good deeds" and as a means of strengthening one's connection with God and purifying oneself, without them being the entirety of the religion, nor can abandoning them (especially individual obligations such as prayers, for those who do not abandon them out of ingratitude) be considered a departure from "Islam" in its broader sense, provided the system of values and general morals is fulfilled.

Abstract: Towards a comprehensive understanding of Islam

Proposing the concept of "Islam" as a comprehensive universal system, the religion of all prophets, and a peaceful approach based on good deeds represents a serious attempt to present a contemporary vision that engages with the challenges of reality and seeks to promote common human values. This vision does not necessarily seek to undermine traditional understandings, but rather seeks to expand them and reconnect them to their broader linguistic and Quranic roots. The need to balance this expanded understanding with the specificity of the rituals and detailed rulings of the Prophet's message remains vital to preserving the integrity of Islam's doctrinal and legislative system, while recognizing that the essence and ultimate goal of the religion is to achieve peace, justice, and mercy on earth, in true submission to God, Lord of the Worlds.

21.13 The Prophetic Sunnah between "Mission" and "Message": A New Reading to Understand the Authority and the Challenges of Contemporary Employment

Introduction: The Second Source for Confronting Contemporary Questions

The pure Prophetic Sunnah, with its sayings, actions, and approvals, is considered the second source of legislation and understanding in Islam after the Holy Quran. Over the centuries, a vast scientific edifice

has been built to serve it, including collection, verification, explanation, and deduction. However, this edifice, despite its greatness, faces today intellectual and practical challenges that are pushing Muslim thinkers to re-examine the concept of the Sunnah, its role, and the limits of its authority, in an attempt to reconcile the constants of the text with the changes of the times.

One of the most prominent problems that arises is how to deal with the enormous volume of narratives that cover the most minute details of life, from worship and rituals to matters of governance, war, society, and the economy. Does everything authentically attributed to the Prophet (peace and blessings be upon him) carry the same binding legislative force for all times and places? Hence, contemporary Islamic thought has emerged with proposals seeking to present a new methodological framework, most notably the distinction between the various stations of the Prophet, specifically between the stations of "mission" and "message."

The essence of the argument: deconstructing the status of the Prophet, may God bless him and grant him peace.

This argument is based on a fundamental idea: the Prophet (peace and blessings be upon him) did not always act in a single manner. Rather, his actions and sayings varied according to the context in which they were uttered. Two main contexts can be identified:

1. **The Prophet as a "Messenger" (the status of prophethood and special mission):**In this context, the Prophet ﷺ acts as a state leader, a judge, a husband, and an Arab living in the context of the seventh century CE in the Arabian Peninsula. His actions here are closely linked to his historical, geographical, and cultural circumstances. They include his efforts in managing the affairs of the nascent state, commanding armies, and resolving disputes as a judge, his personal customs derived from his environment, and his responses to circumstantial questions specific to particular individuals. These sayings and actions, although they carry wisdom and methodology, are circumstantial **and historical**By nature.
2. **The Prophet as a "Messenger" (the status of universal message):**In this context, the Prophet ﷺ acts as a messenger from God Almighty, carrying an eternal, universal message addressed to all of humanity. His words and actions here embody the universal principles of Islam, the highest moral values, and the binding general laws that do not change with time and place, such as the fundamentals of faith, the pillars of worship, the absolute prohibitions, and the major values such as justice, mercy, and equality.

This distinction is not entirely a recent innovation. Rather, it has roots in traditional jurisprudence, which distinguished between the Prophet's ﷺ acts of legislation and preaching (which are binding), his acts of leadership and political leadership (which are subject to the discretion of the ruler to achieve public interest), his acts of judgment (which are specific to the events in which he ruled), and his acts based on human nature (which are not legislative). However, contemporary approaches present this distinction within a broader and more systematic framework, as a key tool for understanding the authority of the Sunnah as a whole.

The historical origin of the problem: How did the Sunnah become a generalized text?

To understand the significance of this distinction, we must return to the historical moment in which the authority of the Sunnah was almost universally accepted. As critical thinkers such as George Tarabishi have shown, this moment can be identified with the efforts**Imam al-Shafi'i**(d. 204 AH).

In his book, Al-Risalah, Al-Shafi'i established a fundamental principle, which is that the "wisdom" mentioned in the Qur'an, coupled with the Book, is the "Sunnah." With this interpretation, the Sunnah

transformed from being an explanation and application of the Qur'an to**"A second revelation"**Sacred and parallel to it in its authority. This transformation, later supported by the victory of the "Ahl al-Hadith" with political support from Caliph al-Mutawakkil, led to a decisive outcome:**Treating everything issued by the Prophet, peace and blessings be upon him, after its authenticity has been proven, as a sacred legislative text, without sufficiently distinguishing between its various positions.**This, in turn, led to what might be called a "textual explosion," as the narratives expanded enormously, covering every detail, and the Sunnah became an endless source of rulings that restricted reason and often closed the door to free ijtihad.

The implications of discrimination and its importance in contemporary renewal

Reactivating the distinction between "mission" and "message" today holds tremendous potential for renewal:

- **Liberating the Muslim Mind:**This approach frees Muslims from the necessity of literal resemblance to historical applications that were a response to specific circumstances, and opens the door wide for independent reasoning to achieve the objectives and supreme values of Sharia in new forms appropriate to the modern era.
- **Focus on the universality of Islam:**This approach refocuses on the essence of the Muhammadan message, which is represented by moral principles and universal human values, rather than being bogged down in circumstantial details that might obscure this universality.
- **Resolving the apparent conflict:**It offers a systematic solution to many of the hadiths that appear to contradict the overall objectives of the Qur'an or the data of modern science, by understanding them within their specific "missionary" context, not as eternal "messianic" legislation.

Methodological caveats and implementation challenges

Despite the importance of this proposal, it faces challenges and caveats that must be taken seriously:

1. **The problem of the standard:**Who determines, and by what precise criteria, what the Prophet ﷺ said as a "messenger" and what he said as a "messenger"? The absence of a rigorous methodology may open the door to selectivity and whims, with each individual attributing whatever they dislike to the status of "mission" in order to escape it.
2. **The risk of suspending judgments:**There is a legitimate fear that this distinction could be used as a pretext to suspend established and established legal rulings in Islamic jurisprudence, on the grounds that they were specific to the time of the Prophet.
3. **Resisting traditional understanding:**This proposal faces strong resistance from conservative movements, who see it as undermining the second source of legislation and as a form of "filtering" the Sunnah, which scholars have spent centuries collecting and refining.

Conclusion: Towards a contextual and objective understanding of the Sunnah

The distinction between the positions of "mission" and "message" is not a call to deny the Sunnah or diminish its status, but rather a call to understand it more deeply and maturely. It is a serious attempt to restore the Sunnah to its proper position: as an explanation of the Qur'an, a living embodiment of its values, and a beacon from which to draw inspiration for methodology and wisdom, while consciously distinguishing between what is eternal and universal legislation and what is historical interpretation and application tied to its context.

Overcoming the current crisis in Islamic thought requires intellectual courage to re-examine our heritage, free ourselves from concepts that have been sanctified throughout history due to political and social factors, and return to the earliest sources, foremost among them the Qur'an, to understand the spirit of the message and its greater objectives. This distinction is but a necessary step on this long road.

Contemplation Methodologies between Academic Rigor and Self-Interpretation: A Critical Reading

Introduction: The Method is the Path of Truth

In our journey to explore the profound differences in understanding key terms such as "faith," "Islam," and "Sunnah," "methodology" emerges as a decisive factor, directly influencing the conclusions reached by contemplators and thinkers. Every intellectual movement, whether traditional or contemporary, claims to proceed from a specific methodology it deems the most correct and capable of elucidating the meanings of sacred texts. However, the pressing question is: What is the nature of these methodologies? Do they all adhere to academic rigor and objectivity, or do some fall into the trap of subjective interpretation or selectivity?

The importance of methodology in understanding texts:

No serious reading of religious texts can do without a clear methodology. A methodology serves as the compass that guides the researcher and the tools he uses for analysis and deduction. Without a methodology, the process of contemplation becomes vulnerable to personal whims, contradictory interpretations, and intellectual chaos. Therefore, we find that all parties in conflict over the understanding of "faith"—as we presented in the previous sections—affirm the importance of following a methodology, even if they differ in the details of this methodology and their assessment of each other.

Overview of the proposed methodologies:

1. **Firas Al-Munir's academic methodology (as understood from her criticism of others and her implicit approach):**

   - **Linguistic rigor:**Focus on the precise semantics of words based on the origins of the Arabic language, and distinguish between verbs and their derivatives (such as “believed” and “believed”).
   - **The comprehensive Quranic context:**Understanding the word or verse within its broader context in the Holy Quran, and linking the verses to each other.
   - **Study of the nullifiers of terms:**Understanding the meaning of a word by knowing its opposite (the opposite of faith is disbelief, the opposite of security is fear).
   - **Documentation and reliance on reliable sources:**Relying on reliable language dictionaries and the sayings of respected scholars in interpretation and language.
   - **Methodological criticism of other proposals:**Identify what you see as systematic errors in the interpretations of other trends, such as “randomness,” “lack of discipline,” or “destruction of the meanings of the Qur’an.”

2. **The methodology of the other trend (Abdul Ghani bin Awda, Khaled Al-Sayed Hassan, Youssef Abu Awad - as understood from their proposals and Al-Munir’s criticism of them):**

   - **Focus on the linguistic root extensively:**Starting from the primary meanings of the linguistic root (such as “a-m-n” and “s-l-m”) and generalizing them or deriving new concepts from them.

- **Linking concepts together based on a common root or perceived semantic proximity:**Such as linking “faith” directly to “security,” or linking “faith” to the meaning of “movement and generation” through the root “m-n” (as Ben Ouda pointed out).
- **Direct contemplation of the Qur’anic text to deduce the “general meaning” or “decisive verse” of the word:**Then customize this concept based on the context of the different verses.
- **Focus on the “knowledge” and “methodology” inherent in the Qur’an:**As Dr. Yousef Abu Awad points out.
- **They may be accused by the other party of:**Neglecting the nuances of linguistic structures, offering interpretations that are not supported by the overall Qur’anic context, belittling the importance of the respected interpretive heritage, or “confusing meanings” and “contradicting themselves.”

Challenges facing any management methodology:

Whether the methodology is traditional or contemporary, it faces fundamental challenges that must be recognized:

- **The danger of self-projection and personal whims:**This is the greatest challenge. How can the contemplative ensure that he or she does not project his or her own preconceived understanding, ideological convictions, or even psychological desires onto the text he or she is contemplating? "Avoiding personal desires" is a noble goal, but achieving it requires effort and constant critical self-awareness.
- **Dealing with traditional dictionaries and interpretive heritage:**This vast heritage, representing the efforts of centuries of scholars, cannot be ignored. However, how to deal with it is a point of contention. Should we take it as a given, or should we subject it to criticism and scrutiny in light of our contemporary understanding of language and text? Is it possible to "avoid relying on traditional dictionaries" entirely, as some propositions might suggest, or is a conscious, critical approach to them required?
- **Lack of consensus on "academic rigor":**Each group claims to follow a rigorous methodology, but the results they reach can be quite contradictory. This suggests that the concept of "academic rigor" itself may be controversial in its definition, standards, and applications in the field of religious studies.
- **The influence of "vernacular language" or common understanding:**Some common or popular concepts may creep into the contemplation process, affecting the understanding of the original meaning of the Quranic term.

The importance of mutual methodological criticism:

Amid this diversity and disagreement, mutual methodological criticism gains great importance. When each party highlights what it sees as weaknesses or methodological violations in the other party's approach, this—if done in a constructive, scholarly spirit—can contribute to:

- **Developing the methodologies themselves:**By being aware of potential vulnerabilities.
- **Purifying understanding from impurities:**Whether subjective or cognitive.
- **Getting closer to the correct meaning of the text:**Through the exchange of ideas and multiple perspectives.

a summary:

The issue of methodology in contemplating religious texts is a pivotal and highly complex one. A correct and profound understanding of concepts such as "faith" cannot be achieved without relying on a conscious and disciplined methodology. However, we must remain constantly aware of the challenges facing any methodology and possess the intellectual humility that allows us to continually review our tools and convictions. Constructive critical dialogue about methodologies themselves is an integral part of the journey to seek the truth in understanding the word of God and the Sunnah of His Messenger (peace and blessings be upon him).

21.14 Transcendental Faith: A Response to Criticisms and Confirmation of Qur'anic Evidence

Amid the growing debate over the concept of "transcendental faith," which offers a new vision for the terms faith and Islam, there is a need to clarify this understanding and ground it in Quranic and linguistic evidence. Criticism, while essential to thought, must be based on sound scientific and methodological foundations, free from fallacies or bias.

The core of the dispute: understanding the nature of the linguistic act

The fundamental disagreement between proponents of "transitive faith" and its critics lies in understanding the nature of the linguistic act, specifically the distinction between the act **necessary** And the verb **Transgressor** Critics argue that the verb "believe" (meaning to believe) is an intransitive verb that indicates heartfelt belief, while the new concept emphasizes that it is a transitive verb, meaning that its effect extends beyond the agent to the object.

To simplify the idea, we can use linguistic analogies: just as there is a difference between**food**(Article) and**feeding**(the act of offering food), and between**joy**(self-feeling) and**Joy**(making others happy), there is a difference between**Security**(feeling of reassurance) and**Faith**(The act of granting security to others.) This essential distinction is the cornerstone of understanding that faith is not merely an inner state, but an outward behavior that has an impact on others.

Clear Verses: Pillars of Transcendent Faith

The concept of "transcendent faith" is supported by several clear Qur'anic proofs that cannot be ignored or interpreted except arbitrarily:

1. "And He made them safe from fear": the conclusive evidence

The Holy Verse in Surat Quraysh:**He who fed them against hunger and made them safe from fear**It is the most important pillar. The word **"and amen"** Here it means clearly **"Give them security and peace of mind"** It is unreasonable to interpret this verb as meaning "believe them" or "trust them." God Almighty did not believe the Quraysh, but rather granted them security as a great blessing. This verse alone is sufficient to justify the fact that the verb "believe" has a transitive meaning, meaning to create security for others.

2. Describing God Almighty as "the believer": an attribute of action, not belief.

When God Almighty describes himself in the Holy Quran as:**"The Believer"**In the Almighty's saying:**He is Allah, other than whom there is no deity, the King, the Holy, the Peace, the Giver of security, the Guardian, the Almighty, the Compeller, the Majestic.**(Surat Al-Hashr: 23), then this cannot be

interpreted as meaning that God “believes in Himself” or “believes in His existence” - God is far above that. Rather, the obvious meaning is that God is**The giver of security and safety to all His creation and to all existence**This divine attribute confirms that “believer” is a transitive, actual attribute, and not merely an inner belief.

3. Deletion of the object: a rhetorical rule for absoluteness and generalization

Some critics raise the issue of the absence of an explicit object in some verses of faith, claiming that this turns the verb into an intransitive verb (in the sense of belief). However, this argument ignores a well-established rhetorical rule in the Arabic language and the Holy Qur’an, which is:**Delete the object if you want to be general and absolute**.

The Holy Quran is full of examples of this:

- **And that it is He who makes laugh and weep, and that it is He who causes death and brings to life.**(Surat An-Najm: 43-44). Here the object is omitted to indicate that God laughs, cries, causes death, and brings to life.**everything**.
- **And He sends down the angels with the Spirit by His command upon whomever He wills of His servants, [saying], “Warn that there is no deity except Me, so fear Me.”**(Surat An-Nahl: 2). The verb**Warn**He came absolutely, that is, they warned**All people**It did not have an explicit object because it was intended to be general.

Therefore, the deletion of the object of the verb “believed” in some verses does not change its being a transitive verb, but rather gives an indication of…**Comprehensiveness of security grants** and **The release of his action**.

Transitive faith and doctrine: a connection, not a match

It is important to emphasize that the concept of "transcendent faith" does not deny the existence or importance of belief in Islam. Belief, meaning belief in the existence of God, His angels, His books, and His messengers, is an existential foundation from which actions and behaviors are derived. However, the essential point is that**Punishment and reward on the Day of Resurrection will not be based merely on the inner mental belief, but rather on the effects of that belief and its practical behavior in this world.**.

The Holy Quran clearly links reward to action:**And for each are degrees according to what they have done, and that He may fully recompense them for their deeds, and they will not be wronged.**(Surat Al-Ahqaf: 19). So, whoever believes in God, prays, and fasts, but oppresses people or consumes the wealth of orphans, his faith does not justify his negative actions, and it will not benefit him in the afterlife. True faith is embodied in behaviors that provide security and reassurance to others and achieve peace in society.

A Vision of the Future: A Religion of Peace and Security for Humanity

The concept of "transcendent faith" carries within it a holistic vision of Islam as a religion of peace and security for all humanity. If a Muslim is someone whose tongue and hand protect people, and a believer is someone who ensures people's safety in their blood, property, and honor, then applying these principles will bring about a radical transformation in the understanding and practice of religion.

This understanding also explains Surat An-Nasr, which speaks of people entering God's religion in droves. Perhaps this widespread entry will only be achieved when humanity realizes that Islam is not merely rituals or formal affiliations, but rather a way of life that guarantees security, peace, and justice

for all. Then, with its inherent security-seeking nature, humanity will find that this religion meets its basic needs and will enter it in droves, regardless of its current designations.

A call for fairness and contemplation

In the face of criticism, the call remains for everyone to be fair and deeply contemplate the verses of the Holy Quran. The scientific method of research, free from fanaticism or prejudice, is the only way to arrive at the truth and understand God's eternal message to humanity.

21.15 Towards a Balanced Concept of Faith: Pulling the Threads Together and Exploring the Horizons

Towards a Balanced Concept of Faith: Pulling the Threads Together and Exploring the Horizons

The concept of "faith" is undoubtedly one of the most fundamental concepts in religious thought in general, and Islamic thought in particular. This concept has long been the subject of extensive debate, with diverse perspectives and varying interpretations, reflecting the vitality and depth of this thought. This article aims to present a balanced view of the concept of faith, bringing together the threads of the debate surrounding it, and exploring prospects for a deeper and more comprehensive understanding.

The most prominent points of controversy and disagreement: the multiplicity and overlap of dimensions

The controversy surrounding the concept of faith in contemporary thought has centered around several pivotal points, which can be summarized as follows:

1. **The essential definition of faith:**Is it basically?**"My heart's belief and firm faith"**...as traditional understanding sees it and supported by careful linguistic analysis (such as Kafras Al-Munir)? Or is it defined as “practical behavior and the granting of security and trust,” making it an inherently transitive verb? This discrepancy in definition forms the starting point for any further disagreement.
2. **The relationship between belief and behavior:**The first point raises a question about the nature of the relationship between the doctrinal dimension and the behavioral dimension. Is behavior**An inevitable fruit and a natural consequence of the faith**And evidence of its truthfulness? Or is it the behavior?**The initial definition of faith**Does belief come in a subordinate or less important position in determining the nature of faith?
3. **Linguistic and contemplative methodology:**Contemplators differ on how to deal with Quranic words. Should we focus on**Fine distinction between different linguistic structures**(such as “aman” which indicates belief, and “amen” which indicates security) and their specific Quranic contexts, which highlights the subtle differences in meaning? Or is it based on**The general meaning of the linguistic root**And expand it to include direct behavioral applications as a comprehensive definition of the term?
4. **The value of belief in the afterlife:**A crucial question remains about the importance of the heart's belief in accountability and salvation on the Day of Judgment. Is it?**An essential and fundamental condition**Without it, survival cannot be achieved, or is the account more focused on**Work and outward behavior**؟

5. **Understanding related concepts:**Other concepts, such as “Islam,” its relationship to “faith,” and how the “Prophetic Sunnah” is used in reasoning, are influenced by the nature of the view of the concept of faith itself.

Towards a Balanced Concept: Faith as a Comprehensive and Integrated Entity

To transcend this sharp polarization and present a more comprehensive and balanced vision, we can view faith as a complex and integrated entity, beginning in the heart as conviction and certainty, manifesting itself on the tongue as affirmation, and necessarily bearing fruit in the limbs and society as effective and influential practical and moral behavior, striving to achieve security, benefit, and advancement. This concept seeks to encompass the various dimensions highlighted by the discussions:

- **Cardiac nodal dimension (base and root):**A correct faith cannot be conceived without the doctrinal basis of**Certain belief in God**And His angels, His books, His messengers, the Last Day, and divine destiny. This is the starting point that distinguishes the believer from others. A careful linguistic analysis of the verb "believe" in the Qur'an confirms this dimension, while emphasizing that this belief is not blind submission, but rather the product of**Deep reasoning and intellectual opinion**As the verses of the Qur’an indicate, faith is linked to reason. Belief in the heart is not just a choice, but rather**prerequisite**For salvation and acceptance by God on the Day of Resurrection.
- **Practical behavioral dimension (fruit and evidence):** True faith cannot remain confined to the heart or merely repeated on the tongue. Rather, it must flow through the limbs into righteous behavior and be reflected in the individual's interactions with himself, his community, and the universe. In this context, the theses of "transitive faith" and "providing security and trust" gain their importance, not as a fundamental definition of faith, but rather as**Necessary fruits and conclusive evidence**On the sincerity and firmness of inner faith. Righteous behavior is the practical witness to the faith of the heart.
- **Integration and interdependence between the two dimensions:** The relationship between belief and behavior is not one of separation or absolute priority for one, but rather a relationship**Evolution and integration**Faith in the heart is the motivation and driver for righteous behavior, and righteous behavior is the evidence and proof of the existence and validity of faith in the heart. Just as a tree is known only by its fruits, so too is the truth of faith known only by its practical effects on the individual and society.
- **Comprehensiveness of faith:**Faith is not limited to individual rituals of worship, but extends to all aspects of life. A true believer is one whose faith is a driving force for reform on earth, for spreading goodness, justice, and security, and for contributing to the progress and cultural advancement of his society.

The distinction between the levels of faith: “those who believe” and “the believers”

The Holy Qur’an presents a subtle distinction between levels of faith, as reflected in the address given to each group:

1. **"Those who believe":** This phrase is used to describe someone who **profess**, and it can refer to an initial or less complete stage of faith. The Qur’an usually addresses them in the form **direct order**(“O you who believe…”), and the costs directed at them are often**Mandatory duties**Obedience is required. Some prohibitions for “those who believe” may be disliked and do not entail punishment

in the afterlife if they are not followed, while major sins are the ones that entail punishment. They can win by…**worldly peasant**.

2. **"The Believers":** This phrase refers to **higher and more complete rank**In faith, where heartfelt acknowledgment matches virtuous practical behavior, the Qur'an often**Describes their characteristics and attributes**(And the believing men and believing women are allies of one another...) rather than giving them direct orders, because by nature they hasten to do good. The actions attributed to them are usually of the type **Recommended actions and virtues** (such as humility in prayer, avoiding idle talk, and taking care of trusts), which raise their status in Paradise and are not punished for neglecting them. However, there is one exception, which is:**Direct call for collective repentance**("O believers"), which is a duty aimed at the prosperity of society. Because of their high awareness, they are **Their responsibility is greater** Penalties for violations may be more severe for them.**Victory and great victory** In the afterlife, in addition to worldly success.

The meanings of "God's land" and "our Lord's land": distinction in time and place

The Qur'an shows great precision in its use of words, including the distinction between:

- **"God's land":**It refers to**The Earth we currently live on**...with all its material laws, it belongs to God and is available to all His creatures.
- **"Our Lord's land":**It refers to**Earth after death**...which will turn into a paradise and a special inheritance for "those who believe" and those who are higher in degree than them from the "believers."

The importance of this balanced understanding: overcoming polarization and exploring the horizons of renewal

Adopting this balanced understanding of the concept of faith brings many significant benefits:

1. **Overcoming intellectual polarization:**It contributes to bringing together the different viewpoints, recognizing the importance of both the doctrinal and behavioral dimensions.
2. **Providing a more comprehensive and in-depth understanding:**The concept of faith is freed from reductionism, whether in the theoretical or practical aspect only.
3. **Motivating the believer to be active and positive:**It motivates the believer to have correct beliefs, upright behavior, and a positive influence on his surroundings, combining inner and outer righteousness.
4. **Facing contemporary challenges:**This integrated understanding of faith provides a framework through which believers can be part of the solution to the ethical, social, and environmental challenges of our contemporary world.

The intellectual debate over the concept of faith is not necessarily a negative phenomenon. Rather, it is evidence of the vitality of Islamic thought and its constant endeavor to engage with the sacred text and gain a deeper understanding of it. What is required is for this dialogue to continue in a constructive, scholarly spirit, adhering to sound research tools and delving into the nuances of language and the principles of reasoning, as evidenced by the in-depth discussions surrounding the transgressions of linguistic verbs such as "believed in him" and "believed for him."

Renewal in understanding our basic religious concepts, including the concept of faith, must be **conscious renewal**It is based on the constants and principles of religion, draws on our nation's rich scientific heritage, and at the same time interacts with the realities and challenges of the age, without excess or deficiency.

In conclusion, we hope that this balanced perspective will shed light on this important and complex topic and encourage further research and reflection, leading to an understanding of faith that combines profound belief with sublime behavior. This will enable the true believer to be a beacon of light for himself and others on the path to human advancement.

22Tasbih in Islam: From the Depths of Sanctification to the Horizons of Work and Life

Series Introduction:

In the name of God, the Most Gracious, the Most Merciful, and peace and blessings be upon the most honorable of messengers, our master Muhammad, and upon all his family and companions.

Tasbeeh, that luminous word recited by the tongues of believers and echoed throughout the vast universe, is not merely a passing phrase or a routine ritual. It is a profound concept, a sublime act of worship, and a comprehensive way of life that connects the servant to his Creator and regulates his relationship with himself and the world around him.

In an age where the pace of life is accelerating and concepts are intertwined, some may limit their understanding of tasbih to its purely verbal or devotional aspects, without delving into its intellectual depths and practical dimensions that make it a driving force towards righteousness and reform.

This series of articles aims to explore the essence of tasbih in Islam, drawing on interpretations and analyses found in religious sources (which were extracted from a reference file). Together, we will deconstruct this rich concept, moving from its basic linguistic meaning of sanctification to its various forms, as manifested in the Holy Quran and in the life of the believer.

We will explore the complementary relationship between glorification and praise, and how their combination is essential for understanding God's majesty and perfection. We will also delve into the practical dimension of glorification, and how it is not merely words that are repeated, but rather actions and behaviors that reflect the reality of the individual and society.

We will dwell on the phrase "Subhanaka" (Glory be to You) and its exceptional connotations, pointing to God's absolute greatness and His transcendence of material laws. We will also emphasize the importance of choosing the appropriate times and adhering to the etiquette of glorifying God to maximize its spiritual impact.

The purpose of this series is to provide a balanced and comprehensive understanding of tasbih (prayer), highlighting how this act of worship can truly be a way of life for the believer, guiding his

thoughts, correcting his behavior, and illuminating his path toward pleasing God. We invite the kind reader to join us on this journey of discovery, so that together we may draw from the wellspring of this great act of worship what will bring us closer to God and further our understanding of His religion.

In this series we will cover the following topics:

1. **The essential concept of tasbih in Islam: a purification that transcends words**
2. **Exploring the Diverse Forms of Praise: Multiple Manifestations of One Worship**
3. **Tasbeeh and Hamd: A Complementary Relationship to Realize God's Majesty**
4. **The Practical Dimension of Tasbeeh: From Words to Actions**
5. **Understanding "Glory be to You": The manifestation of God's greatness and His transcendence of laws**
6. **Timing and Etiquette: When and How to Pray to Maximize the Spiritual Effect?**
7. **Towards a Balanced and Comprehensive Understanding of Tasbih: A Way of Life for the Believer**

22.1 The essential concept of tasbih in Islam: a purification that transcends words

Tasbeeh, a word frequently repeated by Muslims in their prayers, carries profound meanings that go beyond mere utterance. To understand the essence of tasbeeh in Islam, one must delve into its linguistic roots and Quranic connotations, realizing that it is not merely a verbal act of worship, but rather a state of awareness and understanding reflected in the believer's thoughts and behavior.

From linguistic distancing to divine transcendence:

In the Arabic language, the root "sabha" carries the meaning of distancing and sanctification. They used this word to negate any undesirable characteristic from a person, as in saying, "Glory be to so-and-so for doing such-and-such," meaning he is far and absolved from that. When this concept was transferred to the religious and Quranic context, it acquired a loftier and more sublime dimension. In Islam, glorification essentially means**Exalting God Almighty from every deficiency, defect, or partner, and from any description that is not befitting of His sublime self, His perfect actions, and His most excellent attributes.**

The need for this transcendence would not have arisen had earlier peoples, in their ignorance or misguidance, not ascribed to God attributes unbecoming of Him, such as fatigue after creation, sleep, or taking a son or partner. Thus, glorification came as a clear and explicit declaration of the divine essence's innocence from all these false notions, and as an affirmation of His uniqueness and absolute perfection.

Tasbeeh and the regular movement of the universe:

The meaning of transcendence in tasbih is linked to the original linguistic meaning of "swimming." Swimming is a regular, fluid movement, free from disorder and imbalance. Thus, when it is said that the heavens "swim" in their orbits, it means that they move according to a precise and orderly divine system, free from deficiency or defect. In this manner, when a believer glorifies his Lord, he is not only describing himself and his actions as orderly and perfect, but also acknowledging that this entire universe, with its creatures and movements, moves according to God's will and wisdom, bearing witness to His greatness and power. Tasbih is an acknowledgment that everything in the heavens and the earth,

from the smallest atom to the largest galaxy, is in a constant state of "swimming," that is, submission and praise to the Creator, glory be to Him.

"Subhan": a word that carries the energy of glorification:

The word "Subhan" itself, one of the most prominent forms of glorification, is not just a passing phrase. Sources indicate that it is a Quranic word that carries...**Very high energy**It is one of the words that comes in the form of “fa’laan” and is often related to God, and carries the meaning of absoluteness and perfection. It is a word that expresses**Glorification and appreciation**To God Almighty. Simply uttering it, while keeping its meaning in mind, is an acknowledgment of God's greatness and transcendence. It is an admission that God's image and actions are free from any defect, and that everything He produces is absolutely perfect.

Beyond words:

So, the essential concept of tasbih in Islam goes beyond simply repeating words. It is:

1. **My heart's belief:**It begins with a firm belief in the uniqueness of God, His absolute perfection, and His transcendence of everything that is not befitting of Him.

2. **Verbal acknowledgment:**This belief is evident in the repetition of various forms of glorification, especially the word “Subhan,” as evidence of this belief.

3. **Intellectual awareness:**It includes understanding the meaning of this transcendence, and realizing that God is the Creator and Controller to whom none of His creations resembles.

4. **Emotional state:**It creates in the heart a sense of reverence and veneration for God, and a sense of His power and greatness, which are manifested in His creation and order.

22.2 Exploring the Diverse Forms of Praise: Multiple Manifestations of One Worship

Having discussed the fundamental concept of tasbih as glorification and exaltation of God, we now move on to explore the various forms this glorification takes in the Holy Quran and in the life of the believer. Tasbih is not a single, rigid form; rather, it is a living act of worship manifested in multiple forms, each with its own context and profound meaning, all ultimately flowing into the ocean of glorification and exaltation of the Creator.

Sources reveal several main types of tasbih, which vary depending on the subject, the object (if any), and the context in which they occur:

1. **Tasbeeh Allah: A Collective Understanding and Practical Application of the Divine Will**

When it comes to humans praising God specifically, the sources emphasize two important aspects:**Collective and practical application**.

- **Collective commitment:**"Praising God" cannot be achieved by an individual alone; it is an act that requires a community of believers. It is a sense of belonging to one nation striving to implement God's commands.

- **Practical application of divine will:**This type of glorification is not just verbal remembrance, but it is…**voluntary behavioral commitment**By the chosen rational beings (humans) with the religious rituals required of them by God, relating to the state system and the cohesion of the believing community. This primarily consists of:

- **Performing congregational prayers in mosques:**It is a manifestation of unity and collective commitment.
- **Paying zakat (taxes to the state):**Which regulates the affairs of society and guarantees the rights of its members.
- **Spreading awareness and cooperation:**Contributing to spreading awareness of the importance of these rituals and cooperating in their implementation is part of praising God.

This glorification aims to achieve social cohesion and unity, and to implement God's will regarding the earth on which humanity lives. It is worth noting that everything in the heavens and the earth glorifies God, whether willingly (such as believing humans) or unwillingly (forcefully and automatically, for irrational beings and matter that operate according to His precise divine order, such as the movement of cells in the body).

2. **Tasbeeh Rabbana: An Individual Relationship and Course Correction**

Unlike "praise God," which is more communal, "praise our Lord" is often**Individual initiative**From the believer. It is inferred from the sources that when tasbih is mentioned in the Qur'an without an explicit object (such as "yasbihun" or "tasbihun"), it is most often intended to mean "glorifying our Lord." This type of tasbih includes several aspects:

- **Exonerating God from error in His relationship with His servants or in His system:**This is the basic meaning if no object is mentioned. For example, a believer might say, "O Lord, You are far from making mistakes in Your relationship with us. Your relationship with us is built on a precise system, and You are infallible."
- **Repentance and admission of negligence:**"Glory be to our Lord" is closely linked to repentance from error and acknowledgment of personal shortcomings. Quranic examples of this include Jonah's words while in the belly of the whale: "Glory be to You! Indeed, I was among the wrongdoers," and the words of the inhabitants of the garden after their remorse: "Glory be to our Lord! Indeed, we were wrongdoers." Here, glorification implies an acknowledgment that the error is the servant's and that God is exalted above injustice.
- **Correcting misconceptions:**"Glorifying our Lord" can include correcting misconceptions about the relationship between a servant and his Lord, often in response to the offensive ideas of polytheists or previous peoples. This is accomplished by studying and disseminating the ideas of revelation.
- **Contemplation of cosmic and life systems:**It also includes contemplating the systems created by our Lord, and realizing His wisdom and power through them.
- **Exoneration of our Lord's Essence, Attributes and Actions:**This is the general meaning of glorification, which includes removing all shortcomings and defects from God's essence, attributes, and actions.

3. **Tasbeeh of the Prophet: glorification of the mission of conveying revelation**

This type of glorification is dedicated to sanctifying the Prophet Muhammad, may God bless him and grant him peace, from any error in relation to…**By conveying the message of the Qur'an to the people**He is infallible in this regard, supported by the Holy Spirit. This glorification is accomplished through studying the verses and miracles of the Qur'an, which prove that it is from God, and studying his biography, which confirms the truth of his prophethood. This type of glorification is understood from verses commanding believers to believe in God and His Messenger, to honor, respect, and glorify him.

4. **Tasbeeh of the name of your Lord: glorifying Gabriel and his role**

Sources indicate that this type of glorification, especially in phrases such as "Glorify the name of your Lord, the Most High" or "Glorify the name of your Lord, the Almighty," relates to…**By mentioning the name "Gabriel" and glorifying him**In this context, Gabriel is considered "your supreme Lord" in comparison to ordinary human lords (such as kings and heads of households). This includes the exoneration of his power from the weaknesses attributed to it by the polytheists. This mission was initially directed exclusively to the Prophet Muhammad (peace and blessings be upon him), and then transferred to the true contemplation of God's Book.

5. **Cosmic Swimming (Sibaaha): A regular movement that bears witness to the Creator**

As previously mentioned, the word "swimming" and "tasbih" share the same root, "sabaha." Swimming here refers to the regular, continuous, and persistent movement of celestial bodies, such as the sun and moon, in their orbits (closed paths), a movement free of imperfection or defect. This regular cosmic movement contributes to the preservation of the heavens and the security and integrity of the universe. Tasbih differs from swimming in that tasbih describes this movement or action as regular and free of imperfection, or it is a conscious act and adherence to a system, while swimming is the movement itself. The "swimmers," "active," and "pullers" in the Quran are cosmic systems of action that establish two future systems.

6. **Tasbeeh bi-hamdi Rabbana: Combining glorification with reformative action**

This important type of praise combines praising God for His transcendence (tasbih) and doing what is appropriate to praise Him (action). In practice, this praise is closely linked to the concept of**"Reform" on Earth**, which is the opposite of "corruption." This includes:

- **Avoid corrupt acts:**Such as not implementing Sharia, denying the Day of Judgment, tampering with rights, harming people, and damaging the environment.

- **Repair work practice:**Such as removing the causes of conflict between people, reconciling people, compensating for losses, changing negative internal thoughts, biological reform such as medicine, and preserving the environment and the cosmic order.

This tasbih was obligatory for the Prophet Muhammad (peace and blessings be upon him), and it is recommended for believers, especially religious scholars and preachers. Ordinary believers perform it when they commit a mistake, with the intention of completely repenting, correcting it, and removing its effects.

Angels also glorify their Lord, demonstrating their commitment to upholding cosmic laws and correcting any imbalances to achieve balance. Their work is linked to the Divine Throne. Because angels are not free to choose and do not make mistakes, their glorification of their Lord may be considered "deficient" in that they fail to correct their own mistakes. They compensate by asking forgiveness for the believers.

7. **Tasbeeh bi-hamdi Allah: Acknowledgment of submission to the supernatural divine order**

This type is different from "praising our Lord." It is about…**By God's cosmic system based on supernatural powers**That humans cannot study, comprehend, or interact with (neither integrating, nor repairing, nor destroying, nor learning). An example of this is the thunder glorifying God, and hearing it is intended to instill awe of God rather than being a phenomenon that can be studied. Even angels are not qualified for this type of glorification, as it relates to something supernatural and beyond human comprehension and control.

This diversity of forms of glorification reflects the comprehensiveness of this act of worship and its ability to encompass the believer's life in all its aspects, connecting him to his Creator, the universe around him, and the moral and social order that should prevail.

22.3 Tasbeeh and Hamd: A Complementary Relationship to Realize God's Majesty

Having explored the essential concept of tasbih and its various forms, we arrive at a pivotal point in understanding this great act of worship: its close relationship with "praise." We often find in the Holy Quran a pairing of tasbih and hamd, as in the verse, "So glorify the praises of your Lord" or "They glorify the praises of their Lord." This pairing is not merely a linguistic coincidence; rather, it carries profound connotations that reveal a necessary integration for truly appreciating the majesty of God.

Tasbeeh: to be free from imperfection, and praise: to be described as perfect.

To understand this complementary relationship, we must return to the basic meanings of both glorification and praise:

- **Tasbeeh:**As we mentioned earlier, it is essentially**Exonerating God from every deficiency, defect, or partner**...and from everything that is unbecoming of His sublime self, actions, and attributes. It is the removal of every blemish and imperfection from the realm of divine holiness.

- **Praise be to God**As for praise, it is**Describing the Praised One with the attributes of absolute perfection, love and reverence**...and this can only be done rightfully, that is, based on true entitlement to these attributes. Absolute perfection belongs only to God Almighty. When we praise God, we describe Him as having perfect knowledge, perfect power, perfect creation, perfect justice, perfect mercy, and other attributes of majesty and beauty.

Why the conjunction? It is a cognitive necessity and a perfection in remembrance.

Praise alone—that is, simply denying any shortcomings—may not be enough to truly know God and fully comprehend His greatness. Glorification negates what is unbecoming, but it does not necessarily affirm what is befitting. Here comes the role of praise to complete the picture.

- **Proof of the attributes of perfection:**By adding praise to glorification, we do not merely deny any deficiency in God, but**We attribute to him all the attributes of absolute perfection.**This proof opens up broader horizons for the servant to realize the majesty and greatness of God.

- **Perfection in remembrance and appreciation:**When glorification (tasbih) is combined with affirmation of perfection (hamd), the servant's remembrance of his Lord and appreciation of Him are complete in a manner befitting His majesty. Remembrance becomes more comprehensive and profound, expressing a deeper understanding of the Divine Self.

- **Cognitive necessity:**Sources indicate that the need for glorification arose to purify God from the imperfect descriptions attributed to Him by some earlier peoples. Praise, on the other hand, is necessary to demonstrate God's perfection, which human minds may not fully comprehend on their own. Combining the two provides a balanced and accurate picture.

Praise as a divine system and method of creation:

Some sources go beyond a mere verbal description of praise, and see in it:**stand-alone system**Or**God's way of creation**This is evidenced by verses such as: “And if you ask them, ‘Who created the heavens and the earth?’ they will surely say, ‘Allah.’ Say, ‘Praise be to Allah.’” It is as if praise is the law or order that

governs this creation and reveals the perfection of its Creator. “Creation” here is understood as “bringing things out of their original essence and changing their control and dominance.” This bringing forth and bringing them forth is done according to the “method of praise,” which requires observing the laws and regulations governing the universe. “Praise be to Allah” means that this praise, in this comprehensive sense, belongs to and belongs to God.

Praise be to God: A practical embodiment of integration

This integration is clearly manifested in the concept of “praising our Lord.” This type of praise, as we have seen, is not limited to declaring God free from error, but rather includes...**Do what is appropriate for Him in terms of praise, which is to correct the error and put everything back on the right track.**It is a practical embodiment of the integration between sanctification (absolving God of any flaws in His system or of being the source of any defect) and praise (performing positive actions that reflect the perfection of the divine system and contribute to its preservation). When a person praises his Lord, he is sanctifying his Lord from error and attributing the error to himself or to the good creatures that subvert God's system. He then performs the act of praise, that is, correcting that defect.

a summary:

The relationship between glorification and praise is organic and complementary. Glorification purifies the divine image of impurities and shortcomings, while praise adorns it with attributes of perfection and majesty. By combining these two, a servant advances in his knowledge of his Lord, and his remembrance of Him becomes deeper and more comprehensive. This is reflected in his understanding of the universe and his conduct in life, especially when this conjunction is embodied in a reformative act aimed at implementing the "method of praise" that God intended for His creation.

22.4 The Practical Dimension of Tasbeeh: From Words to Actions

After we have reviewed the essential concept of glorification, its various forms, and its complementary relationship with praise, we now arrive at a vital dimension that takes glorification out of the realm of heartfelt belief and verbal remembrance into the realm of...**Work, behavior, and life practice**In Islam, glorification is not merely a theoretical philosophy or a repetition of words. Rather, it is a profound concept that aims to be translated into a tangible, practical reality in the life of the individual, society, and the universe.

Reform as a Praiseworthy Behavior: Embodying “Praise and Praise to Our Lord”

One of the most prominent manifestations of the practical dimension of tasbih appears in the concept of**Praise be to our Lord**As we explained previously, this type of praise is not limited to declaring the Lord free from error, but extends to include:**Do what is appropriate for Him in terms of praise, which is to correct the error and put everything back on the right track.**This “reform” is the essence of the work, and it is the opposite of “corruption on earth.”

- **Repair tasks:**This reform covers multiple aspects of life:

  - **Social reform:**Such as removing the causes of disputes between people, striving to make them loving and friendly, and reconciling the disputants.

  - **Personal reform:**Such as removing the effects of bad deeds, whether through financial compensation or changing one's inner thoughts and self-improvement. This may even include moving to

another community to start a new life, if necessary. This is closely related to repentance, as those who commit evil deeds out of ignorance and then repent must also repair what they have ruined.

- **Biological and physical reform:**Such as studying real medicine to help treat people's physical illnesses, or to reactivate broken material things, such as God's nullification of the work of magicians.
- **Global and environmental reform:**Such as preserving cosmic and living systems, avoiding corruption in them, and preserving the environment to the greatest extent possible, even with simple actions such as extinguishing embers that cause harmful smoke.

The Prophet Muhammad (peace and blessings be upon him) regularly practiced this practical glorification, performing the aforementioned reformative tasks as part of his glorification of his Lord. This practical behavior is what believers, especially scholars and preachers, are required to emulate.

Tasbih of Different Beings: Action and System

The practical dimension of glorification is not limited to humans, but rather includes all beings, each according to his nature and mission:

- **Believers:**They praise God by choice, through adherence to collective religious rituals that organize and cohese society (as praise of God), through individual initiatives of repentance, correction of concepts, and reflection (as praise of our Lord), and through active engagement in reform and resistance to corruption (as praise of our Lord).
- **Angels:**They glorify their Lord and declare Him free from error in His management. They glorify their Lord by constantly upholding cosmic laws and correcting any defects that arise in them to achieve cosmic and ecological balance. The angels' work in maintaining cosmic order and protecting the Divine Throne is practical glorification. Because they are not free to choose and do not make mistakes, they seek forgiveness for the believers to compensate for the "deficiency" in their glorification, which stems from their inability to correct an error they did not commit.
- **Other beings (non-rational and material):**Everything in the heavens and the earth, from inanimate beings to inanimate matter, involuntarily and automatically glorifies or praises God. This occurs through their precise and orderly functioning, in accordance with the system and laws God has placed within them. The movement of the heavens, the functioning of cells in the body, and every cosmic phenomenon that proceeds in a regular manner are, in essence, practical glorifications that bear witness to the Creator's power and wisdom.

Tasbih as an application of the divine will:

In essence, "praising God" by humans, when it is collective and voluntary, is**Their application of His will with regard specifically to the land on which they live**This application requires an understanding of this will (through reflection, contemplation, and diligence), then translating this understanding into practical behavior aimed at achieving what God desires in terms of goodness, righteousness, and cohesion for society.

Prostration as an act of contemplation and glorification:

Even prostration, one of the pillars of prayer, can carry a practical, contemplative dimension that goes beyond mere physical movement. The angels' prostration to Adam was interpreted as a contemplation of the paths of action, and our prostration as humans can be a contemplation of the paths of action of the cosmic and daily life systems created by our Lord. This contemplation, a kind of "prostration to our

Lord," differs from prostration in prayer, but it conveys the same meaning of practical glorification through awareness of the divine order.

Conclusion:

In Islam, glorification is not merely an inner feeling or a spoken phrase; rather, it is a call to action and effective deed. It extends from glorifying God in the heart and tongue to the relentless pursuit of self-improvement, social reform, and the environment, and adherence to the divine order that governs the universe. Words that are not translated into action fall short of achieving the full meaning of glorification. The believer who understands this practical dimension transforms his entire life into constant glorification, in his worship, his dealings, and his efforts to develop the earth and attain God's pleasure.

22.5 Understanding “Glory be to You”: The manifestation of God's greatness and His transcendence of laws

In our exploration of the multiple dimensions of glorification, the word "Subhan" and its derivatives, particularly the direct-person form "Subhanaka," emerge as a key word carrying exceptional connotations that go beyond mere general glorification. Understanding the profound meaning of "Subhanaka" opens the believer to a window into the absolute majesty of God and His power, which transcends all limited human law and logic.

"Glory be to You": You are above the law, above all circumstances

Sources strongly suggest that the phrase "Subhanaka," when addressed directly to God, carries a deeper and more powerful meaning than simply absolving Him of all shortcomings. It means:

- **"You are above the law":**That is, God Almighty is not subject to the laws that He Himself created to govern the universe and its creatures, but rather He is the One who sets these laws and is in control of them.

- **"You are above the law":**No system or law, no matter how strict or inevitable it may seem, can limit God's power or will.

- **"You are not subject to your own law":**While creatures operate according to the cosmic laws that God has placed within them, God Himself is not bound by them, and He can violate them whenever and however He wishes.

- **"You are above any circumstance, and too great to be confined to time or place":**No matter how compelling the circumstances or the material causes that point to a particular outcome, God's power transcends all of that.

This understanding of “Subhanak” makes it a word with meaning.**Very high energy**It is used by “conscious” people—those who have realized this profound truth about the Divine Self—in situations where natural laws or human logic seem powerless or impossibly impossible.

Quranic contexts that clarify the meaning of “Glory be to You”:

This profound meaning of “Glory be to You” is evident in several pivotal Quranic verses:

1. **The story of Jonah, peace be upon him, in the belly of the whale:**When Jonah found himself in triple darkness, where all biological and physical laws dictated his inevitable destruction, his supplication was: “There is no god but You.”**Glory be to You**Indeed, I was among the wrongdoers.” Here, “Glory be

to You" was not merely a statement of sanctification, but rather an acknowledgment that God is above the laws of the whale, its stomach, and its secretions, and that He is the One who established this law and is capable of transgressing it. This acknowledgment of "high power" was one of the reasons for his salvation, as if he had exploited the "highest law," which is that God is above any law He has established.

2. **Moses, peace be upon him, asked to see God:**When Moses asked his Lord to see Him and fell unconscious after God's manifestation on the mountain, he said, "I repent to You, and I am the first of the believers," having realized that God is too exalted to be seen by the eyes or materially comprehended by the limited laws of this world. In other contexts, prophets have used "Glory be to You" to acknowledge that God is too exalted to be fully comprehended.

3. **The angels said when Adam was appointed successor:**At first, the angels acted according to their logic and laws, which held that human succession on Earth would lead to corruption and bloodshed. But when God taught Adam all the names and then informed them of them, the angels were unable to do so, and they said:**Glory be to You**We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." Here, "Glory be to You" was their recognition that God is above their limited logic, and that His knowledge and wisdom in managing the universe exceed their understanding.

4. **Jesus, peace be upon him, said when asked about taking him and his mother as gods:**When God asks Jesus on the Day of Resurrection: "Did you say to the people, 'Take me and my mother as two gods besides God?'" Jesus answers:**Glory be to You**"It is not for me to say what I have no right to." Here, "Glory be to You" is a declaration that God is above being associated with Him, and an acknowledgment that Jesus, as a creature, cannot claim what he does not have rightfully, and that God is above having a partner.

5. **The saying of the people of understanding when contemplating creation:**When people of sound mind reflect on the creation of the heavens and the earth, they say: "Our Lord, You did not create this in vain."**Glory be to You**"Save us from the punishment of the Fire." "Glory be to You" here denies that God created anything in vain or without a purpose, emphasizing His wisdom that transcends appearances.

6. **The supplication of the people of Paradise:**The supplication of the people of Paradise is:**Glory be to You**O Allah, and their greeting therein will be, "Peace." And their final supplication will be, "Praise be to Allah, Lord of the worlds." This indicates that this phrase is mentioned by the people of Paradise, which emphasizes its high energy and status.

7. **When riding public transportation:**It is permissible for believers to say when riding:**Glory be to Him**He who has subjected this to us, and we could never have subdued it." This statement exonerates God from the need for what humans need to move around. He is greater than to be confined to time and place, and He does not need anything to move Him. It is also an acknowledgment that the subjugation of these things was not within the power of humans alone.

Practical Application of the Meaning of "Subhanak": Faith Beyond the Ordinary

Understanding this profound meaning of "Glory be to You" is not just theoretical knowledge, but has practical applications in the life of the believer:

- **Belief in God's absolute power:**It helps the believer believe that God is capable of transcending all the limited circumstances and laws He Himself imposes on His creation. If medical laws dictate that a disease cannot be cured, or that a woman of a certain age can have children, then saying "Glory be to

You" means, "O Lord, You are above these laws. You have decreed my recovery or offspring, and they will happen, even if they defy all expectations."

- **Breaking out of the constraints of time and place:**Understanding "Subhanaka" may help one feel conscious of being in a state of "Allah Zaman" (timelessness), where one transcends the physical limitations of time and space.

Conclusion:

The phrase "Subhanaka," when understood in its depth, is a declaration of the believer's awareness of God's absolute greatness, manifested in His being above all laws, transcending all circumstances, and not subject to the dictates of His creation. It is the word of the conscious who realize that human logic and natural laws, while important in understanding the order of the universe, are not the ultimate limit to God's power and will. It is a call to faith that transcends the ordinary and opens the heart to absolute trust in the power of the Creator, for whom nothing on earth or in heaven is impossible.

22.6 Timing and Etiquette: When and How to Pray to Maximize the Spiritual Effect?

After delving into the essence of tasbih, its various forms, its relationship to praise, its practical dimensions, and the special significance of the phrase "Subhanaka," an important question arises: Are there specific times or etiquettes that help maximize the spiritual impact of tasbih? Quranic sources and prophetic guidance indicate that choosing the appropriate time and place, along with being mindful of the heart and intention, plays a significant role in making tasbih more impactful and profound in the believer's life.

Preferred times for tasbih: moments of connection and focus

Although remembering and glorifying God is required at all times, there are times that are especially valuable and emphasized, due to the clarity of the mind, the tenderness of the heart, and the closeness to God that come with it:

1. **Early morning and late afternoon: the beginning and end of the day**

   - The Holy Quran often commands glorification at these times: "And glorify Him in the morning and the evening," "So glory be to God when you reach the evening and when you reach the morning."
   - **Pulley (morning):**It is the first part of the day and includes the time of the dawn prayer. Praising God at this time provides the believer with spiritual strength and blessings to begin his day.
   - **The original (the originals):**It is the last part of the day, including the time of the afternoon and sunset prayers. Tasbih at this time allows the believer to conclude his day with gratitude and repentance.
   - Sources indicate that "praising God" in particular, which is associated with communal rituals, is often associated with these times, which coincide with the main prayer times of Fajr and Maghrib.

2. **Evening and morning: Times of glorification of the prophets and believers**

   - "Evening" is the end of the day until the darkness of night, and "early morning" is the beginning of the day.

- "Glorifying God with praise" was the practice of the Prophet Muhammad (peace and blessings be upon him) at these times, as were the practice of the prophets before him, such as David and Zechariah (peace be upon them).

- These times, with their stillness and transition between night and day, are conducive to concentration and meditation.

3. **Before sunrise and before sunset:**

- These are specific times for praising the Lord, associated with patience in the face of harm, and preoccupation with self-development and correcting faults.

4. **During the night and the ends of the day, and at the end of prostration:**

- Night, especially during the hours of dawn and quiet, is a great time for seclusion with God, glorification, and supplication.

- The ends of the day (its beginning and end) are also blessed times.

- The post-prostration period, i.e. after completing the prayer, is a place where it is recommended to remember and glorify God.

5. **The "Timeless" State: Times of Spiritual Transfiguration**

- Some sources indicate that these times (especially early morning and late afternoon) are described as "contracted" or "highly concentrated." These states are believed to help the believer escape the constraints of physical time and enter a deeper state of consciousness called "Allah-Zaman" or "timelessness," where the spiritual connection with God is more intense and manifest.

Etiquette of Tasbeeh: Presence of heart and awareness of meaning

It is not just about choosing the time, but also how to perform the tasbih:

1. **Presence of heart and sincere intention:**Praise is not just the repetition of words, but must come from a present heart, sensing the greatness of God, and intending to draw closer to Him.

2. **Evoking meanings:**When glorifying God, the believer should remember the meanings of sanctification, glorification, and perfection indicated by the various words of glorification.

3. **Contemplation and reflection:**Tasbeeh can be combined with contemplation of God's cosmic and psychological signs, and of His greatness and power, which increases its effect.

4. **Humility and serenity:**It is recommended that the believer be in a state of humility and tranquility while glorifying God, away from distractions.

5. **Recite Tasbeeh frequently:**Remembering God in general, and glorifying Him in particular, is one of the acts of worship that it is recommended to do frequently due to its great virtue.

6. **Practical tasbih:**As we mentioned earlier, verbal glorification is inseparable from practical glorification. Adhering to God's commands, avoiding His prohibitions, and striving for reform are among the greatest and most essential aspects of glorification.

Special occasions for tasbih:

In addition to general times, there are specific occasions and circumstances in which tasbih is specifically prescribed:

- **When riding public transportation:**He says, “Glory be to Him who has subjected this to us, and we could never have subdued it.”
- **When you see people entering the religion of God in droves:**(Specific to the Prophet, may God bless him and grant him peace, and is associated with seeking forgiveness.)
- **When you hear thunder:**(Glorification of God, related to the fear of God’s supernatural order.)
- **When in need or feeling weak in the face of seemingly inevitable laws:**Using "Subhanaka" to invoke God's transcendent power.
- **When you make a mistake or feel you are falling short:**(Glorifying our Lord, coupled with repentance and seeking forgiveness).

Conclusion:

Choosing the best times for tasbih, while adhering to its etiquette of being present in the heart, contemplating its meanings, and remaining humble, helps the believer deepen their connection with their Lord and achieve the spiritual impact desired from this great act of worship. At these moments, tasbih is no longer merely a duty to be performed; it becomes a rich spiritual experience, blending verbal remembrance with heartfelt awareness and intellectual contemplation, leading to greater closeness to God and a deeper understanding of His majesty and perfection.

22.7 Towards a Balanced and Comprehensive Understanding of Tasbih: A Way of Life for the Believer

After exploring the essential concept of tasbih, its multiple forms, its close relationship with praise, the practical dimension it embodies, the profound meanings of the phrase "Subhanak," and the timing and etiquette of this sublime act of worship, we now arrive at an attempt to build a balanced and comprehensive understanding. In Islam, tasbih is not just one aspect of worship; rather, it is an integrated system and a way of life that guides the believer in his relationship with his Creator, with himself, and with the universe around him.

Tasbih: an integrated system that combines words, thoughts, and actions.

By reviewing the various aspects of glorification in the sources, it becomes clear that it is not a form of worship limited to one aspect or another, but rather it harmoniously combines:

1. **The ideological and intellectual dimension:**

   - **The essence of transcendence:**Tasbeeh begins with the heart's and mind's acknowledgement of God's transcendence, glory be to Him, from every deficiency, flaw, or partner, and from everything inappropriate for His sublime essence, actions, and attributes. This is the foundation upon which all tasbeeh can be established.
   - **Proof of perfection (in conjunction with praise):**Tasbeeh is not limited to denying shortcomings, but rather complements praise to affirm the attributes of absolute perfection of God, which deepens knowledge of Him and His glorification.
   - **Understanding "Subhanaka" (God is above the law):**Realizing that God's power transcends all physical laws and circumstances generates absolute certainty and confidence.
   - **Correcting concepts:**Praise (especially "praise our Lord") involves reviewing and correcting misconceptions about God and His relationship with His servants.

2. **Practical and behavioral dimension:**

   - **Applying God's will in building society (praising God):**It is manifested in commitment to collective rituals such as congregational prayer and paying zakat, with the aim of building a cohesive, faithful community.

   - **Reform and resistance to corruption (praise be to our Lord):**Actively contributing to the preservation of the cosmic order and the reform of the Earth, whether on a personal, social, or environmental level, is an integral part of glorification.

   - **Commitment to the cosmic and human order:**Realizing that everything in the universe, from rational to irrational beings, glorifies God by proceeding according to His divine order, whether voluntarily (for believing humans) or by force (for other creatures).

3. **Spiritual and personal dimension:**

   - **Repentance and confession of shortcomings (praising our Lord):**Tasbeeh as an individual act expresses the servant's remorse and desire to return to God and correct his path.

   - **Meditation and contemplation (cosmic prostration):**Contemplating God's signs in the universe and in oneself, and realizing His greatness and power through them, is a form of profound glorification.

   - **Evoking the greatness of God and His transcendence of laws:**Feeling the absolute greatness of God that has no limits, especially when using the phrase "Glory be to You."

   - **Connection to the Messenger and his sanctification:**Understanding the role of the Messenger, may God bless him and grant him peace, in conveying the message and absolving him of any error in this regard.

4. **Commitment to timing and etiquette:**

   - Choosing the best times for glorification, being present in the heart, contemplating the meanings, and being humble are all factors that contribute to deepening the spiritual impact of this act of worship.

Tasbeeh as a way of life:

When these dimensions are integrated, tasbeeh is no longer just words repeated at specific times, but rather becomes...**A comprehensive lifestyle**Guides the believer in all aspects of his life:

- **In his relationship with God:**A relationship based on glorification, praise, gratitude, absolute trust, and constant striving to please Him.

- **In his relationship with himself:**A relationship based on review and repentance, and the pursuit of reform and spiritual and moral development.

- **In his relationship with society:**A relationship based on cooperation in righteousness and piety, striving to achieve cohesion and unity, and contributing to building a good society.

- **In his relationship with the universe:**A relationship built on contemplation, respect, preservation of the environment and the cosmic order, and the realization that everything in it is a witness to the greatness of the Creator.

Final conclusion:

A balanced and comprehensive understanding of tasbih reveals a dynamic and effective form of worship, one that transcends verbal stillness to practical action, from individual contemplation to

collective responsibility. It is a constant call for the believer to live in a state of constant awareness of the greatness of his Creator, and to translate this awareness into righteous behavior and righteous deeds that will populate the earth and fulfill the purpose of his existence. In this sense, tasbih is the pulse of living faith in the heart of the believer, a light that illuminates his paths toward pleasing God and attaining His Paradise.

This concludes our series of articles aimed at providing a comprehensive and balanced overview of the concept of tasbih based on the sources analyzed. I hope these articles have served their purpose and provided the desired benefit.

23 "Fasting" series

23.1 Introduction - Fasting: Is it just abstaining from food and drink?

the address: Fasting: Beyond Abstaining from Food and Drink

the introduction:

- Attention grabbing opening:
  - "Fasting... that word that we hear every year, carrying with it memories of the holy month and an atmosphere of worship and spirituality. But have we ever thought about what fasting really means? Is it simply abstaining from food and drink for a specific number of hours? Or does it have deeper, more comprehensive dimensions?"
- Common definition of fasting and its effects:
  - The concept of fasting has long been associated in the minds of many with abstaining from food, drink, and sexual intercourse from dawn to sunset, especially during the month of Ramadan. This understanding, although seemingly correct, reduces this great act of worship to its physical aspect only.
  - This limited understanding of fasting may lead to the neglect of other, more important aspects, and may turn this worship into a mere formal ritual devoid of spirit and true meaning.
- Series objective:
  - In this series of articles, we invite you on a journey of thought and contemplation into the verses on fasting in the Holy Quran, to discover together new dimensions of this act of worship and to elevate our understanding of it from merely abstaining from physical things that break the fast to a comprehensive and integrated approach to life.
  - “We will seek to present a renewed vision of fasting, based on a deep understanding of the Qur’anic text and drawing inspiration from its spiritual and moral meanings.”

The problem of traditional understanding:

- Presentation of the traditional understanding in detail:
  - The traditional understanding of fasting focuses on the physical aspect, and considers it to be abstaining from food, drink, and sexual intercourse from dawn to sunset. This understanding is based on a literal interpretation of some verses of the Qur’an and some hadiths.
  - This understanding, although correct from a jurisprudential perspective, does not cover all aspects of fasting, nor does it answer all the questions that may be raised about it.

- Raising pivotal questions:
  - "Is fasting just abstaining from food and drink? Where is the spiritual and moral aspect of this act of worship?"
  - What is the 'piety' that is the ultimate goal of fasting, as stated in the Almighty's saying: 'O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous' (Al-Baqarah: 183)? Is piety achieved merely by abstaining from physical things that break the fast?
  - “If fasting is simply abstaining from food and drink, how can someone fast in areas where the day or night is very long, or even where the day or night lasts for months?”
  - What is the definition of an illness that permits breaking the fast? Is it only physical illness? What about psychological or mental illnesses?

Does the definition of illness apply to menstruation and postpartum bleeding, and does it apply to people with chronic diseases?

- Stimulate critical thinking:
  - These questions and others call us to reconsider our traditional understanding of fasting and to search for deeper and more comprehensive meanings of this act of worship.
  - “We should not be satisfied with superficial explanations, but should seek to understand the essence of fasting and its true wisdom.”

Seeds of New Understanding:

- A preliminary indication of broader meanings:
  - The Holy Qur’an, the eternal Book of God, contains within it a treasure trove of meanings and wisdom that are inexhaustible with the passage of time. The verses on fasting, like other verses in the Qur’an, carry deeper and more comprehensive dimensions than may appear at first glance.
  - By contemplating and reflecting on these verses, we can discover that fasting is not just abstaining from food and drink, but rather it is a way of life, a way of thinking, and a path to elevating the soul and spirit.
- Emphasizing the importance of contemplation:
  - “Contemplating the Holy Quran is the key to correct understanding. It is a process of deep thought, reflecting on the meanings of the verses, and attempting to connect them to reality and life.”
  - “By contemplating the verses on fasting, we can reach a deeper understanding of this act of worship and discover its spiritual and moral dimensions.”

conclusion:

- Inviting the reader to join the journey:
  - In the coming sections, we will embark together on a journey of contemplation of the verses on fasting, seeking help from God Almighty and armed with reason and critical thinking.
  - We will seek to understand fasting as a way of life, a tool for drawing closer to God, and for purifying and cleansing the soul.
- Suspense for the next topic:
  - In the next topic, we will discuss the difference between 'fasting' and 'fasting' in the Holy Quran, and we will discover that each has a special meaning and unique significance.
  - "Then we will review the verses on fasting in Surat Al-Baqarah, and we will provide a new interpretation of the Quranic terms related to fasting, such as 'a limited number of days,' 'sick or on a journey,' 'ransom of feeding a poor person,' and others."
  - We will delve into the verse on fasting (187) of Surat Al-Baqarah, and we will reveal the secrets of contemplation that this verse contains.
  - We will also discuss other related verses, such as verse 188 and verse 189.

- Finally, we will discuss verse (35) of Surat Al-Ahzab.
- Join us on this enjoyable and rewarding journey, as we learn together how to make fasting a profound and impactful spiritual and intellectual experience.

23.2 Types of fasting in the Qur'an: fasting and fasting

the introduction: Fasting and fasting: a Quranic duality that reveals the dimensions of contemplation

Fasting (in the special sense):

- Linguistic and technical definition (with emphasis on specificity):
  - "Fasting in the language means absolute abstinence. But in the Qur'anic terminology, and as appears from the examination of the manuscripts, fasting (in the specific sense) is abstaining from *specific verb*This abstention is circumstantial and temporary.
- Examples from the Qur'an:
  - Mary's fasting from speaking:
    - God Almighty said: "So if you see from among mankind anyone, say, 'Indeed, I have vowed to the Most Merciful*fasting*"I will not speak to any human being today." (Maryam: 26)
    - Fasting here is defined as abstaining from speech, and it is temporary (for the day).
- Features:
  - **Specified by a specific verb:**Fasting is abstaining from a specific action (such as speaking in the previous example).
  - **Temporary and circumstantial:**It is related to a specific time and place.
  - It may be a vow or an assignment.

Fasting (in the general sense):

- Linguistic and technical definition (with emphasis on comprehensiveness):
  - Fasting, as it appears in the Qur'anic manuscripts, has a broader and more comprehensive meaning. It refers to abstinence, which includes two basic aspects:
    - **Traditional side:**Abstaining from food and drink (sensory nullifiers).
    - **The administrative side:**Refrain from speaking about religion and the Qur'an except after deep contemplation.
  - "Fasting is a state of awareness and consciousness, which goes beyond mere physical abstinence."
- Evidence from the Qur'an:
  - God Almighty said: "O you who have believed, decreed upon you is the following:*Fasting*As it was decreed upon those before you, that you may become righteous. (Al-Baqarah: 183)
  - This verse imposes*Fasting*It includes two abstentions: from physical things that break the fast, and from rushing into religious speech.
- the goal:
  - The goal of fasting is to attain piety through contemplation of the Qur'an. Piety is not merely the result of abstaining from food, but rather a state of awareness that arises from correct understanding.
- Features:
  - Obligatory for believers.
  - Associated with deep contemplation and understanding.
  - Continuous, not temporary (meaning that it is a continuous state of consciousness, even if the abstinence from food and drink is temporary).
  - Includes abstaining from sensory things that break the fast.

Comparison between fasting and fasting (with emphasis on abstaining from food):

The property	Fasting (in the special sense)	Fasting (in the general sense)
Scope	Specified by a specific action (other than eating and drinking necessarily)	Comprehensive: It includes abstaining from food, drink, and speaking about religion without contemplation.
time	Temporary and circumstantial	Continuous (as a state of consciousness), even if the abstinence from food is temporary
nature	It may be a vow or an assignment.	duty
the goal	abstain from a specific action	Attaining piety through contemplation
abstain from food	Not necessarily included	**Included** as an essential part
Examples	Mary's fasting from speaking	Abstaining from food, drink, and speaking about religion without contemplation (during Ramadan and other months)

conclusion:

- Summary of the most important differences (with emphasis on the location of eating and drinking):
  - "Fasting" and "fasting" are not synonymous. Fasting is a specific, temporary abstinence, while fasting is more comprehensive, and includes abstaining from food and drink.*as an essential part of it*In addition to refraining from speaking about religion without contemplation.
- Emphasizing the importance of correct understanding (with reference to manuscripts):
  - "Understanding this difference, by returning to the original Qur'anic script, is key to a deeper understanding of the verses on fasting."
- Excitement for the next chapter:
  - In the next topic, we will begin our journey of contemplating the verses on fasting in Surat Al-Baqarah, enlightened by this new understanding.

Additions:

- It may be added that the word "siman" (as it appears in the manuscript) may have a meaning close to "fasting" (in the general sense), that is, it may include abstaining from food and drink.
- It can be emphasized that abstaining from eating and drinking is*means*To achieve a higher goal, which is contemplation and piety.

23.3 Fasting as a Method for Quranic Contemplation (Part One)

the address:"A few days" and "sick or on a journey": Keys to contemplating the verses on fasting (1)

the introduction:

- "Having uncovered the subtle difference between 'fasting' and 'fasting' in the Holy Quran, with the help of ancient Quranic manuscripts, we now delve into the heart of understanding fasting as a

comprehensive method of contemplation. Surat Al-Baqarah, and specifically the verses on fasting, clearly present this method."

- We have realized that fasting is not merely abstaining from food and drink, but rather a deeper process aimed at attaining piety through a correct understanding of God’s words. This understanding requires us to contemplate every word and every term mentioned in the verses on fasting.
- "Quranic terms are not just idle words, but rather keys to understanding the profound meanings of the verses. Every term carries connotations and implications, and understanding them correctly leads us to a deeper understanding of the divine message."
- We will focus on two key terms mentioned in the context of verses on fasting: 'a limited number of days' and 'sick or traveling.' We will attempt to understand them in light of the contemplative interpretation of fasting and see how they relate to the concept of fasting as a way of life.
- “Our aim is to offer a new interpretation of these two terms (‘numbered days’ and ‘sick or on a journey’), which goes beyond the traditional literal interpretation, and is based on an understanding of fasting as a process of reflection and contemplation.”
- We will show how these two terms refer to stages in the process of contemplation, and how they are not merely legal rulings related to traditional fasting.

A few days:

- Traditional interpretation:
  - The traditional interpretation of the 'numbered days' in the verse: 'A numbered few days...' (Al-Baqarah: 184) is that they refer to the days of the month of Ramadan.
  - This interpretation is based on prophetic hadiths and the sayings of early commentators.
- Suggested interpretation (contemplative):
  - “However, given the general context of the verses on fasting, and the concept of fasting as a method of contemplation, we can understand ‘a limited number of days’ in a broader and deeper sense.”
  - We suggest that 'numbered days' mean days set aside for counting and contemplating the meanings of the Qur'anic verses.
  - The word 'numbered' is derived from the verb 'adda,' which means to count and examine. The numbered days are days designated for counting the verses and examining their meanings.
  - These days are not necessarily consecutive days, but rather periods of time designated for contemplation and reflection on the Holy Quran, which may be during Ramadan or at other times.
- Evidence for the proposed interpretation:
  - **Focus on contemplation as a goal of fasting:**The verses preceding and following this verse emphasize the importance of contemplating the Qur’an as a primary goal of fasting (“that you may become righteous,” “the month of Ramadan in which the Qur’an was revealed…”).
  - **There is no explicit definition of these days as Ramadan:**The verse itself does not specify that these days are the days of Ramadan, but rather leaves the matter open (“numbered days”).
  - **The linguistic meaning of the word "numbered":**As we mentioned, the word “counted” means counting and scrutiny, and this is consistent with the concept of contemplation.
- Implications of the proposed interpretation:
  - **Makes contemplation a year-round practice:**Contemplation is not limited to the month of Ramadan, but rather becomes a part of a Muslim’s daily life.
  - **Encourages setting aside specific times for reflection:**Muslims are urged to allocate specific times during their day or week to contemplate the Holy Qur’an.
  - **Fasting is closely linked to contemplation:**Fasting (in its comprehensive sense) and contemplation become inseparable from each other.

Sick or traveling:

- Traditional interpretation:
  - The traditional interpretation of 'ill or on a journey' in the verse: 'But whoever among you is ill or on a journey, the prescribed number (of days should be made up) from other days...' (Al-Baqarah: 184) is physical illness and spatial travel.
  - This interpretation is based on a literal understanding of the words and on jurisprudential rulings related to the fasting of the sick and the traveler.
- Suggested interpretation (contemplative):
  - “However, in light of the concept of fasting as a method of contemplation, we can understand ‘sick or traveling’ in deeper and more meaningful meanings.”
  - sick:
    - We suggest that 'sick' here does not necessarily mean physical illness, but rather *mental illness*...that is, doubting the verses of the Qur’an, or deviating from the correct understanding of them.
    - “The real illness that hinders contemplation is illness of the heart and mind, not merely physical illness. A person may be physically ill but still be able to contemplate, or he may be healthy and well but unable to contemplate due to doubt or ignorance.”
    - "It is not physical illness that hinders contemplation, but rather doubt and uncertainty."
  - On a trip:
    - As for 'on a journey', it does not necessarily mean spatial travel, but rather it means that a person is on the verge of reaching an understanding of the Qur’anic verses, but has not yet arrived.
    - “Travel here is a journey of understanding and contemplation, not just moving from one place to another. A person may be staying in one place, but he is a traveler in his mind and heart, searching for the truth and seeking to understand God’s words.”
- Evidence for the proposed interpretation:
  - **The connection between fasting and piety:**The previous verse (“that you may become righteous”) links fasting to piety, and piety is linked to certainty and faith, not just physical health or residence.
  - **"A number of other days":**This phrase indicates that what is required is to complete the process of understanding and contemplation, not simply make up for the days of fasting. A person suffering from doubt or traveling on a journey of understanding needs additional time to reach certainty.
  - **The general context of the verses on fasting:**The verses focus on contemplation and understanding, which is consistent with the interpretation of 'sick' and 'on a journey' with their contemplative meanings.
- Implications of the proposed interpretation:
  - **Resolves the issue of fasting for the sick and travelers (in the traditional sense):**There is no longer a need to search for jurisprudential details about when a sick person or a traveler may break the fast, because the meaning has become more general and comprehensive.
  - **Focuses on the importance of achieving certainty in understanding the Qur’an:**The goal becomes to attain certainty in understanding God's words, not simply to abstain from food and drink.
  - **Fasting (in its comprehensive sense) is made available to everyone:**A person may be physically ill or traveling, but he is able to fast (in the sense of contemplation).

"A number of other days":

- **Interpretation:**“Whoever among you is sick (with doubt) or on a journey (on a journey of understanding), he must complete his fast (from speaking about religion except after contemplation) on other days, until he reaches certainty and his doubt is removed.”

- **Emphasizing the importance of completing the contemplation process:**The intention is not just to spend the days of fasting, but rather to complete the process of contemplation and reflection until correct understanding is achieved.

conclusion:

- Summary of the most important points:
  - "'A few days' and 'sick or on a journey' are two key terms in the verses on fasting, carrying deeper meanings than the traditional interpretation."
  - "'A few days' refers to days set aside for contemplating the Qur'an, and 'sick or on a journey' refers to stages in the process of contemplation."
- Emphasizing the importance of contemplative interpretation:
  - This contemplative interpretation opens new horizons for us to understand fasting as a way of life and as a tool for drawing closer to God.
- Excitement for the next research:
  - In the next research, we will continue our journey of contemplation of the verses on fasting, and we will focus on two other terms: 'And upon those who can do it is a ransom, the feeding of a poor person' and 'the month of Ramadan in which the Qur'an was revealed'.

Additions:

23.4 Fasting as a Method for Quranic Contemplation (Part Two)

the introduction:"The ransom of feeding a poor person" and "the month of Ramadan": Keys to contemplating the verses on fasting (2)

- We began our journey of contemplating the verses on fasting in Surat Al-Baqarah, and discovered that fasting is not merely abstaining from food and drink, but rather a way of life aimed at attaining piety through a deep understanding of God's words.
- We learned about the concept of 'fasting' in its comprehensive sense, which includes refraining from speaking about religion and the Qur'an except after contemplation, in addition to abstaining from physical things that break the fast. We also interpreted the terms 'a limited number of days' and 'sick or traveling' in light of this new understanding.
- We now continue this journey, delving into two more terms that hold additional keys to understanding fasting as a method of contemplation: 'And upon those who can do it is a ransom, the feeding of a poor person' and 'The month of Ramadan in which the Qur'an was revealed'.

- The importance of these two terms:
  - These two terms, like other Quranic terms, carry profound connotations that go beyond their direct literal meaning. Understanding them in light of a contemplative interpretation of fasting opens up new horizons for understanding this act of worship.
  - We will see how these two terms relate to the concept of cooperation in seeking and spreading knowledge, and to the concept of proclaiming the Qur'an and comparing its outward meaning with its inward meaning.
  - "Our aim in this research is to provide a new interpretation of these two terms ('and upon those who can endure it…' and 'the month of Ramadan…'), which goes beyond the traditional interpretation and is based on an understanding of fasting as a process of contemplation and reflection."
  - We will show how these two terms refer to important aspects of the method of contemplation, and how they complete the picture we began to draw in the previous sections.

And for those who can afford it, there is a ransom of feeding a poor person.

- Traditional interpretation:
  - The traditional interpretation of this phrase in the verse: “And for those who can do it, there is a ransom: the feeding of a poor person…” (Al-Baqarah: 184) is that someone who is unable to fast (in the traditional sense, i.e., abstaining from food and drink) for a legitimate reason, such as an elderly person or someone with a chronic illness, must feed a poor person for each day he does not fast.
  - This interpretation is based on a literal understanding of the words and on jurisprudential rulings related to the ransom for fasting.
- Suggested interpretation (contemplative):
  - “However, in light of the concept of fasting as a method of contemplation, we can understand this phrase in deeper and more significant meanings.”
  - They can stand him:
    - We suggest that 'endure' here does not simply mean the physical ability to fast, but rather means*The ability to continue the process of reflection*."
    - A person may be able to abstain from food and drink, but he is unable to continue to contemplate and reflect on the Holy Qur’an, either because of a lack of time, difficulty in understanding it, or for other reasons.
  - Ransom of food for a poor person:
    - “As for the ‘fidyah of feeding a poor person’, it does not necessarily mean feeding physical food, but rather it means feeding knowledge and Quranic meanings to a ‘poor’ person, i.e. one who has stopped contemplating or is in need of help with it.”
    - The poor person here is the person who has 'ceased' contemplation, that is, stopped doing it, either because of his inability, ignorance, or some other reason.
    - Feeding this poor person is not done with material food, but rather by feeding him knowledge and science, teaching him how to contemplate the Holy Qur’an, and helping him understand its meanings.
- Evidence for the proposed interpretation:
  - **The connection between fasting and contemplation:**The verses preceding and following this verse emphasize the importance of contemplating the Qur’an as a primary goal of fasting (“that you may become righteous,” “the month of Ramadan in which the Qur’an was revealed…”).
  - **"Whoever does good voluntarily - it is better for him."**This phrase, which immediately follows the verse, indicates that volunteering here is in the realm of knowledge and learning, not just in the realm of providing material food. Whoever volunteers to increase and disseminate knowledge, that is better for him.
  - **The linguistic meaning of the word "poor":**The word "miskeen" is derived from the verb "sakana," which means to stop or be still. The "miskeen" here is someone who has stopped thinking, and so needs someone to push and motivate him.
- Implications of the proposed interpretation:
  - **Encourages cooperation in seeking and disseminating knowledge:**Seeking and disseminating knowledge becomes an obligation for those who are able to do so, and they are required to feed the “poor” scientifically.
  - **Emphasizes the importance of (scientific) feeding being based on knowledge and certainty:**It is not enough to provide any knowledge; rather, it must be correct knowledge based on a deep understanding of the Holy Quran.
  - **Fasting (in its comprehensive sense) is made accessible to everyone in various ways:**A person may not be able to contemplate on his own, but he is able to help others contemplate, and this is a type of fasting.

The month of Ramadan in which the Qur’an was revealed:

- Traditional interpretation:
  - The traditional interpretation of this phrase in the verse: 'The month of Ramadan in which the Qur'an was revealed...' (Al-Baqarah: 185) is that the month of Ramadan is the lunar month in which the revelation of the Holy Qur'an to the Prophet Muhammad, may God bless him and grant him peace, began.
  - This interpretation is based on prophetic hadiths and the sayings of early commentators.
- Suggested interpretation (contemplative):
  - "However, in light of the concept of fasting as a method of contemplation, we can understand this phrase in deeper and more significant meanings."
  - City:
    - We suggest that 'month' here does not necessarily mean the lunar month, but rather*Announcing and announcing the completion of the revelation of the Holy Quran*."
    - The word "month" is derived from the word "shahra," which means to appear and announce. Ramadan is the time when the Qur'an is made public and announced to all people.
  - Ramadan:
    - As for 'Ramadan', it is derived from 'al-Ramdha', which means heated stones. This indicates that the proclamation of the Qur'an was accompanied by...*With strong opposition and resistance from the infidels and hypocrites*As if they were throwing hot stones at the Qur'an.
    - "The sand indicates severity and difficulty, and this reminds us of the difficulties that the Prophet, may God bless him and grant him peace, faced in conveying the message."
  - The Qur'an:
    - "And the 'Quran' here, as we mentioned in previous places, is derived from the root 'Qarn', not from 'Qara'. This means:*Comparing the apparent and hidden meanings of the Qur'anic verses*."
    - "Contemplation of the Qur'an is the process of comparing the apparent meanings of the verses with their hidden meanings, in order to arrive at the correct understanding."
- Evidence for the proposed interpretation:
  - **Linguistic meanings of words:**As mentioned, the linguistic meanings of the words "month," "Ramadan," and "Qur'an" support this interpretation.
  - **Focus on contemplation as a basic concept in the verses:**The verses preceding and following this verse emphasize the importance of contemplating the Qur'an as a primary goal of fasting.
  - **The historical context of the revelation of the Qur'an:**The proclamation of the Qur'an was accompanied by strong opposition from the infidels, which is consistent with the meaning of "Ramadan" as a derivative of "al-Ramdha'".
- Implications of the proposed interpretation:
  - **Provides a new understanding of the meaning of 'Ramadan' and 'the Qur'an':**The month of Ramadan is no longer just a lunar month, but rather a symbol of the proclamation and declaration of the Qur'an. The Qur'an is no longer just a book to be read, but rather a book to be contemplated and its outward meaning compared to its inward meaning.
  - **He emphasizes the importance of contemplation as a comparison between the apparent and the hidden:**Contemplation becomes the basic process in dealing with the Holy Quran.
  - **It reminds us of the difficulties that the Prophet, may God bless him and grant him peace, faced in conveying the message:**This increases our appreciation for the Holy Quran and the efforts made to convey it to us.

"Whoever witnesses the month, let him fast it."

- **Interpretation:**"Whoever among you realizes the importance of contemplating the Holy Qur'an and the importance of making its correct meanings known to the people, let him refrain from speaking about the Qur'an except after deep contemplation and confirmation of the meanings."

- **Emphasizing the importance of contemplation before speaking:**It is not permissible for a person to speak about the Qur'an without knowledge. Rather, he must first contemplate it, then speak according to what he has understood.

conclusion:

- Summary of the most important points:
  - "And for those who can afford it, there is a ransom of feeding a poor person" and "the month of Ramadan in which the Qur'an was revealed" are two terms that carry deeper meanings than the traditional interpretation.
  - The first refers to the importance of cooperation in seeking and spreading knowledge, and the second refers to the importance of publicizing the Qur'an and comparing its apparent meaning with its hidden meaning.
- Emphasizing the importance of contemplative interpretation:
  - This contemplative interpretation completes the picture we began to draw in the previous sections, and makes fasting a comprehensive method for contemplation and reflection.
- Excitement for the next research:
  - In the next research, we will delve into the verse on fasting (187) of Surat Al-Baqarah, and we will reveal the secrets of contemplation that this verse carries.

23.5 Details of contemplation on the verse on fasting (Al-Baqarah: 187)

the introduction: Secrets of Contemplation: An In-Depth Reading of the Verse of Fasting (187) from Surat Al-Baqarah

  - After exploring the concept of fasting as a method for Quranic contemplation and addressing the interpretation of a number of key terms in the verses on fasting, we now turn to a pivotal verse that provides precise details about this method. It is verse 187 of Surat Al-Baqarah.
  - "We have seen that fasting is not merely abstaining from food and drink, but rather a deeper process that includes refraining from speaking about religion except after contemplation, and includes cooperating in seeking and disseminating knowledge, and proclaiming the Qur'an and comparing its outward appearance with its inner meaning."
  - Verse 187 provides us with a detailed roadmap for the process of contemplation, and clarifies the boundaries within which we must adhere to this process.
- The importance of verse 187:
  - This verse, despite its shortness, contains a treasure trove of meanings and wisdom, and is considered one of the most important verses that speak about fasting and contemplation.
  - "A correct understanding of this verse opens up broad horizons for us to understand fasting as a way of life and as a tool for drawing closer to God."
- Our goal:
  - It is an in-depth interpretation of verse 187 of Surat Al-Baqarah, in light of the contemplative interpretation of fasting that we presented in previous places.
  - We will analyze every word and every phrase in this verse, and try to understand its meaning in its own context, and in the context of the concept of fasting as a method of contemplation.
  - We will use ancient Quranic manuscripts to understand some words, and we will see how this understanding differs from the traditional interpretation.

Analysis of the verse (with the help of ancient manuscripts):

- Original text (as it appears in some manuscripts):
  - It is made lawful for you one night*Fasting*The obscenity*Your people*They are clothing for you and you are clothing for them. Allah knows that you were*You betray*Yourselves, then He turned to you in forgiveness and pardoned you. So now*Give them good news And follow*What Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete [your prayer].*The fasting person* to *night* no *Give them good news*And while you are in retreat in the mosques - these are the limits set by Allah, so do not approach them. Thus does Allah make clear His verses to the people that they may become righteous.
- Interpretation of words and vocabulary (with comparison to traditional interpretation):

0. The night of fasting is made lawful for you:
   - **Traditional interpretation:**It is permitted to you on the night of fasting (i.e. the night of the month of Ramadan).
   - **Suggested interpretation:**It is permissible for you to do so while you contemplate the verses of the Qur'an (the fasting person: an active participle of contemplative fasting).
   - **comments:**"Fasting" here refers to the state of continuous contemplation, not just to the month of Ramadan.
1. Going back to your women:
   - **Traditional interpretation:**Sexual intercourse with wives.
   - **Suggested interpretation:**Thinking even about ugly meanings or negative thoughts (rafith: obscene or ugly speech) related to the verses that you have forgotten or have delayed in understanding (nasikum: from forgetfulness or delay).
   - **comments:**This does not mean that it is permissible to speak foul language, but rather it is permissible to think about it.*In the soul*While contemplating, with the aim of reaching the truth.
2. They are your clothing and you are their clothing.
   - **Traditional interpretation:**Wives are a cover for their husbands, and husbands are a cover for their wives.
   - **Suggested interpretation:**The verses of the Qur'an contain confusion and a test of understanding (libas), and you too may confuse them with wrong meanings due to a lack of complete understanding.
   - **comments:**This refers to the reciprocal relationship between man and the Qur'an, where each influences the other.
3. God knows that you were deceiving yourselves:
   - **Traditional interpretation:**You betray yourselves by having sex during Ramadan nights.
   - **Suggested interpretation:**You deceive yourselves with hasty and incorrect apparent meanings of the Qur'anic verses (takhtānaun: from khīnah meaning deception).
   - **comments:**God knows that we may be hasty in understanding and fall into error, and this is not surprising.
4. So now give them good tidings and follow what God has decreed for you.
   - **Traditional interpretation:**So now have intercourse with them and seek what God has decreed for you (of children).
   - **Suggested interpretation:**Now, after you have pondered and confirmed, give people the true meanings of the verses (give them good tidings), and follow what God has written for you of verses and commands (in the old manuscripts: "and follow" instead of "and seek").
   - **comments:**This indicates the importance of spreading correct knowledge after contemplation, and the importance of following God's commands in the Qur'an.
5. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night].
   - **Traditional interpretation:**Eat and drink until dawn (the time to abstain from food and drink).

- **Suggested interpretation:**Continue to contemplate (eating and drinking here means continuing to think and consider) until the truth becomes clear to you from error (the white thread from the black thread), and the inner meanings of the verses become clear to you (from dawn).
- **comments:**This indicates that contemplation is an ongoing process, not a fixed point.

6. Then complete the fast until the night:

"And seek what Allah has ordained for you, and eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the nightfall. And do not give them good tidings while you are devoting yourselves to the mosque. These are the limits set by Allah, so do not approach them. Thus does Allah make clear His signs to the people that they may become righteous. 187"

- **Traditional interpretation:**Then they completed the fast (abstaining from food and drink) until nightfall.
- **Suggested interpretation:**Then continue to ponder (the fasting person) until you reach an understanding of the verses that seem weak or unclear (al-layl: from weakness or obscurity).
- **comments:**"Night" here may refer to similar verses that require further contemplation.

7. And do not give them good news while you are staying in the mosques.

- **Traditional interpretation:**And do not have sexual intercourse with them while you are in seclusion in the mosques.
- **Suggested interpretation:**Do not give people the good news of the meanings you have reached while you are still in the stage of contemplating and devoting yourself to the verses (devoted to the mosques: devoted to contemplating the Qur'an and obeying the commands of God).
- **comments:**This demonstrates the importance of taking your time and not rushing to disseminate meanings before verifying them. "Mosques" here may refer to a state of obedience to God's command to contemplate.

8. These are the limits set by Allah, so do not approach them.

- **Traditional interpretation:**These are the limits set by Allah regarding fasting (regarding food, drink, and sexual intercourse), so do not exceed them.
- **Suggested interpretation:**These are the limits of God in contemplation, so do not exceed them by rushing into interpretation, spreading incorrect meanings, or anything else.
- **comments:**The limits of God here are the correct method of contemplation, which we must adhere to.

Suggested overall interpretation of the verse (after analysis):

"It is permissible for you, while you are contemplating the verses, to reflect even on the ugly meanings related to the verses that you have forgotten. These verses contain deception for you, and you are conjuring up false meanings for them. God knows that you are deceiving yourselves with incorrect meanings, so He has accepted your repentance and pardoned you. So now, give people the good news of the correct meanings after you have contemplated and confirmed them, and follow the verses that God has prescribed for you. Continue contemplating until truth is clear to you from error, and the meanings are revealed to you. Then continue contemplating until you reach an understanding of the verses that seem weak. Do not give people good news of meanings while you are still contemplating. These are the limits God has set for contemplating, so do not exceed them. Thus does God make His verses clear to the people that they may fear God."

conclusion:

- Summary of the most important points:

- Verse 187 of Surat Al-Baqarah provides precise details about the process of contemplating the Holy Quran.
- Every word and every phrase in this verse carries a special meaning related to the method of contemplation.
- The contemplative interpretation of this verse differs from the traditional interpretation in many aspects.

● Emphasizing the importance of contemplative interpretation:

- This contemplative interpretation opens new horizons for us to understand fasting as a way of life and as a tool for drawing closer to God.
- "It calls us to be patient and reflect, not to rush in interpreting the Qur'an, and to follow the correct method of contemplation."

● Excitement for the next research:

- In the next research, we will discuss another important verse in the context of contemplation, which is the Almighty's saying: "And do not consume one another's wealth unjustly…" (Al-Baqarah: 188).

23.6 "And do not consume one another's wealth unjustly" (Al-Baqarah: 188) in the context of contemplation

the address: Eating People's Money Unjustly: A Quranic Warning in the Context of Contemplation

the introduction:

- "After we have delved into the verse on fasting (187) of Surat Al-Baqarah, and revealed the secrets of contemplation that it contains, we move on to another verse closely related to our topic, which is verse 188 of the same surah: 'And do not consume one another's wealth unjustly…'"
- We have seen that fasting is not merely abstaining from food and drink, but rather a method of contemplation that includes refraining from speaking about religion except after deep reflection and adhering to God's limits in this contemplation. Verse 188 completes this picture and warns us against a dangerous affliction that could spoil the entire process of contemplation.

● The importance of verse 188:

- This verse, despite its brevity, carries a stern warning against a behavior that many people may fall into, which is 'consuming people's wealth unjustly.' But what does this have to do with contemplation?
- In this research, we will discover that 'consuming people's wealth unjustly' in the context of contemplation has a deeper and more comprehensive meaning than simply taking material wealth unjustly.

● Research objective:

- Our aim is to provide a new interpretation of verse 188 of Surat Al-Baqarah, in light of the contemplative interpretation of fasting that we have presented in previous places.
- We will analyze every word and every phrase in this verse, and try to understand its meaning in its own context, and in the context of the concept of fasting as a method of contemplation.
- We will see how this verse warns us against exploiting contemplation to achieve personal interests, and against manipulating the meanings of the Qur'an to achieve worldly goals.

Analysis of the verse:

● Text:

- "And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order to devour a portion of the wealth of the people in sin while you know [it is unlawful]."

- Interpretation of words and vocabulary (with comparison to traditional interpretation):

0. And do not consume one another's wealth unjustly.
   - **Traditional interpretation:**Do not take one another's money unjustly, such as by stealing, usurpation, cheating, or usury.
   - **Suggested interpretation:**Do not exploit your knowledge and understanding (your wealth: the things you are interested in) to promote false meanings or hasty (false) interpretations of the verses of the Qur'an.
   - **comments:**"Money" here doesn't necessarily mean material wealth, but rather the meanings and ideas that a person prefers and is drawn to. "Falsehood" is everything that contradicts truth and right.
1. And you present it to the rulers:
   - **Traditional interpretation:**Do not offer bribes to rulers and judges to make them rule unjustly for you.
   - **Suggested interpretation:**Do not rush to spread these wrong meanings or hasty interpretations before presenting them to the people of knowledge and expertise (the judges) to verify their accuracy.
   - **comments:**The "rulers" here are not necessarily political rulers, but could also be scholars and religious experts. "Idlaa" means to deliver and present, i.e., to present these meanings to scholars.
2. That you may consume a portion of people's wealth in sin while you know.
   - **Traditional interpretation:**To take part of people's money unjustly, and you know that you are doing so.
   - **Suggested interpretation:**To exploit people's inclination towards certain meanings or ideas to promote false interpretations that achieve your personal interests (whether material or moral), and you know that you are doing so.
   - **comments:**This is a warning against exploiting religion to achieve worldly goals, and against manipulating the meanings of the Qur'an to gain support, fame, or money.

Suggested overall interpretation of the verse (after analysis):

"Do not exploit your knowledge and understanding to promote false meanings of Quranic verses, and do not rush to disseminate these meanings before presenting them to scholars, exploiting people's inclination toward certain ideas to achieve personal interests, even though you know that you are doing so."

Evidence for the proposed interpretation:

- **Quranic context:**This verse comes directly after the verses on fasting and contemplation, indicating a close relationship between them.
- **Linguistic meanings of words:**As we have seen, the linguistic meanings of the words "money," "falsehood," "rulers," and "casting" support this interpretation.
- **Linking to the concept of fasting as a method of contemplation:**This interpretation is consistent with the concept of fasting as a method of contemplation, which requires academic integrity, avoiding hasty interpretation, and referring to scholars.
- **Contemporary reality:**In contemporary reality, we see many examples of the exploitation of religion for personal gain, and of the manipulation of Quranic meanings to gain support or fame.

Implications of the proposed interpretation:

- **Warning against exploiting contemplation to achieve personal interests:**Contemplating the Holy Quran becomes a great responsibility, requiring honesty, sincerity, and freedom from personal desires.

- **Emphasizing the importance of academic integrity and not rushing to publish information:** It is not permissible for a person to spread any religious information without verifying its authenticity and consulting scholars.
- **A call for cooperation between contemplators and scholars:** There must be cooperation between those who contemplate the Holy Qur'an and those with knowledge and expertise to ensure a correct understanding of the religion.

Illustrative examples:

- **Example 1:** A person who interprets a Quranic verse in a strange way that contradicts the majority of scholars' opinion, in order to gain fame or financial gain.
- **Example 2:** A religious group that promotes extremist interpretations of Quranic verses to justify its violent actions or achieve its political goals.
- **Example 3:** A person who uses his knowledge of religion to influence people and exploit them financially or morally.

conclusion:

- Summary of the most important points:
  - Verse 188 of Surah Al-Baqarah provides an important warning in the context of contemplation: Our goal should be to reach the truth, not to achieve personal interests by manipulating the Quranic meanings.
  - "Contemplation is a great responsibility, requiring honesty, sincerity, and detachment."
- Emphasizing the importance of adhering to God's limits in contemplation:
  - We must adhere to God's limits in contemplation, and not transgress them by rushing into interpretation, spreading incorrect meanings, or exploiting religion to achieve worldly goals.
- Excitement for the next research:
  - In the next research, we will discuss another verse related to the topic of contemplation, which is the Almighty's saying: "They ask you about the new moons…" (Al-Baqarah: 189).

23.7 "They ask you about the new moons" (Al-Baqarah: 189) in the context of contemplation

the introduction: The Crescent Moon and Hajj Timings: A New Vision in Light of Contemplation

- After God Almighty warned us against 'consuming people's wealth unjustly' in the context of contemplation, we move on to another verse that carries important guidance in this context, which is verse 189 of Surat Al-Baqarah: 'They ask you about the new moons. Say, "They are measurements of time for the people and for Hajj...''
- We have seen that fasting is not merely abstaining from food and drink, but rather a method of contemplation that requires academic integrity, a reluctance to rush into interpretation, and a recourse to scholars. Verse 189 completes this picture and directs us to the correct method for dealing with new meanings that emerge during contemplation.

- The importance of verse 189:
  - This verse, like other verses in the Holy Qur'an, carries deeper and more comprehensive meanings than might appear at first glance. The question about the 'crescents' may seem like a simple astronomical question, but the Qur'anic answer carries important guidance related to contemplation.
  - Our aim in this research is to provide a new interpretation of verse 189 of Surat Al-Baqarah, in light of the contemplative interpretation of fasting that we presented in the previous research.

- We will analyze every word and every phrase in this verse, and try to understand its meaning in its own context, and in the context of the concept of fasting as a method of contemplation.
- We will see how this verse teaches us that the new meanings that appear to us during contemplation are like 'new moons' that appear upon us, and that these new moons are 'times' for argument and debate with the verses after understanding them.

Analysis of the verse:

- Text:
  - They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj. Righteousness is not that you enter houses from their backs, but righteousness is [in] one who fears God. And enter houses from their doors. And fear God that you may be successful."
- Interpretation of words and vocabulary (with comparison to traditional interpretation):

0. They ask you about the new moons.
   - **Traditional interpretation:**They ask you about the lunar crescents, when they begin and end, and what their benefit is.
   - **Suggested interpretation:**They ask you about new meanings that appear to you while contemplating the Holy Quran (crescents: plural of crescent, which is the thing that appears and rises).
   - **comments:**The “crescents” here do not necessarily refer to the lunar crescents, but rather to the new meanings that dawn on the heart of the contemplator and become apparent to him while contemplating the verses.
1. Say, “These are timetables for the people and for Hajj.”
   - **Traditional interpretation:**Tell them that the lunar crescents are times for people in their worship and transactions, and times for Hajj.
   - **Suggested interpretation:**Tell them that these new meanings that appear to you are appropriate times for argument and debate with the verses of the Qur’an after understanding and contemplating them (Mawaqit: plural of miqat, which is the specific time for something).
   - **comments:**"Timings" here don't necessarily refer to specific times, but rather to appropriate times for presenting these meanings and discussing them with others. "Hajj" here can refer to argument and debate, not necessarily the pilgrimage to the Sacred House of God.
2. Righteousness does not consist in entering houses from their backs, but righteousness is of him who fears Allah. And enter houses from their doors.
   - **Traditional interpretation:**It is not good to enter houses from their backs (as some Arabs used to do in the pre-Islamic era), but rather good is in piety and entering houses from their doors.
   - **Suggested interpretation:**It is not good to take the apparent meanings of the Qur’anic verses and be satisfied with them (the houses: the verses, their appearance: the apparent meanings), but rather good is in piety, and striving to understand the deep and hidden meanings of the verses (their chapters: the deep meanings).
   - **comments:**This is an important guideline in the process of contemplation: we should not be satisfied with the superficial meanings of the verses, but rather strive to understand the deeper meanings that are like “gates” through which we enter into the truth of the verses.
3. And fear Allah that you may be successful.
   - **Traditional interpretation:**Fear God in all your affairs, and you may win Paradise.
   - **Suggested interpretation:**Fear God when contemplating the Holy Quran, do not rush into interpretation, and do not take only the apparent meanings, so that you may succeed in understanding God’s words and arriving at the truth.
   - **comments:**Piety here is the fruit of correct contemplation, which leads to success in this world and the hereafter.

Suggested overall interpretation of the verse (after analysis):

They ask you about new meanings that appear to you during contemplation. Tell them that these meanings are appropriate times to argue and debate with the verses after understanding them. It is not good to be satisfied with the apparent meanings of the verses, but rather good to be pious and to strive to understand the deeper meanings. And fear God in your contemplation, so that you may succeed in understanding His words.

Evidence for the proposed interpretation:

- **Quranic context:**This verse comes after the verses on fasting and contemplation, which indicates a close relationship between them.
- **Linguistic meanings of words:**As we have seen, the linguistic meanings of the words “crescents,” “times,” “Hajj,” “houses,” “their appearances,” and “their doors” support this interpretation.
- **Linking to the concept of fasting as a method of contemplation:**This interpretation is consistent with the concept of fasting as a method of contemplation, which requires deliberation and reflection, not being satisfied with the apparent meanings, but rather striving to understand the deeper meanings.
- **The importance of new meanings:**This interpretation emphasizes the importance of the new meanings that emerge during contemplation, and that they are not merely fleeting thoughts, but rather "times" that we must exploit in calling people to God and in making arguments and debating with the Qur'an.

Implications of the proposed interpretation:

- **Encouragement to search for the deeper meanings of the Qur’an:**Contemplating the Holy Quran becomes an ongoing process that does not stop at a certain point, but rather we always strive to understand more.
- **Emphasis on the fact that correct understanding is the path to piety and success:**It is not enough to read the Qur’an, but we must understand it and contemplate it, for this is the path to piety and success.
- **Guidance on the correct way to deal with new meanings:**We should not rush to spread these meanings before verifying their accuracy and before presenting them to scholars.
- **Linking contemplation to calling to God:**The new meanings we understand from the Holy Quran become tools for us in calling to God and in arguing and debating with the Quran.

Illustrative examples:

- **Example 1:**A person contemplates a Quranic verse and discovers a new meaning that he had not previously known. This new meaning is like the crescent moon that has appeared, and it is an appropriate time to call people to God with wisdom and good preaching.
- **Example 2:**A group of contemplatives gather to study the Holy Quran, arriving at a new understanding of certain verses. This new understanding serves as a "meeting" for them to discuss it with scholars and disseminate it among the public.

conclusion:

- Summary of the most important points:
  - Verse 189 of Surat Al-Baqarah provides important guidance in the process of contemplation: We must strive to understand the verses from all their aspects, not be satisfied with the apparent meanings, and exploit the new meanings that appear to us in calling to God.
- Emphasizing the importance of continuous contemplation:

- “Contemplating the Holy Quran is an ongoing process that never stops. The more we contemplate a verse, the more new meanings emerge to us.”
- "And with this we have reached the end of this series of studies, in which we presented a comprehensive view of fasting."

23.8 Reflection on Worship: From Fasting to Prayer, Zakat, and Hajj

the introduction: Contemplation: The Key to Worship

- "Throughout our series on fasting, we discovered a new dimension to this act of worship that goes beyond simply abstaining from food and drink. We delved into the concept of 'contemplative fasting,' and saw how it is a way of life that calls us to reflect and contemplate God's verses, to purify the mind and heart, and to adhere to God's limits in understanding His Holy Book."
- "But is this approach—the approach of contemplation—limited to fasting alone? Is it merely an optional addition, or is it necessary to fully understand the true nature of all acts of worship and benefit from them?"
- The importance of contemplation in worship (with a focus on the effect):
- "Worship in Islam is not just a rigid ritual we perform unconsciously. Rather, it is a spiritual journey aimed at elevating the human soul, strengthening our connection with God Almighty, and achieving happiness in both worlds. To achieve these lofty goals, we must perform worship with present hearts and conscious minds."
- “Contemplation is what transforms worship from mere gestures and words into a spiritual ascension, and from a monotonous habit into a renewed experience of faith. It is the fuel that ignites the flame of faith in our hearts, and the light that reveals to us the secrets and wisdom of worship.”
- Research objective (with clarification of the methodology):
- Our goal in this topic is to move from fasting, which was the focus of our previous topics, to other fundamental acts of worship in Islam: prayer, zakat, and Hajj. We will try to apply the method of contemplation we have learned to these acts of worship, to see how we can live them in a deeper and more impactful way.
- We will not limit ourselves to theoretical explanations, but will provide practical examples and real-life applications that will help us embody this approach in our daily lives.

Reflection on prayer:

- Prayer is not just movements (with emphasis on heart presence):
- Prayer is the pillar of religion and the direct connection between the servant and his Lord. But how often do we pray with our hearts heedless and our minds wandering? How often do we perform the movements of prayer without awareness or presence of heart?
- True prayer is one in which the heart is present, the mind is contemplative, and the limbs are humble. It is not just a duty we perform, but rather an encounter with God, a communion with Him, and standing before Him.
- Contemplating the pillars of prayer (with practical examples):
- Doing:
- **Contemplation:**Feeling that we are standing before God Almighty, remembering His greatness and majesty, and contemplating the Day of Judgment, when we will all stand before God for judgment.
- **Practical example:**Before you begin your prayer, gather your thoughts and remember that you will now stand before the Creator of the universe. Imagine yourself in this awe-inspiring situation and conjure up the majesty of God in your heart.

- Bowing and prostration:
  - **Contemplation:**Feeling submissive and humble before God Almighty, and thinking that we are servants of God, and that we do not possess any benefit or harm for ourselves.
  - **Practical example:**When you kneel or prostrate, say in your heart: “Glory be to my Lord, the Most High, and praise be to Him. I am Your weak servant, and You are my strong Lord.” Feel the meaning of these words and humble yourself before God with all your senses.
- Reciting Al-Fatihah and the Surahs:
  - **Contemplation:**Ponder the meanings of the verses you read and engage with them with your heart and mind. Try to understand what God is saying to you in these verses and what He requires of you.
  - **Practical example:**When you read the verse, "You alone do we worship, and You alone do we ask for help," remember that you worship none but God and that you seek help from none but Him. Realize the meaning of servitude to God and the meaning of seeking His help in all your affairs.
- Tasbeeh, Tahmeed and Takbeer:
  - **Contemplation:**Feeling the greatness and majesty of God Almighty, and contemplating His attributes and beautiful names.
  - **Practical example:**When you praise God, say in your heart: “Glory be to God, how great You are, O Lord! Glory be to God, how majestic You are! Glory be to God, how generous You are!” Feel the meaning of these words and express your glorification of God with all your senses.
- Supplication:
  - **Contemplation:**Supplicating to God Almighty with sincerity and devotion, asking Him for the best of this world and the hereafter. Remember that supplication is an act of worship, and that God loves to hear the voice of His servant as he supplicates to Him.
  - **Practical example:**When you call upon God, raise your hands to the sky and feel that you are communing with your Lord. Call upon God by His beautiful names and sublime attributes, and ask Him for whatever you wish of the good of this world and the hereafter.

- The effect of contemplation in prayer (with a focus on the results):
  - **Increased humility and tranquility:**When we contemplate prayer, our humility increases, and we feel reassured and calm.
  - **Feeling close to God Almighty:**Contemplating prayer makes us feel close to God, as if we can see Him.
  - **Positive impact on behavior and morals:**The prayer we contemplate affects our behavior and morals, and makes us more committed to God’s commands and further away from His prohibitions.
  - Prayer becomes a spiritual ascension:

Reflecting on Zakat:

- Zakat is not just a tax (with emphasis on the spiritual dimension):
  - Zakat is the third pillar of Islam. It is a recognized right of the poor and needy to the wealth of the rich. But do we pay zakat with a sense of its true meaning? Do we consider it merely a financial tax, or do we view it as a spiritual act of worship?
  - Zakat is not just an amount of money we pay, but rather it is a purification of money and soul, a way to draw closer to God Almighty, and the achievement of social solidarity.
- Reflecting on the wisdom of Zakat (with examples):
  - Purification of money:
    - **Contemplation:**Zakat purifies and cleanses wealth, making it blessed. It removes impurities and filth, making it lawful and good.
    - **Example:**Imagine that your property is a beautiful garden, and zakat is the pruning that removes dry branches and withered leaves, to make the garden more beautiful and productive.
  - Purification of the soul:

▪ **Contemplation:**Zakat purifies the soul from greed and miserliness, and teaches it generosity and giving. It reminds us that wealth belongs to God, that we are its trustees, and that we must spend it for good.

▪ **Example:**Imagine your heart as a vessel, and greed and stinginess are the dirt that pollutes this vessel. Zakat is the pure water that cleanses this vessel, making it clean and pure.

o Social solidarity:

▪ **Contemplation:**Zakat achieves social solidarity and meets the needs of the poor and needy. It reminds us that we are one nation and that we must cooperate and show compassion toward one another.

▪ **Example:**Imagine that society is a single body, and zakat is the circulatory system that transports food and oxygen to all parts of the body. If this circulation stops, the body will become sick and die.

o Getting closer to God:

▪ **Contemplation:**Zakat is a means of drawing closer to God Almighty and attaining His pleasure. It is an expression of our gratitude to God for His blessings and of our faith in Him and our trust in Him.

▪ **Example:**Imagine that zakat is a gift you give to your loved one. The more valuable the gift, the more it demonstrates your love and appreciation for that loved one.

● The impact of contemplation on zakat (with a focus on feelings):

o **Perform it with a satisfied soul and good heart:**When we contemplate the wisdom of zakat, we perform it willingly and with a contented heart, not out of reluctance or compulsion.

o **Feeling happy and giving:**Contemplating zakat makes us feel happy and giving, because we know that we are doing something that pleases God and benefits His servants.

o **Contributing to building an interdependent society:**When we pay zakat and reflect on its wisdom, we contribute to building a society that is interdependent and compassionate, in which justice and benevolence prevail.

Reflection on Hajj:

● Hajj is not just a journey (with emphasis on the spiritual journey):

o Hajj is the fifth pillar of Islam, and it is the journey of a lifetime that every Muslim yearns for. But do we perform Hajj to the Sacred House of God with only our bodies, or with our souls and minds as well?

o Hajj is not just a tourist trip, but a spiritual journey, an opportunity to repent and seek forgiveness, and to renew one's covenant with God Almighty.

● Reflecting on the Hajj Rituals (with Spiritual Examples):

o Ihram:

▪ **Contemplation:**A sense of detachment from the world and its luxuries, and devotion to the worship of God Almighty. Ihram reminds us of death, when we leave everything behind and meet God Almighty with our deeds.

▪ **Example:**When you put on the ihram garments, remember that you have left everything behind and are now in the presence of God. Feel your poverty and need for God, and implore Him to accept your Hajj.

o Tawaf:

▪ **Contemplation:**Feeling the sense of revolving around the Kaaba, a symbol of monotheism and the center of the universe, Tawaf reminds us that our entire lives should revolve around obedience to and worship of God.

▪ **Example:**When you circumambulate the Kaaba, imagine that you are revolving around the center of the universe, floating in the orbit of God. Feel the majesty and glory of God, and remember that you are part of this great universe.

o Striving:

- **Contemplation:**Hajar's (peace be upon her) quest to find water for her son, Ishmael (peace be upon him). This quest reminds us of the importance of striving and working hard, and never despairing of God's mercy.
- **Example:**As you walk between Safa and Marwa, remember the story of Hajar, peace be upon her, and how she strove and searched for water with all her might until Allah relieved her. Realize the importance of striving in your life and trust in Allah in all your affairs.

- Standing at Arafat:
  - **Contemplation:**Feeling like you're standing before God Almighty on the Day of Judgment, when people will gather for judgment. Standing at Arafat reminds us of the afterlife and urges us to prepare for it.
  - **Example:**When you stand at Arafat, imagine that you are standing before Allah Almighty on the Day of Judgment. Feel the horror of the situation and remember that you will be held accountable for every small and great sin. Ask Allah to forgive your sins and make you one of the people of Paradise.
- Throwing stones at the Jamarat:
  - **Contemplation:**Feeling the need to fight Satan and his temptations, and getting rid of everything that hinders us from obeying God, stoning the Jamarat reminds us that Satan is our enemy and that we must fight him with all our might.
  - **Example:**When you throw the pebbles, imagine that you are throwing them at Satan and his whispers. Feel your hatred for Satan and your determination to fight him. Ask God to help you overcome Satan and make you one of His righteous servants.

- The Impact of Contemplation on Hajj (with a Focus on Positive Change):
  - **Return with a new heart and a pure soul:**The pilgrim who contemplates the Hajj rituals returns with a new heart and a pure soul, and God has forgiven his sins and purified him from his transgressions.
  - **Positive impact on behavior and morals:**The Hajj we contemplate affects our behavior and morals, and makes us more committed to God’s commands and further away from His prohibitions.
  - **Sense of Islamic unity:**Hajj brings Muslims together from all over the world, making them feel united and united.

conclusion:

- Contemplation is the key to all acts of worship (with emphasis on comprehensiveness):
  - “Contemplation is the spirit that enlivens acts of worship, making them meaningful and impactful in our lives. It is not merely an optional addition, but rather a necessity for understanding the true nature of acts of worship and benefiting from them to the fullest extent.”
  - "Let us make contemplation a method for us in all our acts of worship and in all aspects of our lives. Let us contemplate prayer, zakat, Hajj, and every action we undertake. For contemplation is our path to God and to happiness in this world and the hereafter."
- A call for continuous contemplation (with a link to the Qur’an):
  - Let us reflect on the Holy Qur’an, the word of God that He revealed to us as guidance and light. Let us reflect on its verses, its stories, and its lessons. For reflecting on the Qur’an is the key to all goodness, and it is what opens for us the doors of understanding and knowledge.
  - “Let us always remember the words of God Almighty: ‘Do they not then consider the Qur’an carefully, or are there locks upon their hearts?’ (Muhammad: 24).”

23.9 Fasting as a method for Quranic contemplation.

You have clearly summarized the main ideas and provided a detailed explanation of the verses related to fasting in Surat Al-Baqarah, focusing on the inner meanings extracted by the contemplative.

The most important points that distinguish this interpretation:

1. **Focus on contemplation:**This interpretation considers fasting to be primarily a means of deep contemplation of the Holy Quran, rather than simply an obligation related to food and drink.
2. **Abstaining from speaking about religion:**Fasting is considered to be abstaining from speaking about religion, particularly the Quran, unless one is certain of a correct understanding of its meanings. This differs from the traditional interpretation, which focuses on abstaining from food and drink.
3. **Fasting and fasting:**He distinguishes between "fasting" (in the specific sense) as a test of a specific and temporary action, and "fasting" (in the general sense) as a test of speaking about religion except after contemplation.
4. **New interpretation of terms:**It provides a new interpretation of many Quranic terms related to fasting, such as:
   - **A few days:**Days dedicated to statistics and contemplation.
   - **sick:**Illness of the mind (doubt or deviation from what is right).
   - **On a trip:**About to reach understanding.
   - **They can stand him:**Those who cannot continue to contemplate.
   - **Ransom of food for a poor person:**Feeding knowledge and Quranic meanings.
   - **The month of Ramadan:**The proclamation of the Qur'an and the completion of its revelation.
   - **The Qur'an:**Comparing the apparent with the hidden.
   - **Obscenity:**obscene or ugly speech (in the context of contemplation).
   - **Your women:**Forgotten or late-understood verses.
   - **Bashrohan:**Giving people the correct meanings after contemplation.
   - **White/Black Thread:**Truth/False Interpretation.
   - **Dawn:**Explosion of inner meanings.
   - **Staying in mosques:**Committed to contemplating the Qur'an and obeying the commands of Allah.
   - **Your money:**Things we tend towards (misconceptions).
   - **Crescent:**New meanings that emerge during contemplation.
5. **Evidence from ancient manuscripts:**This interpretation is based on a reading of ancient Qur'anic manuscripts, and points to differences in spelling (such as "yabasharuhunna" versus "yabsharuhunna," and "amwalukum" versus "amwalukum") to support the new meanings.
6. **Emphasizing the importance of piety:**This interpretation links fasting with piety, and considers that the goal of fasting is to attain piety through contemplation and correct understanding of the Qur'an.
7. **Call not to rush:**This interpretation warns against rushing to interpret the Qur'an and disseminating meanings before verifying them, and calls for deliberation and deep contemplation.

Overall, this interpretation offers a comprehensive view of fasting as a way of life and a tool for achieving a deeper and more comprehensive understanding of the Holy Quran. It is an interpretation that goes beyond formal rituals and focuses on the spiritual and moral essence of this great act of worship.

23.10 Fasting in the original manuscript of the Qur'an Changing the building means changing the meaning.

Fasting 95 Al-Ma'idah - Fasting 23 Maryam

- Fast 184 Al-Baqarah

- And the two fasting and the fasting 35 Al-Ahzab -

Fasting 183 Al-Baqarah and 187 Al-Baqarah -

Fasting 187 Al-Baqarah

Certainly, changing the structure (i.e., changing the letters or vowels in a word) inevitably leads to a change in meaning, to varying degrees. This basic principle of Arabic morphology clearly applies to the Quranic words related to fasting that I mentioned.

Let's analyze each word and change its possible meaning based on the difference in structure:

1. Fasting (fasting):
   - **The building:**A noun with the weight of "fi'aal".
   - **Meaning:**This is the most common and widely used form, and means abstaining (in the traditional or discretionary sense we are discussing). It is the general name for the verb.
2. Fasting (fasting):
   - **The building:**A noun with the weight of "fa`l".
   - **Meaning:**It refers to a specific abstention from a certain action, as in the case of Mary, peace be upon her (abstention from speaking). It is a noun of action from the verb.
3. Fasting (fasting):
   - **The building:**A noun with the pattern "fi'l".

It may be a noun, or it may mean abstention (a noun that indicates meaning).

1. Fast (fast)
   - **The building:**Present tense verb.
   - **Meaning:**It indicates that fasting will occur in the future, and it is an action directed at the addressees.
2. The fasting men and fasting women:
   - **The building:**Sound masculine plural and sound feminine plural of the active participle "sa'im".
   - **Meaning:**Refers to people who perform the act of fasting (whether traditional abstinence or abstinence from speech in religion).
3. Fasting (Saym):

Name known by

Conclusion and impact on meaning:

- **Variety of formulas:**This variety of word forms related to fasting demonstrates the richness of the Arabic language and its ability to express subtle and varied meanings.
- **Determine the meaning:**Changing the structure helps determine the intended meaning more precisely. For example, the use of "fasting" in the story of Mary refers to a specific abstention from speech, while the use of "fasting" refers to the general meaning of abstention.
- **Emphasis on contemplation:**In the context of the contemplative interpretation we are discussing, this diversity of formulations can be considered an indication of the importance of contemplating each Qur'anic word and understanding its precise meaning in its specific context.

Therefore, changing the structure of Quranic words is not merely a formal change, but rather a change that carries different connotations and meanings. The contemplator must be aware of these subtle differences in order to understand the Quranic text correctly.

This is a beautiful and broad interpretation of the concept of fasting, adding a spiritual and moral dimension beyond the traditional concept of abstaining from food and drink. Here is an analysis of this new interpretation:

1. Fasting as abstaining from everything negative:

- **Overall idea:**This interpretation expands the scope of fasting to include all negative aspects of a person's life, whether thoughts, morals, or habits. This makes fasting an ongoing practice in a Muslim's life, not just during Ramadan.
- **Focus on the essence:**This interpretation focuses on the essence of fasting and its true purpose, which is to purify the soul and cleanse it of all that taints it.

2. Fasting of thought:

- **Renewing the mind:**This call for “thoughtful fasting” is a call to liberate oneself from old, outdated ideas that hinder development and progress, and to open up to new, enlightening, and creative ideas.
- **Critical thinking:**This encourages critical thinking and not accepting everything that is inherited without scrutiny and contemplation.

3. Fasting from traditional mosques:

- **Call for renewal:**This call may be a call to renew religious discourse in mosques and to abandon stereotypical ideas that are out of step with the times.
- **Not a rejection of mosques:**It must be emphasized that this does not mean a complete rejection of mosques, but rather a rejection of intellectual stagnation and blind imitation.

4. Fasting as a state of consciousness:

- **Piety as a goal:**This interpretation links fasting with piety, and considers piety to be the state of awareness and understanding that a Muslim should strive for through fasting.
- **Ritual Transcendence:**This interpretation goes beyond the formal rituals of fasting and focuses on the spiritual and moral impact that fasting should have on the Muslim.

Evidence from the Qur’an (as stated in the text):

- **"Perhaps you will become righteous":**This purpose of fasting emphasizes that the goal is to reach a state of piety, a comprehensive state that includes awareness, perception, fear of God, and observance of Him in all actions and words.
- **"Eat, drink, and be refreshed."**This verse in the story of Mary, peace be upon her, may be understood to mean that fasting does not necessarily mean abstaining from food and drink at all, but rather may have broader and deeper meanings. However, this verse must be understood in its specific context of Mary's story and cannot be generalized to all types of fasting.

Additional points:

- **Fasting in other religions:**This broad interpretation of fasting can be linked to similar concepts in other religions, where there is fasting from evil, foul speech, and bad thoughts.
- **Fasting as a spiritual exercise:**Fasting (in its broadest sense) can be considered a spiritual exercise aimed at strengthening the will, controlling the self, and purifying it.

Overall, this new interpretation of fasting offers a contemporary and renewed vision of this act of worship, and calls for a deeper and more comprehensive understanding of its essence and objectives.

23.11 Fasting in the Qur'an: A method of contemplation that transcends the limits of time and place

introduction:

For many, the concept of fasting has long been associated with abstaining from food and drink during the month of Ramadan. But is this the only understanding the Holy Quran offers of this great act of worship? A careful reading of the verses on fasting in Surat Al-Baqarah invites us to reconsider this concept and discover deeper, more comprehensive dimensions of fasting as a way of life and a tool for contemplation and understanding.

Fasting: It is not just abstaining from food and drink:

The Qur'anic verses related to fasting raise questions about the traditional understanding:

- "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous." (Al-Baqarah: 183)
  - What is the "piety" that is the goal of fasting? Is it simply abstaining from food and drink?
- "For a specified number of days. But whoever among you is ill or on a journey shall fast the same number of other days. And upon those who are able [to fast] is a ransom - the feeding of a poor person." (Al-Baqarah: 184)
  - If fasting is simply abstaining from food and drink, how can someone who lives in areas with long days or long nights fast?
  - Are menstruation and postpartum bleeding illnesses that permit breaking the fast? What about those with chronic illnesses?
  - What does "they can bear it" mean? And who is the "poor person" for whom the ransom is offered?

Fasting: A Method for Quranic Contemplation

A careful reading of the verses on fasting, with the help of ancient Qur'anic manuscripts, reveals a new understanding of fasting as a method for Qur'anic contemplation:

- Fasting means refraining from speaking about religion, and the Quran in particular, except after deep contemplation and confirmation of its meanings. This does not mean absolute silence, but rather avoiding delving into the interpretation of verses and their dissemination before a correct understanding is attained.
- **Fasting (in the special sense):**It is abstaining from a specific and temporary action, as in Mary's fast from speaking: "So if you see any human being, say, 'Indeed, I have vowed to the Most Merciful a fast, so I will not speak to any human today'" (Maryam: 26).
- **Fasting (in the general sense):**It is the most comprehensive abstention from speaking about religion except after contemplation (which is the concept we focus on).

Quranic Terms Related to Fasting: A New Understanding:

Let us re-read the Quranic terms related to fasting in light of this new understanding:

- A few days: These are not necessarily the days of Ramadan, but rather the days of stages designated for counting and contemplating the meanings of the verses.
- Sick: not a physical illness, but a mental illness (doubt about the verses or deviation from the correct understanding of them).
- On a journey: not a spatial journey, but on the verge of reaching an understanding of the verses, but not yet there.

"And others travel throughout the land seeking from the bounty of Allah, and others fight in the cause of Allah." (Al-Muzzammil: 20)

- They cannot bear it: those who cannot continue to contemplate (due to lack of time or difficulty in understanding).
- Fidyah of feeding a poor person: Not feeding physical food, but feeding knowledge and Quranic meanings to a "poor" person (one who has stopped contemplating).
- The month of Ramadan: not a lunar month, but rather the month that proclaims and announces the completion of the revelation of the Quran. The word "Ramadan" comes from the word "al-Ramda'" (heated stones), meaning that the proclamation of the Quran was accompanied by intense opposition.
- The Qur'an: from the root "qarna" (not "qara'a"), meaning comparing the apparent and hidden meanings of the verses.
  "And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals, and We have sent it down by gradual revelation." (Al-Isra': 106)
- Al-Rafth: not sexual intercourse, but obscene or ugly speech (in the context of contemplation).
- Your women: not women, but forgotten or late-understood verses.
- Engage with them: not sexual intercourse, but rather directly preaching the correct meanings to people after careful contemplation and verification. In ancient manuscripts, it says, "and follow," meaning follow the verses and the command to fast (meaning contemplation).
- White/Black Thread: Truth/False Interpretation.
- Al-Fajr: The explosion of inner meanings after deep contemplation.
- Staying in the mosques: contemplating the Qur'an and obeying God's commands. "And you are staying in the mosques" (Al-Baqarah: 187)
- Your wealth: not material wealth, but the things we like (the wrong meanings we prefer).

23.12 Crescents: not the lunar crescents, but the new meanings that dawn upon us and appear during contemplation.

Verse 187 of Surat Al-Baqarah: New reading:

In light of this understanding, verse 187 of Surat Al-Baqarah can be reread (with the help of ancient manuscripts):

It is made lawful for you one night**The fasting person**The obscenity**Your people**They are clothing for you and you are clothing for them. Allah knows that you were deceiving yourselves, so He turned to you in forgiveness and pardoned you. So now [now], [O Muhammad], [you are] a garment for them.**for**شِّرُوهُنَAnd follow what Allah has prescribed for you, and eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete [your prayer]**The fasting person** to **night**ج no **You give them good news**And while you are in retreat in the mosques - these are the limits set by Allah, so do not approach them. Thus does Allah make clear His verses to the people that they may become righteous.

Suggested interpretation:

"It is permitted for you, while you are contemplating the verses (the fasting person), to reflect even on the ugly meanings (the obscene language) related to the verses that you have forgotten (he made you

forget). These verses contain deception for you, and you are conjuring up wrong meanings for them. Allah knows that you are deceiving yourselves with incorrect meanings, so He has accepted your repentance and pardoned you. So now give people the good news of the correct meanings (give them good news) and follow the verses that Allah has prescribed for you. Continue contemplating until the truth becomes clear to you from error (the white thread from the black thread) and the meanings become clear to you (from the dawn). Then continue contemplating (the fasting person) until you reach the verses that seem weak (the night). And do not give people good news of meanings while you are still contemplating in the mosques (obeying Allah's command). These are the limits set by Allah, so do not approach them. Thus does Allah make His verses clear to the people that they may fear Allah."

Conclusion:

Fasting in the Holy Quran is more than just abstaining from food and drink. It is a way of life, a call to contemplation and reflection, and to compare the outward with the inward. It is a path to true piety, which is the fruit of a correct understanding of God's words.

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24 The Hajj in the Qur'an series presents a new and comprehensive view of Hajj:

24.1 Rediscovering Hajj: A Journey Beyond Place

For many, Hajj has long been associated with the journey to Mecca, circumambulating the Kaaba, and performing specific rituals over a limited period of time. But is this all that Hajj means? Could it have a deeper, more comprehensive meaning that transcends the outward rituals and physical location?

In these sections, we will embark on an exploratory journey to rediscover Hajj from a new perspective, informed by the views of prominent contemplators, most notably Benouda Abdelghani. Drawing on deep contemplation of the verses of the Holy Quran and inspired by the jurisprudence of the Seven Mathani, which reveals the integrated meanings of Quranic words, we will see how our understanding of Hajj can transform from a mere annual obligation into an ongoing lifelong journey, an intellectual and spiritual journey, a journey in search of truth and purification of the soul, a "pilgrimage of the mind" toward God's verses and meanings.

We will discover that Hajj is not merely a set of rituals and rites performed in a specific location. Rather, it is a way of life that calls us to contemplate and reflect, to strive with words, to connect with God and with people, and to reform religion and society. We will see how Hajj can become a compass that guides our lives, a beacon illuminating the paths of knowledge, and a provision that nourishes our souls and minds.

Let us embark on this journey together, to rediscover Hajj in its true sense, and to make it an integral part of our daily lives.

24.2 Hajj and the House in the Holy Qur'an: A Cognitive Perspective Beyond Rituals

Our understanding of the concepts of Hajj and the House of God in the Holy Quran may require a profound reconsideration, moving beyond stereotypical perceptions that limit them to rituals and physical movements, toward a cognitive and intellectual vision that aligns with the greatness of God's Book, which contains no synonyms. This article presents a new interpretation of these concepts, based on an analysis of the roots of the words and the contexts of the Quranic verses.

Hajj: From Tawaf to Establishing Proofs and Evidence

The word "Hajj" and its derivatives in the Holy Qur'an do not refer to any physical movement, circumambulation, or acrobatic rituals, but rather are closely linked to the concept of**"Establishing the argument with evidence and proof"**Consider the contexts of the verses in which this word appears:

- **Have you not considered he who argued with Abraham concerning his Lord because God had given him kingship? When Abraham said, "My Lord is He who gives life and causes death." He said, "I give life and cause death." Abraham said, "Then God brings the sun from the east, so bring it from the west." So he who disbelieved was confounded. And God does not guide the wrongdoing people.[1]"Where?" (Al-Baqarah: 258)**Here, "Hajj Ibrahim" means to discuss and present evidence to prove a point. No physical movements are mentioned.
- **Say, "Do you dispute with us about Allah while He is our Lord and your Lord? We have our deeds, and you have your deeds, and we are sincere to Him." [Al-Baqarah: 139]**"Do you argue with us?" refers to intellectual discussion and arguments, not physical rituals.
- **{So if they argue with you, say, "I have submitted myself to Allah, and so have those who follow me." And say to those who were given the Scripture and to the unlearned, "Have you submitted?" And if they submit, then they are rightly guided; but if they turn away, then upon you is only the notification. And Allah is Seeing of the servants.} [Al Imran: 20]**The context here is talking about argumentation with words and evidence.

From here, it becomes clear that Hajj is a mental and linguistic process based on:**To establish an argument and provide evidence to prove or disprove a point of view, to increase knowledge or confirm a certain matter**.

Home: Not just a building, but a place of knowledge and science

When "the house" is mentioned in the Qur'an, the physical structure (the Kaaba) may immediately come to mind, but the Qur'an invites deeper contemplation. The verses indicate that "the house" represents**A place of knowledge, benefit and learning**.

- **There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of your maternal uncles or the houses of your maternal aunts or what you possess[2]Its keys or your**

friend. There is no blame upon you if you eat together or separately. So when you enter houses, greet one another with a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses that you may understand.[3]**(An-Nur: 61)**:

- "Eating" here does not mean physical eating, but rather benefiting from and extracting benefit.
- "Houses" here are not just places to live, but rather**Sources of information and the benefits that can be derived**.
- "Blind, lame, sick" here refer to cognitive states: the blind is the one who sees the truth but does not perceive it, the lame is the one who has the ability to know but deviates from it, and the sick is the one who suffers from a disease of the heart (consciousness).

- **"Then they found one of Our servants to whom We had given mercy from Us and had taught him knowledge from Us." "Shall I direct you to a family who will take care of him for you and who will be sincere to him?" [Al-Kahf: 65-67]**"Ahl al-Bayt" here means people of knowledge and expertise.
- **"And We found therein not a single house of Muslims." [Adh-Dhariyat: 36]**"A house of Muslims" here means a group of peaceful people who have knowledge and learning.
- **Righteousness is not that you enter houses from their backs, but righteousness is of him who fears Allah. And enter houses from their doors and fear Allah that you may be successful. [Al-Baqarah: 189]**"Entering houses through their doors" means acquiring knowledge and science from their correct sources and through proper methods.
- **And when Abraham and Ishmael were raising the foundations of the House, [saying], "Our Lord, accept from us. Indeed You are the Hearing, the Knowing." [Al-Baqarah: 127]**:Lifting the rules from home here means**Establishing cognitive, rational, and intellectual foundations that will serve as a starting point for humanity towards a correct path that leads to knowing God and His laws.**.

So, the "house" in the Qur'an refers to**Place of knowledge and science**Whether it is a building that houses a science or a community of people of knowledge.

Hajj and the House: A Call to the Pursuit of Knowledge and the Elevation of Awareness

Based on this understanding, the verses related to Hajj and the House become more meaningful:

- **And proclaim to the people the Hajj [pilgrimage]. They will come to you on foot and on every lean camel from every distant pass. [Al-Hajj: 27]**"By Hajj" here means "by argument" or "by establishing proof." That is, "he called people to establish proof," calling them to seek knowledge and to search for evidence.
- **And Hajj to the House is a duty that mankind owes to Allah, those who can afford the expenses (for one's residence). And whoever disbelieves - then indeed, Allah is free from need of the worlds. [Al Imran: 97]**:
  - "People" here refers to **lower cognitive level than "humans"** . They are the group that needs to establish an argument for themselves in order to raise their awareness.

- "Hajj" means**Establishing proof by visiting places of knowledge and seeking knowledge**For those who can afford it. Whoever seeks salvation and intellectual advancement must establish a case for themselves by seeking the home of knowledge and science.

Satan: The concept of excess in everything

To complete the picture, we can connect this understanding to what was mentioned about the meaning of "Satan." The word "Satan" comes from the linguistic root "shatta," which denotes "excess" or "difference."

- **"inroad":**It means to go too far in saying something, or to go too far in thinking, or to exceed the limit.
- **"The devil" in the form of "fe'lan":**Like "Rahman" from "mercy," "Satan" is the embodiment of "excess" in everything, whether it be an increase in temptation, in guidance toward evil, in disbelief, or in fear.

This linguistic understanding helps us realize that the Holy Quran provides us with linguistic roots so that we can understand the meanings of the original words, and then grasp the deeper meaning of the derivatives in the context of the verses.

Abstract: Towards a renewed understanding of the Qur'an

This renewed vision of Hajj and the House calls us to go beyond the superficial and traditional understanding, to realize that the pillars of Islam, including Hajj, are**A comprehensive lifestyle based on knowledge, science, argumentation, and the advancement of awareness, far removed from mere rituals that do not bring about real change in the lives of individuals and societies.**The Qur'an calls for thought and contemplation, the constant pursuit of knowledge, and the establishment of arguments with proofs and evidence, so that God's message to humanity is a message of awareness and knowledge, not merely a series of formal gestures.

24.3 Hajj: A Comprehensive Intellectual and Spiritual Journey

As we saw in the first topic, Hajj is not just a physical journey, but rather a comprehensive intellectual and spiritual journey, manifested in several aspects:

- Hajj as Argumentation: Hajj is essentially an argument based on verses, a tireless effort to understand and contemplate God's verses, and to present arguments and proofs to demonstrate truth and invalidate falsehood. It is an intellectual struggle aimed at refuting false ideas and misconceptions, and establishing proof against oneself and others.
- Hajj as Purity: The Hajj journey is a journey of purification of the heart and mind, cleansing the soul of impurities and desires, and purifying the spirit of malice and resentment. It is an endeavor to attain a state of mental and spiritual clarity and prepare oneself to receive the truths of faith.
- Hajj as a Circumambulation: Circumambulating the Kaaba (or "the House" in its metaphorical sense) symbolizes a revolving around the center of truth, a constant search for meaning from all angles, and not being satisfied with just one angle. It is a tireless pursuit of knowledge and a constant search for the treasures hidden in God's verses.

These three aspects of Hajj—argumentation, purity, and circumambulation—are not separate, but rather complementary and interconnected. Argumentation leads to purity, purity opens new horizons for exploration of meanings, and circumambulation deepens argumentation and increases purity. This is the spiritual and intellectual cycle of Hajj that we should strive to achieve in our lives.

24.4 The Symbolism of Hajj Rituals: Beyond the Outward Rituals

In traditional understanding, the Hajj rituals are simply rituals and physical movements. However, from the perspective of the jurisprudence of the Seven Mathani, these rituals acquire profound symbolic dimensions, revealing sublime inner meanings:

- Shaving and trimming: These are not simply hair removal, but rather symbols of renunciation and renewal. A complete shave symbolizes the complete abandonment of outdated ideas, while trimming symbolizes partial renunciation or gradual modification. They are a call to cleanse the mind and heart of false beliefs and prepare for new understanding.
- Throwing stones at the Jamarat: This is not just throwing stones, but rather a symbol of self-struggle and combating satanic thoughts. The Jamarat represent the obstacles and barriers that stand in the way of the pilgrim (the contemplative) toward the truth, and throwing them is an expression of resolve to overcome them.
- Slaughtering the sacrificial animal: It is not merely a matter of shedding blood, but rather a symbol of sacrifice and giving. The sacrificial animal represents the most precious possession of the pilgrim (the contemplative), and its slaughter expresses a willingness to sacrifice one's desires and whims for the sake of God and to offer a gift to others.

These symbolic rituals, when understood in their inner meanings, become powerful catalysts for spiritual and intellectual growth. They are not merely physical acts, but rather an expression of a profound inner state and the pilgrim's (mudabbir's) commitment to persevere in the journey of seeking truth and spiritual purification.

24.5 Hajj in Our Daily Lives: A Continuous Way of Life

If Hajj is a comprehensive intellectual and spiritual journey, and if its rituals are symbols of sublime inner meanings, how can we benefit from this new understanding in our daily lives? How can we transform Hajj into an ongoing lifestyle, rather than simply a once-in-a-lifetime obligation?

The answer lies in applying the concepts of Hajj in all aspects of our lives:

- Constant argumentation: We must make contemplation and reflection an integral part of our daily lives. We must always strive to understand and

reflect on the verses of the Qur'an, and use reason and argument in all the ideas and opinions we encounter.

- Permanent Purity: We must always strive to purify our hearts and minds from impurities and desires, and maintain a pure soul and a clean heart. We must abandon grudges and hatred, and strive for forgiveness and love.
- Constantly searching for truth: We must make the pursuit of knowledge an ongoing goal in our lives. We must always strive to expand our horizons and deepen our understanding of the world around us, not limiting ourselves to a single perspective.
- Continuous abandonment and renewal: We must always be willing to let go of outdated ideas and beliefs that hold us back and welcome renewal and change into our lives. We must be open to new ideas and willing to correct our mistakes.
- Constant Sacrifice and Giving: We must make sacrifice and giving part of our core values. We must be willing to sacrifice our time, effort, and money for the sake of God, and to offer help and assistance to others.

When we apply these concepts to our daily lives, Hajj transforms from an annual obligation into a lifelong way of life. Hajj becomes a compass that guides us every step of the way, a light that illuminates our paths, and a force that propels us toward growth and advancement.

24.6 The Qur'an Bears Witness: Verses Supporting the New Understanding of Hajj

In previous posts, we presented a new vision of Hajj that goes beyond the prevailing traditional understanding. But is there Quranic support for this vision? Are there verses in the Holy Quran that support this expanded understanding of Hajj?

Indeed, the Holy Quran is replete with verses that point to the profound meanings of Hajj and support the new understanding we have provided. Here are some examples:

- Verses on argumentation and contemplation: “And that was Our argument which We gave Abraham against his people” (Al-An’am: 83), “Do they not then reflect upon the Qur’an, or are there locks upon their hearts?” (Muhammad: 24). These verses emphasize the importance of argumentation and contemplation in understanding God’s verses, which is the essence of Hajj in its new meaning.
- Verses on purity and clarity: “And purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate” (Al-Hajj: 26), “Indeed, he has succeeded who purifies himself” (Al-A’la: 14). These verses point to the importance of purity and clarity in worship, which is evident in Hajj as a journey of purification for the heart and soul.
- Verses on striving and seeking: “So hasten to the remembrance of Allah and leave off business” (Al-Jumu’ah: 9), “And those who strive for Us - We will surely guide them to Our ways” (Al-‘Ankabut: 69). These verses encourage

striving and seeking God, which aligns with the idea of Hajj as a journey in search of truth.

- Verses on sacrifice and giving: “God does not receive their meat or their blood, but what reaches Him is piety from you” (Al-Hajj: 37), “And they give food, in spite of their love for Him, to the poor, the orphan, and the captive” (Al-Insan: 8). These verses emphasize the importance of piety, sacrifice, and giving in worship, which is evident in the symbolic rituals of Hajj.

These are just a few examples, and the Holy Quran is replete with verses that support a new understanding of Hajj. The Quran testifies that Hajj is not merely a formal ritual, but rather a comprehensive journey of faith, calling us to contemplation and reflection, to struggle with words, to spiritual purification, to connect with God and with people, and to reform religion and society.

24.7 Hajj is not a journey to Mecca... but a journey into the worlds of knowledge!

For many, the Hajj pilgrimage has long been associated with the spiritual journey to Mecca, home to the Kaaba, the Tawaf (circumambulation of the Kaaba), the Sa'i (circumambulation of the Kaaba), and the stoning of the Jamarat (stoning of the devil). Stereotypical images have reduced the greatness of this pilgrimage to a limited set of rituals and a specific location. But is it conceivable that God Almighty would condense the wisdom of Hajj into a few days and visible rituals? Isn't it time we rediscovered Hajj in its true meaning, as a journey that transcends the boundaries of space and time, launching us into worlds of knowledge and contemplation?

In this series of articles, we will embark on an exceptional journey, re-examining the Hajj pilgrimage with new eyes, enlightened by the light of the Holy Quran and the guidance of the jurisprudence of the "Seven Mathani." We will discover that Hajj is not just a ritual performed once in a lifetime, but rather a way of life we follow every day, a compass that guides us on the paths of knowledge, and provisions we provide for our spiritual and intellectual journey.

We will start from the Almighty’s saying: {And proclaim to mankind the Hajj [pilgrimage]; they will come to you on foot and on every lean camel, coming from every distant pass.} We will delve into the meanings of its words, explore its secrets, and redefine its concepts, in order to arrive at the “true Hajj”… the Hajj of the mind and heart, the Hajj of knowledge and contemplation, the Hajj of continuous life within the embrace of Allah’s verses.

24.8 Hajj is a necessity.. Have we realized our true necessity?

"Hajj is a necessity," the text begins, defining this great duty. Hajj is not a luxury or a curiosity, but rather a genuine human need, an innate need deep within every human being, regardless of their religion, language, or culture. But what is this need we are talking about?

It is the need for knowledge and understanding, the need to grasp the greater truths of existence, the need to be guided to the straight path that leads us to happiness in this world and the hereafter. Hajj is a response to the call of nature thirsting for knowledge, a quest to quench the thirst of the soul for wisdom, a journey in search of the conclusive "proof" that convinces the mind and reassures the heart.

Hajj, in this sense, is not limited to a specific group of people or a specific area of life. It is a universal and universal need, encompassing all human beings at all times and places, embodied in various forms of striving, research, and diligence in every field.

From simple commercials that seek to convince us of our need for a particular product, to major international exhibitions that showcase the latest technologies and inventions to meet our material and professional needs, all are examples of the "worldly pilgrimage" that reflects humanity's constant quest to fulfill its needs and improve its lives.

As for “Hajj for the sake of Allah,” it is the elevation of this need to a higher level. It is the pursuit of pure knowledge for the sake of Allah. It is serious scientific research into the universe, its laws, and its traditions. It is deep contemplation of Allah’s cosmic and Quranic verses, in order to arrive at “guidance for all the worlds,” and to illuminate the paths of humanity with the light of knowledge and wisdom.

24.9 "And proclaim to the people the Hajj" - a global call to meet the need

{And proclaim to mankind the Hajj} is a divine command to Abraham, peace be upon him, that resonates in every time and place. It is a universal call directed to all people, without exception, inviting them to fulfill this great need: the need of Hajj.

But how should this call to prayer be made? And what is the means by which this universal call can be conveyed?

This Holy Verse gives us the answer: {And proclaim to mankind the Hajj}. The call to prayer is “for Hajj” itself!

Hajj, here, is not just a silent ritual confined within the walls of the Kaaba, but rather a resounding "call to prayer," echoing everywhere and calling out at all times. It is a "clarification" to people of their true needs and a "facilitation of the means" to convince them of the necessity of responding to this call.

The call to Hajj is an “information” to people of the benefits and advantages of Hajj. It is an “advertisement” of the signs of guidance and knowledge that illuminate the paths of life for them. It is a “stimulation” for minds and hearts to embark on a journey of research and contemplation.

The call to Hajj is embodied in every call to knowledge and learning, in every initiative to spread awareness and understanding, and in every effort to overcome learning difficulties and facilitate access to truth.

The call to prayer for Hajj is a responsibility that falls on everyone who understands the importance of this religious obligation and grasps its true meaning. It is a responsibility to convey the call to all people, to inform them of the benefits and blessings of Hajj, and to encourage them to embark on this great journey—a journey of minds and hearts toward the light of knowledge and guidance.

24.10 "Men and all lean ones"... Who are the people called upon to answer the call?

{They come to you on foot and on every lean camel, they come from every distant pass.}... An amazing response to the call to Hajj. Troops of people stream in from every distant pass, men and women, coming to answer the call. So who are these people called upon? And what are their characteristics?

"Men"... here we do not mean only the male gender, but "men" in its broader and more comprehensive sense... They are the "people of clear vision," who possess awareness, understanding, and deep perception, and to whom the greater truths of existence have been revealed, so they responded to the call of nature and embarked on a journey of research and contemplation.

"And upon every weak one"... the text adds another description of those invited... they are the "thin ones"... they are not the ones with power, prestige and authority, but rather they are the "hidden ones from reality", the humble and submissive, who realized their weakness and their need for guidance, so they prepared to overcome all difficulties and tribulations, and "pass their visions in the opposite direction"... that is, to go against the prevailing trend, and challenge false concepts, to support the truth and reveal the truth.

{They come from every distant pass}.. The text concludes the description of those invited by stating their source.. They come “from every distant pass”... that is, from every distant place, from every diverse cultural and social background, and from every level of understanding and comprehension..

The call to Hajj is universal and comprehensive, open to all without exception. It is responded to by “men” with penetrating vision, and by humble “lean men” seeking guidance. They come from every “deep valley” to witness its benefits and to mention the name of God on specific days.

24.11 "The Most Famous Information"... When is the actual date of Hajj?

{Hajj is during well-known months}. The Quran specifies the timing of Hajj as "well-known months." Does this mean that Hajj is limited to specific lunar months of each year? Or does the term "months" here have a more general and comprehensive meaning?

Returning to the jurisprudence of the "Seven Mathani," we discover that the "known months" are not necessarily a specific period of time, but rather "signs of guidance

and knowledge," which appear and are revealed at known and specific times, to serve as "times for people and Hajj."

“The months of information” are “periods of learning and dissemination of knowledge.” They are the times when truths become clear, evidence is revealed, and signs appear that stimulate minds and hearts to seek knowledge and gain benefits.

The "information months" are not limited to a specific time or place. Rather, they are "divine appointments" that recur at all times and places, whenever conditions are ripe, signs appear, and truths are revealed. They are "renewed annual opportunities" for contemplation, learning, and acquiring knowledge, manifested in various areas of life: religious and secular, academic and practical, individual and societal.

{So whoever has made Hajj obligatory upon himself therein - there is no sexual relations nor disobedience nor disputing during Hajj}.. If these signs are manifested, these truths are revealed, and a person “imposes” Hajj upon himself - that is, he resolves to answer the call of knowledge, and engage in a journey of contemplation and learning - then let him adhere to the etiquette and conditions of Hajj.. {There is no sexual relations nor disobedience nor disputing during Hajj}..

“No obscenity” means that he should not be attached to need in a reprehensible manner, nor be distracted by desires and whims from seeking the truth.

"And no immorality"... meaning he does not behave rashly, nor does he fabricate false contexts, but rather he is characterized by clarity and honesty in word and deed.

“There is no argument during Hajj.” That is, one should not argue falsely, engage in argumentation or obstinacy, or provide evidence based on superficial information, but rather based on established facts.

{And whatever good you do, Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.} The text concludes by explaining the greatness of this Hajj. Whatever good the pilgrim (the contemplative) does in his journey of seeking knowledge and contemplation, Allah knows it and will reward him for it. He must provision himself with “the best provision” “piety” for it is the best provision for the pilgrim on his journey. Piety is awareness, fear of Allah, sincerity and diligence. It is the “key to success” for those of understanding, those with enlightened minds and conscious hearts.

And so... the journey of discovering Hajj in its true meaning continues... a never-ending journey...

24.12 Hajj: A Calamity or a Blessing? A Study of New Concepts of the Lifelong Obligation

In previous sections, we embarked on an exploratory journey to re-understand the Hajj ritual, transcending prevailing stereotypes and delving into its esoteric and

symbolic meanings. We discovered that Hajj is not merely a spatial journey or ritualistic rituals, but rather an ongoing intellectual and spiritual journey, a universal human need, and a comprehensive way of life.

But, amidst this new understanding, a shocking and controversial question arises: Is the Hajj we know today a blessing and a boon, or a calamity and a crime?

This question may seem shocking at first glance, and may even provoke disapproval and anger from some. How can we consider a great obligation like Hajj a "calamity" or a "crime"?

In fact, the text at hand, from which we draw these new concepts, does not hesitate to pose this difficult question. Rather, it answers it boldly and clearly, relying on a profound critical vision of the contemporary reality of Hajj and on a different understanding of the objectives of Islamic law.

Modern Hajj: A "crime" against the objectives!

The text does not hesitate to describe modern Hajj as a "crime," a harsh and shocking term, but one that reflects the extent of resentment and anger at the changes that have taken place in this great ritual, diverting it from its proper path.

Hajj, which God Almighty ordained as a global conference for the search for knowledge and guidance, and an annual season for the exchange of benefits and goodness among people, has in the modern era been transformed into a "commercial commodity" that is bought and sold, and a "seasonal occasion" for raising funds and exploiting religion and sanctities for material gain.

Visa fees... modern "forgiveness certificates"!

The text strongly criticizes the "visa fees" imposed on pilgrims, considering them a "distortion of the image of God" and a comparison to the "indulgences" sold by the Church in the Middle Ages.

Just as indulgences once allowed the wealthy to purchase paradise and forgiveness of sins, modern visa fees now allow only the wealthy to perform the Hajj, depriving the poor and needy of this divine right.

Physical “ability” is a restriction that prevents real “ability”!

The text argues that the conditional "capability" of Hajj, which is reduced to the financial ability to bear the costs of travel, has become a "restriction" that prevents the achievement of "true capacity," which is the mental, spiritual, and moral capacity, and the ability to understand the objectives of Hajj and perform its rituals with spirituality and humility.

Modern Hajj, with its exorbitant costs and burdensome fees, is no longer available to “those who can afford it” in the comprehensive Qur’anic sense. Rather, it has become the preserve of “those who can afford it financially,” depriving those who can afford it in spirit, mind, and heart.

Boycotting Hajj: A Jihad to Fix the Route!

In light of this bitter reality, the text argues that "boycotting the modern Hajj" has become an inevitable necessity, a "jihad" to correct the path and purify this great duty from commercial and materialistic practices that distort its essence and spirituality.

The boycott, here, is not a call to abandon the Kaaba or to renounce the Hajj ritual. Rather, it is a powerful "message of protest" directed at those in charge of managing the Hajj in the modern era, demanding that they "reform the flaws" and return the Hajj to its proper path as a pure act of worship for the sake of God and a global conference open to all, aiming to serve humanity and guide the world.

The universality of Hajj...an invitation to everyone without exception!

The text emphasizes the "universality" and inclusiveness of Hajj, and calls for it to be open "to all people without exception," regardless of their religion, beliefs, nationalities, or financial status.

Hajj, in its origins, was a “global conference” that brought together people of different religions and cultures to exchange worldly and otherworldly benefits and promote understanding and peaceful coexistence among humanity.

Hajj: An opportunity for unity, tolerance, and openness!

The text argues that Hajj should be "an opportunity for unity, tolerance, and openness" toward others, not an occasion for isolation, fanaticism, and discrimination. Hajj should be a "global platform" for calling people to God with wisdom and good preaching, presenting a bright image of Islam as a universal, welcoming religion that embraces everyone and calls for good for all people.

"They cannot find a way" is an inevitable result of short-sightedness!

The text links the "impossibility" of modern Hajj with the "short-sighted vision" that has reduced Hajj to ritualistic rites and materialistic practices, neglecting its lofty goals and comprehensive dimensions.

Those who reduce Hajj to its external manifestations and neglect its internal essence will be unable to understand the true Hajj and will be unable to perform it as God Almighty intended.

Modern transportation is a "curse" that obscures the "blessing" of contemplation!

The text criticizes the use of "modern means of transportation" for Hajj travel, considering it a "curse" that obscures the "blessing of contemplation," humility, and closeness to God.

Comfortable and fast means of transportation spare the pilgrim the “hardship of travel” and “suffering on the road,” which in the past were an integral part of the Hajj

experience, a means of spiritual purification and cleansing, and an opportunity to reflect and contemplate the greatness and power of God.

"Their hearts are hidden"... negligence obscures the "treasures" of knowledge!

The text concludes this series of verses with a stern warning: “Their hearts are covered.” “Their hearts are covered.” This is a powerful Qur’anic expression describing the state of heedless hearts, which are veiled from the light of knowledge and covered with rust and rust, so that they “block the treasures of knowledge” and “prevent the flow of guidance.”

True Hajj, as we have come to understand, is a “journey of mind and heart,” a journey of contemplation and reflection, a journey of searching for knowledge and guidance. If the heart becomes heedless, the mind becomes clouded, and awareness is obscured, how can we hope for the “blessing of Hajj” and the “blessing of life”?

Hajj: A call for awakening, vigilance, and change!

In conclusion, we affirm that these new concepts of Hajj, although shocking and controversial, are not a call for despair or frustration. Rather, they are a call for awakening, vigilance, and change. They are a call to reconsider our understanding of Hajj, to correct the course of this great ritual, and to restore it to its true essence: an ongoing intellectual and spiritual journey, a global conference for unity, tolerance, and openness, and a way of life.

24.13 Hajj: A lifelong journey in search of knowledge

We have reached the end of our journey exploring the concept of Hajj, this great duty that has always captivated the hearts of believers, but which has perhaps remained confined to a stereotypical, traditional understanding, far removed from the horizons of deep contemplation and sublime inner meanings.

In this series of articles, we dare to re-read Hajj with new eyes, inspired by the light of the Holy Quran and the guidance of the jurisprudence of the "Seven Mathani." We discover that Hajj is not merely a journey to a place, but rather a journey into the world of knowledge. Its rituals are not merely formal rites, but rather symbols of profound meaning. Its time is not limited to a few days of the year, but rather an ongoing way of life.

We have learned that Hajj is a universal human need that transcends the boundaries of religion and geography. It is an innate need deep within every human being, a search for knowledge and an answer to the call of nature thirsting for guidance. The call to Hajj is a universal call, echoing in every time and place, inviting all of humanity to fulfill this need and embark on a journey of exploration and contemplation.

We realized that the "Holy House is a center of knowledge and guidance," not merely a place of worship, but a beacon of learning, a source of wisdom, and a destination for those seeking the greater truths of existence. Entering it means

engaging in serious "scientific and cognitive research" aimed at understanding the order of the universe and God's laws in His creation.

We have understood that the Hajj rituals are symbols of inner meanings. The circumambulation is a rotation around the center of truth, the running is a purification of the heart and mind, and the shaving and shortening of the hair is a abandonment of outdated ideas and a renewal of understanding.

We understand that the "informed months" are not just a specific period of time, but rather "proclaim signs" of guidance and knowledge. They are "divine appointments" that are renewed at all times and places, providing us with annual opportunities to reflect, learn, and gain benefits. And the "numbered days" are not just a few days, but rather "valuable and dedicated periods for deep reflection and diligence in seeking knowledge."

We contemplated the "conditions and controls of Hajj," discovering that they are not merely ritual restrictions, but rather "cognitive and methodological controls," which outline a clear roadmap for our journey in search of truth and warn us against "obscenity, immorality, and argumentation" that hinder us from attaining the true meaning of Hajj.

We delved deeper into the concept of the "Greater Pilgrimage," realizing that it is not a specific day, but rather the "greatest need to know the straight path," that "Arafat" symbolizes "knowledge and understanding," and that "Maqam Ibrahim" represents "intellectual leadership" based on scientific and cognitive research in the "House of Ibrahim."

We are always reminded of the warning against “fear of polytheism,” to be aware that polytheism is not limited to the outward worship of idols, but also includes “hidden polytheism,” which is relying on other than God in seeking guidance and knowledge, and being satisfied with what is apparent without contemplation and reflection.

Today, we stand on the threshold of a new phase of understanding and awareness, having realized that Hajj is not merely a journey to Mecca, but rather a lifelong journey in pursuit of knowledge. A journey that does not end with the completion of the rituals, but rather continues with us at all times and in all places, with every step we take, with every thought that comes to mind, and with every word we utter.

Let us make Hajj a way of life that we follow every day, let us make contemplation and reflection our provision on this journey, and let us make piety our best companion on this path. Let us always remember that “the Sacred House is a center of knowledge and guidance,” and that “the informed months” are renewed opportunities for learning and advancement. Let us respond to the call “And proclaim to mankind the Hajj,” and let us be among the “men” of penetrating vision, and the “lean” humble ones who seek guidance. Let us embark together on this great journey, to witness our benefits, and to mention the name of Allah on informed days. Let us achieve “the true Hajj” in our lives, and to attain “the best reward” from Allah Almighty.

Series conclusion:

We hope this series of articles has opened new horizons for your understanding of Hajj and provided you with a deeper and more comprehensive view of this great duty. Hajj, in its true sense, is a lifelong journey, a journey that does not end with the completion of the rituals in Mecca, but rather continues with us at all times and in all places.

24.14 The concept of Hajj (And proclaim to mankind the Hajj)

- **New interpretation**:
  - Hajj is not a journey to Mecca, but an inner journey of self-discovery.
  - The months of Hajj symbolize periods of learning and spreading knowledge.
- **key**:
  - True Hajj is the “Hajj of the Mind” towards truths, not circumambulating the Kaaba.
- **Hajj as a need and argument**:
  - Hajj is derived from "need" and "argument." It is the fulfillment of a person's need for knowledge and understanding, and the presentation of an argument (not necessarily physical evidence) to persuade others.
  - Hajj is not necessarily an end in itself, but rather a means to achieve a greater end (such as prosperity and progress).
  - The call to Hajj is to clarify people's needs and benefits, and is not just an invitation to a specific place.
- **Juha and the invasion**:
  - A clever connection between "Juha" and intellectual "invasion." Juha represents the ability to excel in argument and persuasion.
  - The opposite of Jah (invasion) is Hajj (need). The intellectually defeated needs an argument.
- **Hajj is for everyone and in all areas**:
  - Hajj is not limited to a specific group or field, but rather is directed to everyone and includes all their needs in various aspects of life.
  - Worldly pilgrimage includes everything that meets people's needs (from advertisements to exhibitions).
  - Hajj to Allah is the scientific investigation into the universe’s system and laws (guidance for the worlds).
- **The Holy House as a center of knowledge**:
  - The Sacred House is a center for scientific research and knowledge (a guidance for all the worlds), not just a place of worship.
  - The Station of Ibrahim symbolizes those who are responsible for this scientific research.

        - Entering the Sacred House means engaging in this research, which brings (scientific) security.
    - **Hajj conditions and regulations**:
        - Qualification and qualification: A person must be qualified to receive the argument and knowledge, and this must be at the appropriate time.
        - Houses and their doors: Knowledge must be sought from its correct sources (house doors), and not be satisfied with what appears.
        - Safa and Marwa: Circumambulating them means completing the matter in the most perfect way, through purification (Safa) and skillful narration (Marwa).
        - Rituals: are the cosmic laws that regulate the Hajj process (perception and sensation of vision).
        - Information months: are advertising signs that encourage gaining benefits, and not necessarily for a specific period of time.
        - Obscenity, immorality, and argumentation: Avoid excessive attachment to need, ill-considered actions, and fruitless argumentation.
        - Ihsar and Hadi: If one is unable to complete Hajj, one must offer whatever Hadi (gift) one can, and not give up.
        - Fasting, charity, and rituals: These are means of compensating for deficiencies in the event of illness or disability, and include determination (fasting), providing assistance (charity), and adhering to what has arisen from knowledge (rituals).
        - The Greatest Pilgrimage: It is the greatest need to know the straight path.

24.15 Ending the state of Ihram and remembering God: From completing the ritual to continuing contemplation (Al-Baqarah: 200-202)

Ending the state of ihram marks the end of a phase of exploration and discovery and the beginning of a new phase of continuous reflection. After pilgrims have completed their rituals and completed their rites, God Almighty commands them to remember Him. This remembrance is not limited to mere repetition on the tongue; rather, as you have pointed out, it is an open invitation to reflect on the wisdom of these rituals and on the order of the universe as a whole.

- **Performing rituals as a completion of the research:**The Hajj rituals, including the Sa'i (walking through the Ka'bah), Tawaf (circumambulating the Ka'bah), and standing at Arafat, resemble the steps of a systematic search that require effort, patience, and devotion. When the pilgrim "completes" his or her rituals, he or she has completed an intense field phase of worship and the search for closeness to God.
- **Continuity of remembrance is like cosmic contemplation:**The command to "remember God" after completing this task is a directive that one's relationship with divine truth does not end with the conclusion of the ritual. Just as a researcher, after arriving at a conclusion in his research, does not cease to reflect on its dimensions

and applications, so too does the believer remain in a state of "remembrance" and contemplation of God's signs within themselves and beyond.

- **Defining the objectives (this world and the hereafter):**Dividing people into two groups—those who seek only this world and those who combine the good of this world and the Hereafter—is truly a fundamental lesson in defining the goals of all human endeavors. The seeker who pursues knowledge for purely material gain differs from the one who seeks God's pleasure and serves humanity, making his knowledge a bridge to the Hereafter.

24.16 Security in the Sanctuary: From Physical Security to Intellectual Security (Al-Baqarah: 125)

Expanding the concept of security in the Sacred House to include intellectual and scientific security is an enlightened and profound understanding of the objectives of Islam. Historically, the Grand Mosque has been not only a place of worship, but also an open university and a safe intellectual forum.

- **"A place of refuge and security for people":**The word "mathabah" means a reference point to which people return again and again. This applies not only to their bodies, but also to their minds and souls seeking tranquility and knowledge. Security here means not only the security of bodies from assault, but also the security of thoughts from oppression, and the security of truth-seekers from persecution.
- **Those who circumambulate, those who stay in seclusion, and those who bow and prostrate:**Your connection between these acts of worship and methods of cognitive research is an innovative and original connection:
    - **Tawaf:**The tireless pursuit and continuous, unstoppable search emulates the perpetual movement of the universe in its praise of its Creator.
    - **I'tikaf:**It represents the cessation and dedication to deep contemplation and reflection, which is a basic condition for sound intellectual production.
    - **Bowing and prostration:**They represent the pinnacle of submission and surrender to the truth when it is revealed, whether it is a truth of faith or a scientific truth. It is an acknowledgment of one's helplessness before the Creator's greatness and a submission to His laws that govern the universe.

24.17 Piety and provisions: from provisions for travel to provisions for awareness (Al-Baqarah: 197)

Taqwa, meaning "awareness and adherence to cosmic laws," is the essence of the contemporary understanding of this pivotal Quranic concept. Taqwa is not merely a passive fear; rather, it is a state of mental and spiritual alertness that motivates a person to take the necessary measures and adhere to the correct approach.

- **"Provision yourself, for the best provision is piety."**This verse was revealed to correct a misconception held by some who performed Hajj without sufficient food and drink, considering this to be a sign of complete trust in God. Divine guidance emphasized the importance of taking material provisions, then elevates the concept to remind us that there is a more important and lasting provision: the provision of piety.

- **Piety as a provision for the seeker:**Just as a pilgrim needs material provisions for his journey, he also needs provisions of piety (awareness and discipline) to protect his pilgrimage from idle talk, obscenity, and immorality. Similarly, a researcher on his cognitive journey needs provisions of academic integrity, objectivity, detachment, and patience—all fruits of piety in its broadest sense. This provision is what ensures correct and blessed results.

24.18 Hajj, the New Moon, and Entering Houses Through Their Doors: A Methodology for Reaching the Truth (Al-Baqarah: 189)

Linking the new moons as times for Hajj with the second part of the verse, “Enter houses through their doors,” is the key to understanding its profound methodological message.

- **Crescent moons as times:**Using the crescent moon to determine the timing of acts of worship such as Hajj and fasting teaches people the connection to natural cosmic phenomena and the clarity of determining time.
- **Righteousness does not consist in entering houses from their backs.**It was the custom of some pre-Islamic Arabs, when they entered ihram for Hajj or Umrah, not to enter their homes through their front doors. Instead, they would dig a hole in the roofs or climb over them, believing this to be a perfect example of righteousness and piety. This verse refutes this blind tradition, clarifying that "righteousness" does not lie in these elaborate formalities, but rather in true "piety."
- **"And enter houses through their doors":**This is not just an architectural directive, but a golden rule of methodology. It means: ask things in the correct and clear ways.
    - in **Understanding religion**Do not take religion from superstitions and false traditions, but rather from its authentic sources (the Qur’an and Sunnah) and through established scholars.
    - in **Seeking knowledge**Follow sound scientific methods, and do not resort to sorcery and pretense.
    - in **All matters of life**Deal clearly, honestly and systematically, and avoid fraud and evasion.

This Qur’anic directive, “Enter houses through their doors,” is an explicit call to adopt rationality and sound methodology in all aspects of life. This is entirely consistent with the spirit of scientific research, which is based on clarity, precision, and following the correct paths to arrive at the truth.

a summary:

The Holy Quran is a book whose wonders never cease, and its verses contain layers of meaning that have been revealed to contemplative readers throughout the ages. The connection between the rituals of Hajj and the values of scientific inquiry is not only a beautiful connection; it also reveals the essence of the Islamic message, which sanctifies reason, encourages a disciplined pursuit of truth, and transforms all of life into a "pilgrimage" to God.

25 The Prayer Series: A Journey of Awareness and Change

25.1 The Crisis of Prayer: Diagnosing the Defect and Searching for the Essence of Worship

introduction:

Prayer is the second pillar of Islam and the foundation of the faith. It is the direct connection between the servant and his Lord. It is supposed to be a source of comfort, reassurance, and spiritual strength. However, many Muslims find themselves facing real challenges in applying and understanding it, which can be described as**"Prayer Crisis"**This crisis manifests itself in a sense of the burden of performing it, constant pangs of conscience, a lack of humility, and a focus on outward appearance without sensing the soul. This article aims to diagnose this deep-rooted problem, explore its deep causes, and offer a vision for radical solutions that restore prayer to its true place in the heart and life of the believer. We present our understanding of prayer in a balanced manner, derived from the diverse and integrated efforts of contemplative scholars such as（Ayal Rashid）（Dr. Hani Al-Wahib）（Benouda Abdelghani，2024）（Samer Islambouli）（Ahmed Yasser）（Dr. Ali Mansour Kayali）.（Yasser Al-Adirqawi）..

First: Warning signs: Symptoms of a prayer crisis

Before looking for solutions, it is necessary to identify the symptoms that indicate the presence of this crisis in an individual:

1. **Feeling heavy and bored:**Instead of prayer being a “rest” for the believer (“Bring us rest, O Bilal”), it becomes a heavy duty, a boring and tedious routine task, the end of which the individual impatiently awaits.
2. **chronic remorse**Constant feelings of guilt and negligence, either due to irregularity in performing the prayer or due to performing it without heartfelt presence (humility), can turn into an additional psychological burden instead of being a relief from prayer.
3. **Focus on form at the expense of content:**The greatest emphasis is placed on the correctness of outward movements, the precision of words, and the number of rak'ahs, while the awareness of meanings, contemplation of the verses, and the presence of the heart with God are neglected. Prayer becomes a mere physical performance devoid of spirit.

4. **Lack of effect on behavior:**The most disturbing observation is the disconnect between prayer and real life. Individuals perform prayer, but find no tangible effect in refining their morals, improving their interactions, or preventing them from immorality and wrongdoing, as is supposed to happen.

Second: Why did we get here? The roots of the prayer crisis

These symptoms are not a coincidence, but rather have deep roots and causes that need to be understood and analyzed:

1. **Superficial understanding of the meaning of prayer:**Reducing prayer to mere physical and verbal rituals, while ignoring its profound spiritual, psychological, and social dimensions as a connection with God, a form of communion, a means of self-purification, and a way of life.
2. **Social and cultural legacies:**The environment plays a significant role. Excessive focus by society or family on the outward appearance of prayer, the use of intimidation and terrorizing methods rather than encouragement and understanding, and the application of a rigid approach that ignores individual differences or exceptional circumstances (no exceptions) are all factors that can alienate and create a sense of burden.
3. **Satan's methods (or obstacles to correct understanding):**Whether Satan is understood as an external entity or as a symbol of the evil-commanding soul and negative influences, there are “methods” that work to corrupt and undermine prayer (to be detailed later), often exploiting superficial understanding and false traditions.
4. **Neglecting the spiritual aspect and contemplation:**Failure to prioritize the pursuit of humility and contemplation of the meanings of what is read and said in prayer makes it an empty and spiritually unfulfilling experience, which inevitably leads to boredom and apathy.

Third: The Road to Recovery: Towards a Radical Solution

Getting out of the prayer crisis requires more than just patchwork attempts. It requires radical solutions that stem from the depths of our being:

1. **Redefining and Understanding Prayer:**The first and most fundamental step is to seek a deeper and more comprehensive understanding of the true meaning and objectives of prayer. What does "connection" mean? What is the purpose of humility? How does prayer prevent indecency and wrongdoing? Understanding the meaning restores the value and spirit of worship.
2. **Contemplating the Holy Quran:**Return to the primary source, the Holy Qur'an, to understand how God spoke about prayer and the context and objectives it contains. Try to read the verses with fresh eyes, free from some of the inherited interpretations that may have limited their meaning.
3. **Adopting practical application steps:**Based on this new understanding, the individual needs practical steps to correct the course of his prayer, focusing on developing humility, understanding the remembrances and supplications, linking prayer to daily life, and striving to make it a fruitful spiritual experience (which can be detailed in subsequent discussions).

Conclusion:

The prayer crisis that many suffer from is an indication of a flaw in understanding and application, not a flaw in worship itself. The solution begins with an honest diagnosis of the symptoms and delving into understanding the root causes related to superficial understanding, traditional beliefs, and neglect of the soul. Then, embark on a conscious journey toward a deeper understanding derived from the Holy Quran and practical application aimed at restoring prayer to its rightful place: a true connection with God, a source of comfort and reassurance, and a driver of positive change in the life of the individual and society.

25.2 Satan's Tactics to Destroy Prayer: How Do We Confront the Hidden Enemy?

introduction:

Prayer is considered the believer's fortress, the oasis of his soul, and the pillar of his faith. Given its utmost importance as a direct connection between the servant and his Lord, it becomes a prime target for man's archenemy, Satan. Satan strives with all his might, using subtle and cunning methods, to corrupt this connection, empty it of its meaning, and turn it into a heavy burden instead of a joy. Recognizing and exposing these methods is the first and necessary step toward preventing them, correcting the course of our prayers, and preserving this precious spiritual treasure.

First: Exposing the Tricks: Satan's Seven Methods for Destroying Prayer

The speaker provides a diagnosis of seven main methods, which may be the direct whisperings of Satan or the result of the entrenchment of false concepts that serve his ultimate goal of distancing us from the essence of prayer:

1. Reducing religion to prayer (the trap of false totalitarianism):
   - **the explanation:**Implying that religion is only prayer, and that mastering it (even formally) is sufficient, while neglecting the rest of the acts of worship, morals, and dealings.
   - **The effect:**A constant feeling of falling short in prayer itself because it has become "the whole religion," while at the same time neglecting other vital aspects of Islam such as honesty, trustworthiness, kindness, being dutiful to parents, etc.
   - **the solution:**Understanding the comprehensiveness of Islam. Prayer is a fundamental pillar, but it is part of an integrated system that encompasses ethics, dealings, and other acts of worship. Worship is diverse and complementary.
2. Introducing collectivity into individuality (mixing priorities):
   - **the explanation:**Excessive focus on the virtue of congregational prayer to the point of feeling guilty or inadequate when praying alone, even if it is due to an excuse or lack of time.
   - **The effect:**Some people may miss the prayer on time, waiting for the congregation, or feel that their individual prayer is not accepted, which weakens the foundation of individual connection with God.
   - **the solution:**Understanding that the foundation of prayer is the individual relationship between the servant and his Lord. Congregational prayer has great merit, is a confirmed Sunnah, and demonstrates strength for Muslims. However, it is an addition to the foundation, not a substitute for it or a condition for its validity.
3. Intimidation and psychological terror (the worship of fear, not love):
   - **the explanation:**The intense and exclusive focus on the punishment of those who abandon prayer and the severe threat, and the portrayal of God as a lurking punisher only in relation to prayer.
   - **The effect:**Performing prayer as a burdensome duty out of fear of punishment, rather than out of longing to meet God, love for Him, and hope for His mercy, generates anxiety and tension and robs prayer of its spirit.
   - **the solution:**Balancing fear and hope. Remember God's vast mercy and that prayer is the gateway to closeness to Him and relief from worldly worries, not merely a means of avoiding punishment.
4. Non-exception (ignoring ease):
   - **the explanation:**Implying that prayer must be performed in the same form, manner, and perfection under all circumstances, ignoring the dispensations that God has permitted for the sick, the traveler, the fearful, and those who have excuses.

- **The effect:**Feeling extremely exhausted and having difficulty adhering to prayer in difficult circumstances, which may lead to aversion to prayer or abandoning it altogether.
- **the solution:**Understanding the objectives of Islamic law in facilitating and removing hardship. Knowing and applying the legal dispensations that Allah has permitted to His servants out of mercy for them.

5. Numerical exaggeration (quantity at the expense of quality):

- **the explanation:**Excessive focus on the number of rak'ahs, performing many Sunnah and Nawafil prayers in an exhausting manner, and being preoccupied with calculating and making up missed prayers that may have been missed due to unavoidable circumstances.
- **The effect:**Turning prayer into a mathematical and quantitative process, which burdens the worshipper and makes it difficult for him to adhere to it, and distracts the mind from humility and concentration in the present prayer.
- **the solution:**Prioritize mastering the obligatory prayers and performing them with humility and presence of mind. Understand that voluntary prayers are for voluntary acts of worship and devotion, not for burdensome obligations. Remember that "good deeds erase bad deeds," and focusing on performing the current prayer well is more important than worrying excessively about what has been missed due to an excuse.

6. Linking prayer to place more than time (place trap):

- **the explanation:**Intense focus on the necessity of performing prayer in the mosque, to the point of delaying prayer beyond its proper time while waiting to go to the mosque.
- **The effect:**Missing the most important element of prayer, which is its specific time, “Indeed, prayer has been decreed upon the believers a decree of specified times,” and feeling negligent when unable to pray in the mosque.
- **the solution:**Understand that prayer is primarily a matter of time; performing it on time is paramount. Praying in the mosque has its merits, but it should not be at the expense of wasting time.

7. Making prayer fruitless (separating worship from life):

- **the explanation:**Focusing entirely on the correctness of outward movements and words, while completely separating prayer from its supposed effect on the worshipper’s behavior and morals (its prohibition of indecency and wrongdoing).
- **The effect:**The worshipper performs a formal prayer that does not change his bad behavior at all, which makes him lose confidence in the validity of his prayer and doubt its acceptance. He may continue in his error, believing that he is doing what he is required to do.
- **the solution:**Linking prayer to its practical results and outcomes. Prayer should be a motivation to improve morals, avoid evil, and increase piety. Judging the quality of prayer is not limited to its form, but also includes its impact.

Second: Confrontation Strategy: How do we fortify our prayers?

To counter these hidden methods and their negative effects, we need a conscious and integrated strategy:

- **Awareness and knowledge:**Simply knowing and exposing these tricks and techniques is half the battle. Awareness is the first line of defense.
- **Contemplating the Qur’an:**Return to the primary source to understand the correct meanings, aims, and objectives of prayer, away from superficial or erroneous interpretations.
- **Focus on the essence:**Transcend excessive concern with form and number, and focus on achieving the essence of prayer: humility, presence of heart, contemplation, sensing connection with God, and seeking purification.

- **Supplication and seeking help:**Turning to God with sincere supplication that He helps us understand and perform the prayer as He loves and is pleased with, and that He protects us from the temptations of Satan and the pitfalls of understanding.

Conclusion:

Satan, or the misunderstanding that serves his purposes, tirelessly seeks to destroy our prayers and empty them of their meaning. But with an arsenal of awareness, a return to contemplation of the Qur'an, a focus on the essence and spirit of worship, and seeking God's help, we can confront this hidden enemy. We can fortify our prayers and truly make them a strong connection with God, a source of tranquility, and a starting point for positive change in ourselves and our lives. We can establish them as God intended them to be: an act of worship that combines sound form, profound content, and beautiful effect.

25.3 Types of Prayer in the Qur'an: A Comprehensive View Beyond Movements

introduction:

When the word "prayer" is mentioned in Islam, what often immediately comes to mind are the specific movements and sayings performed five times a day by Muslims. Despite the importance and significance of this ritual prayer, a deeper reading of the Holy Quran, as presented by some contemplative scholars, reveals that the concept of prayer is much broader and more comprehensive. It is not just a set of movements; rather, it is a comprehensive concept that represents a way of life, manifested in various forms that reflect various aspects of a person's relationship with God, with himself, and with society.

First: Prayer as a connecting process and a bridge for integration

To understand the different types of prayer, it is helpful to look at it as a process.**Essential link**It is the bridge that connects two essential worlds:

1. **The world of command:**The world of spirituality, higher values, ideals, divine commands and prohibitions, the world of meanings and goals.
2. **The world of creation:**The world of tangible physical reality, human behavior, daily actions and deeds.

Prayer, in its comprehensive sense, is the mechanism that ensures the inseparability of these two worlds. It translates spiritual values and divine commandments into practical behavior and real-life application in the life of the individual and society.

Second: Manifestations of prayer: multiple types for one purpose

Based on this understanding, several types or manifestations of prayer can be identified, which complement each other:

1. Motor prayer (ritual - ritual):
   - **the explanation:**It is the prayer known for its pillars and specific forms (standing, bowing, prostration, recitation).
   - **the goal:**It is an outward expression of servitude and submission to God, a periodic means of renewing the covenant and direct spiritual connection, and a reminder of the general framework of religion.

- **Important confirmation:**Even this type of prayer loses its value if it is limited to movements without spirit. It must be combined with...**By contemplation**In what follows,**Humility**And the presence of the heart, otherwise it turns into a mere mechanical performance that does not achieve its goal.

2. Social Prayer (Communication and Cooperation):
   - **the explanation:**It encompasses all forms of positive, constructive communication, the pursuit of strengthening social ties, and active participation in community service. It embodies the linguistic meaning of "connection."
   - **Examples:**Maintaining family ties, visiting the sick, helping the distressed, assisting the needy, speaking kindly, reconciling people, and cooperating in righteousness and piety.
   - **Importance:**It reflects the essence of Islam as a religion that is inseparable from social life, and emphasizes that the relationship between man and his fellow man is an integral part of his worship of his Lord.
3. Iqama prayer (establishing justice and order):
   - **the explanation:**This type is related to the concept of "establishing prayer," which is repeated in the Quran. It does not only mean performing physical prayer, but also extends to...**Serious endeavor and organized work to implement the values of justice, equality and rights in society**And establish a system that ensures this.
   - **Responsibility:**It is a collective responsibility that begins with the individual and extends to include those in power and decision-making positions (rulers and officials) who have the ability to implement God's law, combat injustice, and achieve a fair distribution of wealth and opportunities.
   - **Examples:**Ruling by what God has revealed, enjoining what is right and forbidding what is wrong at an institutional level, providing basic rights for all, and fighting corruption and injustice in all its forms.
4. Mihrab Prayer (Private Prayer and Deep Connection):
   - **the explanation:**It is a special, intimate and deep connection between the servant and his Lord, which takes place in a state of disconnection from preoccupations and distractions.
   - **The Mihrab:**It is not necessarily a specific physical place, but rather any**a place or state of mind and spirit**This disconnection and complete focus on God is achieved (it could be a corner in the house, moments of contemplation in nature, or seclusion in the dead of night).
   - **Importance:**It is considered the foundation of other species and the source of their spiritual energy. It is a time for sincere communion, deep contemplation, recharging the soul, and receiving inspiration.
   - **Contemplation:**It is the nerve and essence of this prayer, as the servant contemplates the verses of God that are read (the Qur'an) and seen (the universe), and himself, and his relationship with his Creator.

Third: Prayer as a comprehensive way of life

When we understand these integrated types, we realize that prayer is not an act of worship confined to a specific time (the five prayer times) or a specific place (the mosque). Rather, it becomes**A way of life and a continuous approach**Every situation a Muslim goes through is an opportunity to apply some type of "prayer":

- **At work:**Honesty, integrity, and fairness are the "prayer of establishment." Treating colleagues well is the "social prayer."
- **at home:**Caring for the family and maintaining family ties is a "social prayer." Raising children with values is part of the "prayer of residency." Moments of contemplation and supplication are the "prayer of the sanctuary."
- **With friends and neighbors:**Good manners and cooperation are "social prayer."
- **With yourself:**Accounting, purification and reflection are the "prayer of the sanctuary."

Conclusion:

From its comprehensive Quranic perspective, prayer is a rich and profound concept, far beyond a mere physical act. It is a call for constant connection with God (sila), constructive engagement with creation (social), the pursuit of justice and order (iqama), and sincere seclusion and contemplation (mihrab). Understanding these multiple and complementary aspects helps a Muslim live his or her Islam more consciously, comprehensively, and balancedly, so that his or her entire life—his structure, actions, and relationships—becomes a continuous prayer and constant closeness to God.

25.4 Mihrab Prayer: Your Practical Guide to Deep Spiritual Connection

In the speaker's understanding, "Mihrab Prayer" represents the essence of worship and the core of spiritual connection with God. It is the foundation from which all other forms of prayer derive their energy and meaning. It is not merely a series of prostrations performed in the interior of a mosque; rather, it is a profound state of detachment, concentration, and devotion to God. This article aims to provide a practical guide, inspired by the speaker's explanation, on how to enter this state and perform this essential prayer.

First: What is the mihrab? Beyond the walls

Before delving into how to pray, it is important to understand the term "mihrab" in its broadest sense. Linguistically, the word carries the meaning of cutting, separating, and dissociating. Technically, it goes beyond the common concept (the cavity in the qibla wall of a mosque) to include**Any place or, more importantly, any state of mind and spirit in which one is free from preoccupations and distractions, and completely focused on God alone.**The mihrab is your own spiritual space, a state of “cutting off” from the world to connect with heaven.

Second: The importance of the Mihrab prayer

- **Basis and source:**It is the mother prayer that provides spiritual energy and true meaning to all other types of prayers.
- **The gateway to humility and contemplation:**It provides the ideal environment and state for deep contemplation (tadabbur) on the signs of God, His creation, and yourself, and achieving heartfelt presence (khushu’).
- **Direct contact:**It is the most precious opportunity for sincere supplication, pure prayer, and direct supplication to God without barriers.

Third: A practical guide to praying in the Mihrab, step by step.

1. Preparation: Preparing the body and soul

- **Ablution:**Begin with the well-known physical purification, which is a symbol of preparation and external and internal cleanliness.
- **Choose your "Altar":**Find a quiet, secluded place as possible, away from noise and distractions. It could be a corner of your home or any place where you feel calm. The most important thing is to create a sense of isolation.
- **Clearing the mind:**Before you begin, try hard to banish worldly thoughts and concerns. Take deep breaths and focus on the present moment and your purpose for this prayer.

2. Entering the state of the mihrab: detachment and devotion

- **Sincere intention:**Gather your heart and have a clear intention that this pause, this prayer, is for God alone, seeking His closeness and pleasure.

- **Remembrance and remembrance of greatness:**Begin by remembering God to direct your heart to Him. Recall His greatness, power, and mercy.
- **Conscious magnification:**When you say "Allahu Akbar" (God is Great), don't just let it be a word. Feel its meaning deeply: God is greater than all worries, greater than all preoccupations, greater than all fears, greater than everything in this universe. This takbir is the declaration of "cutting off" and the beginning of entering into God's presence.

3. Standing: Recitation, contemplation, and hope

- **Recitation of verses:**Stand before God. You can recite Al-Fatihah, which is the mother of the Book and a comprehensive collection of meanings. You can also choose specific verses that, as the speaker pointed out, focus on meanings**"Beware of the Hereafter"** and **"Please God have mercy"**The goal is to move the heart between conscious fear and sincere hope.
- **Lively contemplation:**Don't just be a reader. Think about the meanings of the verses you recite. How do they affect your life? What do they require of you? What do they promise or warn you against?
- **Flexibility:**Don't be restricted to a specific number of recitations or specific Surahs (except Al-Fatihah in obligatory prayers). What matters is the manner, impact, and contemplation.

4. Bowing: submission, purification, and seeking forgiveness

- **Physical and cardiac curvature:**Bow your body to God, and let your heart bow with Him. Feel submission, humility, and abasement before the Great Creator.
- **Spiritual Zakat Giving:**Bowing, in this understanding, is an opportunity for inner purification. Just as zakat is given to purify wealth, here you "purify" yourself by acknowledging your shortcomings and seeking purification.
- **Repentance and forgiveness:**It's an ideal time to sincerely seek forgiveness for sins and shortcomings. Seek forgiveness with a broken heart, renew your repentance and resolve not to return to sin. Feel spiritual lightness as you purify yourself.

5. Prostration: The pinnacle of closeness, submission, and detachment

- **Complete submission and closeness:**Place your forehead, the most honorable part of you, on the ground. Feel the profound meaning of this act: the pinnacle of submission to God, and the closest a servant can be to his Lord.
- **Absolute surrender:**In prostration, surrender your entire affair to God. Give up your will before His will, your knowledge before His knowledge, and your power before His power.
- **Ego detachment:**It is the moment of detachment from the self, from the ego, from every passion and every desire that does not please God. You are nothing and God is everything.
- **Sincere (not selfish) prayer:**Call upon God and implore Him with all that is in your heart. But let your supplication, as the speaker pointed out, be one of submission and sincerity, not merely selfish requests. Ask Him for what pleases Him and ask Him for help in obeying Him.
- **The proportion of everything to God:**Deeply feel that everything you own and everything you are is from God and for God: “My prayer, my sacrifice, my life, and my death are for God, Lord of the worlds.” Your work, your livelihood, your health, your family... all belong to God.

6. Conclusion: Delivery and Prayer

- **Delivery:**Conclude your prayer with a salutation, as a symbol of leaving this deep state and returning to reality, while keeping the effect of the prayer in your heart.
- **Supplication:**You can conclude with a final supplication with what God has revealed to you.

Fourth: Continuous contemplation in the prayer niche

Contemplation is not a separate stage, but rather a spirit that pervades all stages of the prayer of the Mihrab:

- Thinking about**Meanings of the verses**The recited one.
- Thinking about**The greatness of God's creation**His accuracy and creativity.
- Thinking about **yourself** In your shortcomings, in God's blessings upon you.
- Think about the reality of death, the afterlife and the judgment.
- Think about the meanings of the supplications and remembrances you repeat.

Fifth: Additional tips for the trip

- **Patience and practice:**Reaching the deep state of the sanctuary requires patience, practice, and constant self-discipline. Don't be discouraged if you don't feel complete awe at first.
- **Flexibility and honesty:**Don't make these steps a rigid template. What matters most is honesty, sincerity, and substance. You may find your own way to achieve this connection.
- **Seeking help from God:**Always pray to God to help you perform the prayer, and to grant you humility, contemplation, and the pleasure of supplication.
- **Start experimenting:**Don't expect perfection. Start applying these steps experimentally, even for a few minutes each day, and observe the effect on your soul and heart.

Conclusion:

The Mihrab Prayer, understood in this way, is an invitation to delve into the depths of the soul and experience a lively, direct connection with God. It requires sincerity, effort, and contemplation, but its fruits are true serenity, spiritual strength, and steadfast certainty. Begin your journey today, open the mihrab of your heart, and enjoy the blessing of closeness to God.

25.5 The Prayer of Provision: From a Forgotten Ritual to a Universal Law of Striving and Ascension

Dr. Hani Al-Wahib's concept of the "Rizq Prayer" goes beyond simply revealing a perhaps forgotten ritual, becoming an explicit call to rebuild our understanding of two of the most profound Quranic concepts:**Prayer and livelihood**By integrating these insights, we move from the idea of passive prayer to an effective and influential way of life, based on firm universal laws whose foundation is relentless striving and conscious connection.

The Prayer Crisis: Diagnosing the Roots of the Challenge

The prayer crisis that many Muslims are experiencing today is not an isolated problem, but rather it is...**An integral part of a larger challenge facing the contemporary Muslim**In transforming the fundamental pillars of Islam—such as prayer, fasting, zakat, and Hajj—from mere rigid rituals into a renewed and effective way of life, this challenge stems from several roots:

1. **Redefining Prayer: From Motor Performance to Effective "Connection"**Before delving into the concept of "salat al-rizq," we must expand our understanding of the concept of prayer itself. Derived from its linguistic root (s.l.i.), prayer is essentially "connection." This connection is not merely a physical performance or a set of words, but rather**Comprehensive connection status**It is manifested in integrated dimensions, the most important of which for our purpose:
    - **Spiritual prayer (prayer of the sanctuary):**It is the servant's connection with his Lord, and it is the beating heart of the "Rizq Prayer." It is a conscious moment of disconnection from the hustle and bustle of creation to connect directly with the Creator. The Holy Quran did not restrict this supplication to a rigid formula, but rather left the door wide open for an intimate personal dialogue that emanates from the depths of the heart, not from a memorized template. This absence of a fixed formula is an invitation to spiritual creativity,

as your supplications develop and deepen as you draw closer to and understand God's names and attributes.

2. **Redefining Sustenance: From the Inevitability of Fate to the Law of Striving**The most revolutionary understanding lies in dismantling the prevailing belief that sustenance is predestined, inevitable, and unchanging. In the Quranic perspective, sustenance is not an absolute, predetermined quantity, but rather**A fair and precise universal law that links effort to result.**The pivotal verse that reveals this law is: "And in the heaven is your provision and that which you are promised. So by the Lord of the heaven and the earth, it is the truth, just as you speak." (Adh-Dhariyat: 22-23) This noble verse clearly reveals that:

    - **The source of law is heavenly:**"Heaven" here does not mean a physical vault, but rather the source of the supreme and immutable divine laws that govern the universe and life.
    - **The law is right and fixed:**The word "truth" confirms that it is a universal truth and a law that never changes, just like the laws of physics.
    - **Effort quality is the measure:**The beautiful simile, "just as you speak," is the key to profound understanding. Just as the value of speech and pronunciation is not measured solely by the number of letters, but by its quality (its wisdom, sincerity, and impact), so too is striving measured not only by its quantity, but also by its quality, type, focus, and awareness.

Thus, sustenance is the universal law that ensures that every effort, regardless of its quality, quantity, or quality, will be met with a just and rewarding outcome. This comprehensive law includes:

    - **Material sustenance (life sustenance):**Such as money, food, and health, and it is a direct and clear result of the interaction of human effort with the laws of nature and society.
    - **Spiritual sustenance (sustenance of advancement):**It is the greatest and most valuable. It encompasses wisdom, tranquility, insight, beneficial knowledge, and purity of heart. Neglecting the pursuit of this livelihood leads to a "hard living" even with apparent abundance of wealth.

3. **Separation of the pillars of religion:**One of the most prominent roots of the crisis is viewing prayer as an isolated act of worship, disconnected from the other pillars of religion and from good deeds. When prayer is separated from zakat (as a concept of giving and development), fasting (as a discipline of the soul and mind), and Hajj (as a journey of searching and striving), it loses its practical fruit and becomes a mere ritual performance that changes nothing in reality. This separation empties religion of its vital dimension and transforms it into a set of disconnected rituals, contributing to this spiritual and practical crisis.

3. "The Prayer of Provisions": The Practical Application of the Journey to the Heaven of Provisions

In light of the above, the "Rizq Prayer" becomes the practical mechanism and daily approach to activating the law of striving and ascending to the "sky" of spiritual sustenance.

Mihrab: The starting point

The mihrab, as explained, is a state of detachment from distractions. It is not just isolation, but**Preparing the mind and spirit to possess "sultan"**...that is, the power of concentration, insight, and knowledge, which is a condition for access to the "sky" of sustenance, as God Almighty said: "You will not penetrate except by authority."

Fajr Prayer: Determining the Direction of Sa'i

When you enter the prayer niche at dawn, you are not merely making a wish, but rather performing a conscious action:

1. **You set your goals:**Your list of blessings (health, wealth, wisdom, success) serves as a compass for your effort and focus for the day. You are declaring to the cosmic order what your area of endeavor is.
2. **You start your day with trust:**True trust is absolute confidence in the justice of the law of sustenance. You strive with great focus and then rest assured that the just divine system will reward you for your efforts without injustice.

Isha Prayer: Thanksgiving and Recycling Grace

In the evening prayer niche, the cycle is completed:

1. **You practice effective gratitude:**Thank you is not just words, it is**Conscious recognition of the outcome of the law**Knowing the value of the blessings you have received during the day (safety on the road, an inspiring idea, a successful deal, a moment of peace).
2. **You are recycling sustenance:**True gratitude is shown by using this provision responsibly (by spending, spreading knowledge, helping others). This act in itself becomes a new endeavor that generates new provision for you and others.

Obstacles to opening the gates of heaven

It should be noted that this journey may be hindered. The gates of heavenly provision are closed to those who harbor in their hearts and minds the two obstacles mentioned in the Qur'an:

1. **Denying the verses:**Rejection of the obvious facts and laws of the universe.
2. **Arrogance towards it:**Arrogance towards the truth, and the belief that man does not need further learning or guidance.

a summary:

In its deep understanding, “the prayer of provision” is not a magic formula, but rather it is…**A way of life and a daily operating system**It moves the person from the role of a passive recipient waiting for his “share” to the role of**Active partner**In the universe. It is a daily training in:

- **Effort:**By setting goals and directing efforts at dawn.
- **Trust**By trusting in the justice of the divine law of sustenance.
- **Responsibility:**By acknowledging the result and using it responsibly in the evening.

Thus, sustenance is not something that is given to you randomly, but rather what you earn through your awareness, effort, and the quality of your endeavors, within the framework of a just cosmic system, the truth of which God has sworn, and whose keys He has placed in our hands.

25.6 The difference between the prayer of the mihrab and the prayer of provisions?

A very precise and important question, and the answer lies in understanding the relationship between the two concepts, as they are not two opposing options, but rather they are...**Two overlapping**

concepts, one representing the general framework and the other representing a specific application within that framework.

Based on the texts you provided, the relationship can be explained as follows:

"Prayer of the Mihrab" is the general type or category. "Prayer of provision" is a specific application or practice within this category.

To put this better:

Comparison point	Mihrab Prayer (General Type)	Prayer of Provisions (Special Application)
Definition	she **A type of prayer**The four (mobility, socialization, residence, and the sanctuary). It is a state of intimate and deep connection with God, achieved in isolation from distractions.	she **a specific practical practice or method**It is performed inside the prayer niche and has a clear goal, which is to activate the law of livelihood.
the goal	Its goal**General and comprehensive**: Supplication, contemplation, reflection, self-purification, spiritual charging, seeking forgiveness, glorification, and other forms of heartfelt worship.	Its goal**Special and specific**Focus on the topic of "provisions" by asking for them at dawn and thanking them at night.
Content	**open and unrestricted**During the Mihrab prayer, you can commune with your Lord about any topic that occupies your mind, or contemplate any cosmic or Quranic verse, or hold yourself accountable for any shortcomings.	**Its content is specific and systematic.**:It includes identifying the list of required provisions (in the morning) and expressing gratitude for what has been achieved (in the evening).
relationship	**It is the incubating framework**Every "prayer of provision" is necessarily a "prayer of the sanctuary," because it is performed in the same state of detachment and concentration.	**It is an application within the framework**Not every "prayer of the mihrab" is a "prayer of sustenance." A prayer of the mihrab may be for repentance, glorification, or just for contemplation.

Illustrative simile:

To make the picture clearer, we can use the following analogy:

- **"Prayer of the Mihrab"**She is like**"Platform or Operating System"**It is the spiritual environment that allows the operation of various devotional "applications."
- **"The Prayer of Provisions"**She is like**"Specific App"**Works on this platform.

On the Mihrab Prayer Platform, you can run the "Request for Forgiveness" application, the "Glory and Praise" application, or the "Contemplation on the Creation of the Heavens and Earth" application. When

you want to focus on the subject of sustenance, you run**"Rizaq Prayer Application"** With his specific methodology (ask in the morning and thank you in the evening).

Conclusion:

So, the question is not, "Which one do I choose?" but, "How do I understand the relationship between them?" The answer is that you start by understanding and practicing**"Prayer of the Mihrab"**As a basic state of deep connection with God. From within this deep spiritual state, you can set aside some time to practice**"The Prayer of Provisions"** As a focused and directed process towards activating the law of striving and sustenance in your life.

Understanding this integration enhances the value of the practice, as you realize that your request for sustenance is not just a separate prayer, but rather part of a comprehensive lifestyle based on “connection” with God in your own sanctuary, “connection” with the people in your community, and striving to establish justice in your surroundings, as the text I cited about the types of prayer makes clear.

25.7 Prayer in the Qur’an: A Journey to Piety, a Bridge to Communication, and a Driver of Change

A careful and thoughtful reading of the Holy Quran offers an understanding of prayer that goes far beyond mere ritualistic gestures and sayings. Returning to the primary source reveals deeper dimensions of this pivotal act of worship, presenting it as an integrated way of life aimed at building the individual and society on the foundations of piety, effective communication, and continuous positive change.

First: Prayer is the gateway to piety and the shield of protection.

The Holy Quran clearly links prayer to “the righteous” in several places, such as the beginning of Surat Al-Baqarah (verses 1-3) and in Surat At-Tawbah (verse 18), which limits the maintenance of God’s mosques to those who believe in God and the Last Day, establish prayer, give zakat, and fear none but God. This close connection indicates that prayer is not merely a sign of piety, but rather**A basic means of achieving and developing it**Piety, in its comprehensive sense of encompassing conscious fear of God, observing Him in private and in public, adhering to His commands, and avoiding His prohibitions, finds an inexhaustible source in prayer. Prayer, with its remembrance, contemplation, submission, and devotion to God, acts as a protective shield against sin and helps the believer maintain a state of spiritual alertness and self-examination, which is the essence of piety.

Second: Prayer as a model and method for effective communication

As detailed in previous discussions on “Prayer of the Mihrab” and others, the structure of prayer itself can be viewed as an integrated model of the ideal communication process:

- **The beginning (Takbeerat Al-Ihram):**Disconnect from everything but God and focus completely on the connection.
- **Al-Fatihah and the Surah:**Offer praise and thanks, then present the basic request (guidance), and listen to the message (recitation of the verses).
- **Bowing:**The stage of submission, admitting shortcomings, asking for approval and forgiveness.
- **Prostration:**The pinnacle of closeness, complete surrender, sincere supplication.

- **Greetings and peace:**Reaffirm the basic testimonies, then end the connection and return to reality with the effect of prayer.

This model is not limited to our relationship with God, but can be inspired and applied as a "prayer" or method in every communication situation in our lives: in our family relationships, at work, in our conversations. It involves starting with a pure intention, listening carefully, expressing ourselves clearly, admitting mistakes, seeking understanding, and ending positively.

Third: Prayer as a driver of internal and external change

True prayer, which transcends form, must bring about change. This change has two aspects:

- **Internal change:**Prayer performed with humility and contemplation refines the soul and connects its performer to the values of mercy, justice, understanding, and tolerance. It purifies the spirit and cleanses the heart.
- **External change:**This internal change is bound to be reflected in behavior, morals, and interactions. The prayer that "forbids indecency and wrongdoing" is the prayer that translates into positive actions in reality.

Here comes the stern divine warning:**So woe to those who pray, but who are heedless of their prayer.**This woe is not merely due to occasional forgetfulness, but rather to those who perform a formal prayer, devoid of spirit, that changes nothing in them and does not prevent them from doing evil. It is a prayer that is "forgetful" of its true essence and purpose: change for the better.

Fourth: “The Middle Prayer”: Preserving the social fabric (family and society)

The interpretation of the “middle prayer” in Surat Al-Baqarah (verse 238) provides a model for applying the concept of prayer (connection and communication) to social relationships. In the context of the verses on divorce, the command to maintain the “middle prayer” is understood as a call to preserve**The "middle" relationship represented by the family and children**...as the primary bond, even after the couple separates. It is a call to maintain kinship ties and nurture the core of society. This understanding can be expanded to include**Any important relationship mediates between two parties and requires special effort to keep it balanced and strong.**It is a prayer (salat) that requires special conservatism and effort.

Fifth: Surah Al-Jumu’ah: A call for cognitive and social communication.

Surah Al-Jummah (derived from the word “gathering”) embodies a clear call to purposeful communication and the pursuit of knowledge. The command to “seek the remembrance of God” is not only understood as going to the ritual Friday prayer, but rather as a broader call to strive for**“Remembrance of God” in its comprehensive meaning: knowledge, understanding, contemplation, and purposeful scientific and societal communication.**The command to "avoid trade" emphasizes the priority of this pursuit of knowledge and communication over worldly preoccupations that might hinder it. It paints a picture of a community of believers who come together to discuss, communicate, and strive for understanding, achieving a balance between the demands of this world and the hereafter.

Conclusion:

From the Qur'anic perspective, prayer is not merely an isolated individual ritual, but rather a fabric in which the spiritual, psychological, social, and cognitive are intertwined. It is a continuous call to self-elevation through**Piety**and to master the art**communication**Effective with God and with people, and to be**An engine of change**Positive impact on one's self, one's behavior, and one's society. Understanding prayer in this comprehensive way makes it a truly integrated way of life and a path to building a righteous individual and a cohesive, progressive society.

25.8 Shortening Prayer: Searching for Certainty and Challenging Tradition

introduction:

"Shortening the prayer" is often understood as reducing the number of rak'ahs (unit of prayer) while traveling. However, this understanding oversimplifies the profound Quranic meaning of this phrase. This paper explores the true meaning of shortening the prayer and how it relates to the search for certainty, challenging traditions, and liberation from misconceptions.

First: What is shortening prayer? (Going beyond the traditional concept):

- **Less than a single reduction:**Shortening the prayer is not simply reducing the number of rak'ahs. This is a superficial understanding of the meaning.
- **Investigation and investigation:**Deduction is the process of searching, investigating, and seriously investigating to arrive at certainty and inner insight. It is following the trace, as Moses' sister did (as mentioned in the text) in search of her brother.
- **Abandoning heritage:**Shaving the head (as mentioned in the text) is a symbol of abandoning the old traditions and ideas that may prevent us from seeing the truth.
- **Related to fear (positive):**Negligence occurs when there is a fear of temptation or misguidance, and this fear is the motivation for inquiry and scrutiny. This is not a negative fear, but rather a positive fear that motivates the pursuit of certainty.
- **A means, not an end:**Shortening is a means to reach a deeper and more comprehensive understanding of prayer and religion in general, and not an end in itself.
- **Not related to travel (literally):**Negligence is not related to geographical travel, but rather it is related to the fear of error and the pursuit of truth, even if one is residing in one’s place.
- **Wisdom for the contemplative:**Shortcoming is a wisdom for those who reflect and seek to understand things in a different way than the prevailing ones, and who do not accept assumptions without scrutiny.

Second: Shortening the prayer and traveling on the earth:

- **Hitting the ground (figurative meaning):**Traveling is not just about traveling, it is:
  - **Contemplation and deep thinking:**In the verses of God, in the universe, and in the soul.
  - **Challenging conventional wisdom:**Not accepting ideas without critical thinking.
  - **Searching for the truth:**The relentless pursuit of knowledge and understanding.
  - **Learning in a counter way:**Don't just rely on what others say, but research and experiment.
  - **Facing obstacles:**Be prepared to face opposition from those who refuse change.
- **No shortcoming without hitting the ground:**Shortcoming can only be achieved by striking out on the ground (metaphorically speaking). Research and reflection are the essence of shortcoming.

Third: Shortening and completing the prayer:

- **It does not diminish the prayer, but rather completes it:**Shortening the prayer does not mean diminishing its value or importance, but rather it is a means to complete and perfect it, by reaching a deeper and more comprehensive understanding of its meanings and objectives.
- **Realizing the inner vision:**Shortening helps achieve inner vision and a true understanding of prayer, beyond its outward appearance.

- **Associated with the fulfillment of one of the pillars of faith:**Negligence is linked to the fulfillment of one (or all) of the pillars of faith: ihsan, Islam, and faith. It elevates prayer from a mere performance to the level of ihsan.

Fourth: Examples of shortening the prayer:

- **Questioning wisdom:**Questioning the wisdom behind the pillars of prayer, and not just performing it as a habit.
- **Searching for meanings:**Searching for the deep meanings of the verses and supplications we recite in prayer.
- **Contemplating the universe:**Reflecting on the universe and God's creation during prayer, to enhance the feeling of the Creator's greatness.
- **Self-accountability:**Self-examination after prayer, and thinking about whether prayer has affected our behavior and morals.

Conclusion:

Shortening prayer is a journey of research, investigation, and inquiry aimed at reaching a deeper and more comprehensive understanding of prayer and religion in general. This journey requires us to have the courage to challenge our traditions, to be prepared to face intellectual and cognitive challenges, and to strive for certainty.

25.9 Hitting the Ground: Stepping Out of Your Intellectual Comfort Zone

introduction:

"Striving the earth" is often understood as a term for travel and geographical movement. However, this understanding belies the profound Quranic meaning of the phrase. This paper explores the true meaning of striking the earth and how it relates to the search for truth, challenging prevailing ideas, and developing awareness.

First: What is striking the ground? (Going beyond the traditional concept):

- **Not just travel:**Traveling on earth is not simply traveling or moving from one place to another. The Quranic verse does not use the word "traveler," but rather "traveling on earth," which has its own significance.
- **Contemplation and deep thinking:**Exploration is a process of deep contemplation and reflection, trying to understand things in a different way than the norm. It is a deep exploration and search for knowledge.
- **Challenging conventional wisdom:**It is challenging prevailing ideas and traditional legacies, and not accepting them without critical thought. It is breaking away from the familiar pattern of thinking.
- **Searching for the truth:**It is the search for the truth and reaching a deeper understanding of things, and not being satisfied with appearances.
- **Learning in a counter way:**It is educating on the ground in a different way than usual. It is not merely repeating what others have said, but rather critical thinking and investigating matters.
- **Facing obstacles:**It is the willingness to face obstacles and opposition from the "unbelievers" (those who reject change).
- **Rethink:**It is rethinking things again, to arrive at a new, advanced and sophisticated way of thinking.
- **Impact on consciousness:**It is an attempt to influence and develop the collective consciousness.

- **Education by opposite:**It is learning through different experiences, through mistakes, and through challenges.

Second: Hitting the ground running: Stepping out of your comfort zone:

- **Intellectual comfort zone:**It is the area where we feel comfortable and safe, because we are surrounded by familiar ideas and beliefs.
- **Exit the area:**To hit the ground running is to get out of the zone, search for new ideas, and challenge our beliefs.
- **The importance of exit:**Stepping out of your comfort zone is essential for growth and development, and for reaching a deeper understanding of life.

Third: Examples of striking the ground:

- **Abraham, peace be upon him:**When he left his people and idol worship, he began his journey in search of the truth.
- **Moses, peace be upon him:**When he left Egypt, he learned from Al-Khidr.
- **Prophet Muhammad, may God bless him and grant him peace:**When he migrated to Medina, he began to build the Islamic state.
- **Every seeker of truth:**Anyone who seeks knowledge, challenges conventional wisdom, and faces challenges is on the ground.

Fourth: The relationship between striking the ground and shortening the prayer:

- **Negligence requires hitting the ground:**Shortening the prayer (in the sense we have explained) can only be achieved by striking the ground (in the metaphorical sense).
- **Research and Thinking:**Research and reflection are the essence of striking out on the earth, and they are also the essence of shortening the prayer.
- **Challenge of legacies:**Challenging traditions is an essential part of striking out on the earth, and it is also an essential part of shortening the prayer.

Conclusion:

Striking the ground is an intellectual and spiritual journey that requires the courage to step outside our comfort zone, challenge prevailing ideas, seek the truth, and face challenges. This journey enables us to shorten our prayers and reach a deeper and more comprehensive understanding of religion and life.

25.10 Shortening Prayer and Traveling the Earth: Mechanisms of Intellectual and Practical Striving

We have explained in previous discussions that prayer is a "connection" that manifests itself in multiple dimensions. In the context of striving and progress, the concepts of "shortening the prayer" and "striding throughout the land" complement this vision. The Holy Quran does not present superficial meanings for life's phenomena, but rather profound concepts that are open to interpretation at various levels.

1. **Striking the Earth: Intellectual Pursuit and Cognitive Journey**“Wandering” is not limited to the physical journey in search of material sustenance or security, but rather extends to include...**Intellectual pursuit and cognitive research**It is the movement of the mind and spirit to explore truths and free oneself from intellectual constraints. This pursuit is the mechanism that enables:
    - **Changing the intellectual direction:**Just as the physical qibla was changed from Jerusalem to the Kaaba, "striding the earth" (intellectual pursuit) is the mechanism that enables the intellectual "change of qibla." That is, the transition from inherited and rigid ideas that may

not be in line with universal truths, to new, enlightened visions based on contemplation, research, and evidence. It is a call for intellectual renewal and not to remain stuck in the ways we found our forefathers.

- **Overcoming the fear of poverty:**The concept of working hard is also linked to liberating people from the fear of poverty ("If you fear poverty, God will enrich you from His bounty"). This is not only through material work, but also by embarking on a search for innovative solutions and new horizons for intellectual, moral, and material sustenance.

2. **Shortening the Prayer: Research and Investigation as the Essence of Worship**"Shortening the prayer," which is usually understood as shortening the number of rak'ahs due to travel or fear, can be understood in a deeper context as:**"Research and investigation"**About meaning and truth. It is a process of abbreviating familiar and familiar information to arrive at its essence and origin. This "abbreviation" is the essence of "Hajj" in its broadest sense.

Wider Applications of Research and Striving: From the Qiblah to the Hajj

This connection makes the concepts of "shortening" and "striding the earth" not merely theoretical tools, but rather the essence of other pillars of religion and the key to their comprehensive understanding:

- **The Qiblah as an intellectual destination:**The physical qibla is not merely a physical direction; it is a symbol and reminder of the mental qibla. It is the direction of the mind and heart, which must always be toward truth, justice, and authentic knowledge. Neglecting prayer and traveling the earth are tools for continually identifying and correcting this mental qibla, lest one stray from one's true direction.
- **Hajj: A journey to fulfill a need and present an argument:**Pilgrimage, in its deepest sense, is not just a physical journey to a holy place. It is**A journey to satisfy the "need" for knowledge, to investigate universal truths, and to present the "argument" through research and proof.**.
  - The rituals of Hajj itself, such as walking between Safa and Marwa and circumambulating the Kaaba, can be understood as symbols of the process of searching and tireless striving, even if the path or truth is not clear at first glance.
  - Hajj is a practical school for openness to others, interaction with different cultures, and the exchange of experiences, which is consistent with the concept of "traveling the earth," which expands cognitive and human horizons.
  - "Shortening the prayer" while traveling on Hajj symbolizes focusing on the essence of the journey, which is striving and searching, rather than being preoccupied with formalities.

This understanding links prayer, with its spiritual and intellectual dimensions, to the other pillars of religion, making it a comprehensive approach to the constant search for truth and the continuous striving on earth, in thought and action, to establish justice and achieve sustenance in all its comprehensive dimensions.

25.11 Prayer as a Journey Towards Certainty: The Integration of “Shortening” and “Striding Through the Earth”

In these clips, the speaker offers a renewed and profound understanding of fundamental Quranic concepts such as "shortening the prayer" and "striding the earth," linking them to the believer's journey toward certainty through prayer. This understanding transcends traditional, materialistic interpretations to offer a comprehensive intellectual and spiritual vision.

1. “Shortening the prayer”: It is not a reduction, but rather an investigation and realization.

The common understanding of "shortening prayer" limits it to reducing the number of rak'ahs of the four-rak'ah prayer performed while traveling or in fear. However, the speaker believes the meaning is much deeper and more comprehensive:

- **Serious investigation and inquiry:**"Shortening" comes from "tracking," meaning careful and persistent tracking to reach the truth and certain information, as Moses' sister did. It is a systematic and in-depth investigation.
- **Challenging tradition and seeking vision:**Shortening the hair is sometimes associated with “shaving the head” in other contexts, which, in this interpretation, symbolizes abandoning old ideas and traditions that may hinder correct understanding, and striving for a clear inner vision and penetrating insight.
- **Fear of sedition motive:**Negligence in its Quranic context is often associated with a state of "fear" ("If you fear that those who disbelieve will tempt you."). This fear is not necessarily a physical fear alone; it may also be a fear of intellectual temptation, misguidance, and deviation from the truth, which drives the believer to further research, investigation, and scrutiny to verify and attain certainty.
- **Completion, not subtraction:**This research and investigative shortcoming does not detract from the value or essence of prayer, but on the contrary, it is…**completes and perfects it**It elevates it from a mere formal performance to a state of deep understanding and firm faith.

2. “Traveling the Earth”: Not a geographical journey, but an intellectual search.

Likewise, the term “striding around the earth” often associated with geographical travel is reinterpreted:

- **Contemplation and deep thinking:**It is the serious endeavor, intellectual and cognitive movement, and diving into the depths of ideas and concepts.
- **Challenging conventional wisdom:**“Hitting” involves confronting and challenging rigid ideas and prevailing beliefs that may be an obstacle to reaching the truth.
- **Searching for the truth and facing obstacles:**It is a relentless pursuit of truth, which involves facing intellectual and psychological difficulties and obstacles and constant rethinking.

3. Prayer as an integrative journey towards certainty:

When these two concepts are combined, prayer becomes more than just a ritual performance; it is**A comprehensive spiritual and intellectual journey**:

- Standing, bowing, and prostrating as dimensions of the journey:
  - **Doing:**It is not just a standing position, but rather a standing position to recite and contemplate the verses, to recall their meanings, and to achieve a state of conscious fear of falling short and hope in God’s mercy and guidance.

- **Bowing:**It is not just a bow, but a moment of purification, cleansing, seeking forgiveness and repentance, feeling spiritual lightness and getting rid of the burdens of sins and negative thoughts.
- **Prostration:**It is not just placing the forehead on the ground, but rather it is the pinnacle of submission, obedience, and detachment from the ego, and direct connection with God in sincere and heartfelt supplication and prayer.

- Shortcoming and striking as mechanisms for ascending the journey:
  - **Questioning and research:**The true journey of prayer is never without questions: Why do we pray? What is the meaning of what we say and do? This questioning is the beginning of "shortcomings" that prompt a search for deeper answers in the Quran, Sunnah, and proper understanding.
  - **Challenge and reflection:**The journey involves intellectual “striking the earth,” challenging false traditions, and contemplating God’s signs in the universe (horizons) and in the self, to reach a broader and more integrated understanding.
  - **Reaching certainty:**The aim of this “shortening” and “striding the earth” within the prayer journey is to move from the faith of tradition or habit to **firm certainty** Based on understanding, research, contemplation, and personal spiritual experience.

a summary:

Prayer, understood in this comprehensive way, is a dynamic, ongoing journey toward God. "Falling short" is not a lack, but rather a mechanism of inquiry and investigation that refines understanding, while "striding the earth" is a mechanism of intellectual and cognitive pursuit that expands horizons. Both work together within the framework of prayer (with its stages of standing, bowing, and prostration) to deepen one's connection with God, challenge intellectual rigidity, and achieve unshakable certainty. This makes prayer a truly integrated journey of faith that yields deeper understanding and a better life.

25.12 Prayer and Change: How to Make Your Prayer the Key to a Better Life

introduction:

It was an exciting and thought-provoking journey through a series of topics that explored the concept of prayer in the Holy Quran from new and profound angles. We saw how prayer, in its Quranic essence, transcends being merely inherited rituals of movement, becoming an integrated way of life and an ongoing process of connecting man with his Creator, and between the world of command and the world of creation. We learned about various types of prayer that reflect different aspects of our lives, and we realized that the journey of faith requires us to "shorten," meaning to search and investigate, and to "strike the earth," meaning to think deeply and challenge prevailing ideas.

Now, after this cognitive journey, it is time to bring the threads of these concepts together, and connect them to our daily lives, to present a practical summary that answers the central question:**How can we make our prayers, with their new and comprehensive understanding, a true key to a better life and lasting positive change?**

First: Bring the compass: Remember the basic concepts

Before embarking on the practical application, it is necessary to recall the basic concepts that will form our compass on this journey:

- Prayer as an essence:

- It's not just routine movements, it's**Linking process**Conscious and continuous between the world of values and divine commands (the world of command) and the world of behavior and practical application (the world of creation).
- It is not just a duty to be performed, but it is**Model for effective communication**With God, with yourself and with others.
- It is not just a duty that is dropped, but it is**A means of positive change**Purifying the soul and correcting the path.

● Types of prayer as manifestations:

- **Kinetic (ritual):**A means of symbolic expression and renewal of vows, not an end in itself. Its essence is contemplation and reverence.
- **Social:**Positive communication, cooperation, strengthening bonds, community service.
- **Residence:**The practical and organized pursuit of justice, order, and the application of values in reality.
- **The Mihrab:**A special and intimate connection with God, a time of disconnection, contemplation and sincere supplication.

● Shortening prayer as a research method:

- It is not a reduction in the number of rak'ahs, but rather it is**Serious research, investigation and inquiry**To reach certainty and deep understanding.
- Includes**Challenge false legacies**And unfounded ideas.
- he **A relentless pursuit of a more comprehensive understanding** More accurate for religion and life.

● Hitting the ground as a thinking mechanism:

- It is not necessarily geographical travel, but it is **contemplation and deep thinking** And diving into meanings.
- Includes**Challenging conventional wisdom**And not accepting the facts without scrutiny.
- he **Continuous search for the truth**It requires effort and facing intellectual obstacles.

Second: From Understanding to Action: Practical Steps to Transform Your Life Through Prayer

Deep understanding is only complete through application. Here are practical steps you can take to make your prayer a key to change:

1. Start with the basics: Mihrab Prayer:
   - Make the “prayer of the sanctuary” (private connection with God) your focal point and source of spiritual energy.
   - **Set aside time daily,**Even if it's short, it's a time to completely disconnect from your worries and devote your heart and mind to God. Choose a place and time when you feel at peace.
   - Fill this time**By contemplation and reflection:**In the recited verses of God (the Qur’an), in His visible verses (the universe), in yourself, your shortcomings, and God’s blessings upon you.
   - **Commune with your Lord and call upon Him with sincerity and devotion.**With what's on your mind, expressing your lack and need for him, your love and gratitude to him.
2. Expand the circle of prayer: Apply the concept of “connection” in all aspects of your life:
   - **In your work:**Mastering your work, being honest, being fair to your colleagues, and treating them with respect - this is part of the "prayer of residence" and the "social prayer."
   - **In your home:**Calm dialogue, listening for understanding, resolving disagreements with wisdom and compassion, and maintaining family ties—this is the essence of “social prayer.”
   - **With your friends and neighbors:**A kind word, sincere advice, standing by them in times of adversity, cooperating in good deeds - this is "social prayer" par excellence.
   - **With yourself:**Reflecting on your thoughts and feelings, gently examining yourself, striving for purification and development—this is an inner “prayer of the sanctuary.”
3. Be a researcher, not an imitator: Don't be afraid to ask questions (shortness):

- **Ask questions boldly:**Why do we pray? What do these words mean? What is the wisdom behind this? Don't be afraid to ask questions about religion and prayer.
- **Find your own answers:**Don't be satisfied with what you're told or what you've inherited. Research the Quran, reflect, think, and compare. Use the cognitive tools available to you.
- **to remember:**“Shortening the prayer” (in the sense of searching and investigating) is an integral part of the journey of faith toward certainty, and not a deficiency or blameworthy doubt.

4. Free Your Mind: Challenge the Wrong Traditions (Shortcomings and Beatings)

25.13 Towards a Renewal of Religious Understanding: The Qiblah, Fasting, Prayer, the Mosque, and the Sacred Month

introduction:

In the previous series, we explored the concept of prayer from multiple angles and challenged some traditional concepts. In this section, we take a step further, offering a comprehensive vision for renewing religious understanding by reinterpreting some fundamental concepts: the qibla, fasting, prayer, the mosque, and the sacred month. These new interpretations do not aim to abolish traditional interpretations, but rather to broaden horizons of understanding and connect religion to life in a deeper and more comprehensive way.

First: Changing the Qiblah: A symbol of intellectual renewal

- **Traditional interpretation:**Changing the direction of prayer from Al-Aqsa Mosque to the Kaaba.
- New interpretation:
  - **Symbol of change:**Changing the direction of prayer is a symbol of change and renewal in thought and behavior.
  - **Divergence from the mainstream:**A call to move from old, outdated ideas to new, bright ones.
  - **Changing the intellectual direction:**From traditional mosques with stereotypical ideas to “modern mosques” with new visions.
- Quranic evidence:
  - The foolish among the people will say, “What has turned them away from their Qiblah which they used to face?” Say, “To God belong the East and the West. He guides whom He wills to a straight path.” (Al-Baqarah: 142)
  - {Indeed, We have seen the turning of your face toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram.} (Al-Baqarah: 144)
- **This** interpretation is consistent with the previous call to “strike the earth” and “shorten the prayer,” meaning to search for the truth and not be satisfied with inherited traditions.

Second: Fasting: abstaining from everything negative.

- **Traditional interpretation:**Abstaining from food, drink and sexual intercourse.
- New interpretation:
  - **Total abstinence:**Abstaining from everything negative (thoughts, morals, habits...).
  - **Fasting of thought:**Abstain from old, outdated ideas.
  - **Fasting as a state of consciousness:**Fasting is not just hunger and thirst, but a state of awareness and perception.
- Quranic evidence:

- {O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.} (Al-Baqarah: 183).
- {So eat and drink and be contented.} (Maryam: 26)

- **Link to previous topics:**This interpretation is complemented by the concept of "social prayer," which requires us to be mindful of our interactions with others and to refrain from anything that would harm them.

Third: Prayer: Comprehensive Communication

- **Traditional interpretation:**Specific sayings and actions.
- New interpretation:
  - **Connect with God:**Prayer is not just movements, but a spiritual communication with God.
  - **Connect with others:**Prayer is a positive connection with the community.
  - **Prayer of thought:**Contemplating and reflecting on the signs of God and the universe.
- Quranic evidence:
  - {Indeed, prayer has been decreed upon the believers a decree of specified times.} (An-Nisa': 103).
  - {And establish prayer for My remembrance.} (Taha: 14)
  - {Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing.} (Al-Ankabut: 45).
- **Link to previous topic:**This interpretation reinforces the idea that prayer is a "model" of effective communication, and that it should influence our behavior and lives.

Fourth: The mosque: a place for thought and knowledge

- **Traditional interpretation:**A place of worship.
- New interpretation:
  - **A place for thought:**The mosque is a place for contemplation, reflection, research and knowledge.
  - **Newly built mosque:**A call for mosques with new visions that go beyond stereotypical ideas.
  - **Al-Aqsa Mosque as a symbol:**A symbol of knowledge and science.
- Quranic evidence:
  - {Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him some of Our signs.} (Al-Isra: 1)
- **Link to previous topic:**This interpretation is consistent with the concept of "striding the earth" which encourages the search for knowledge and challenging prevailing ideas.

Fifth: The Sacred Month: A State of Awareness

- **Traditional interpretation:**The months in which fighting is forbidden.
- New interpretation:
  - **State of consciousness:**The sacred month is a state of awareness and perception, not just a period of time.
  - **Thief month:**A month in which everything negative is forbidden, and in which one must focus on the positive.
- Quranic evidence:
  - {The sacred month for the sacred month, and for forbidden things there is legal retribution.} (Al-Baqarah: 194).
- **Link to previous topic:**This interpretation emphasizes the importance of awareness and perception in all aspects of life, not just at certain times.

Conclusion:

This study presents a comprehensive vision for renewing religious understanding by reinterpreting some fundamental Islamic concepts. This vision does not aim to abolish traditional interpretations, but rather to broaden horizons of understanding and connect religion to life in a deeper and more

comprehensive way. It is a call for critical thinking, the search for truth, challenging false traditions, and building an informed and progressive society.

25.14 Hajj: A Journey of Self-Discovery and Knowledge Building

introduction:

Having explored prayer as a journey of awareness and transformation, we turn to another pillar of Islam: Hajj. This section presents Hajj not simply as a journey to Mecca, but rather as a deeper journey: an inner journey of self-discovery and an outer journey of knowledge-building. Here, we connect the traditional interpretation of Hajj with the new interpretations that have been proposed, to offer a comprehensive vision.

First: Hajj: Between need and argument:

- **Linguistic meaning:**The word "Hajj" is derived from:
  - **Need:**The innate human need for knowledge, understanding and certainty.
  - **Argument:**Evidence, proof, and persuasion (not necessarily physical evidence).
- **Hajj as a fulfillment of a need:**Hajj is a fulfillment of this innate need, through:
  - **The search for knowledge:**Seeking a deeper understanding of religion and life.
  - **Self-discovery:**Knowing yourself, your abilities and potential.
  - **Challenge of legacies:**Don't be satisfied with the prevailing ideas, and search for the truth yourself.
- **Hajj as a presentation of the argument:**Hajj is also about presenting an argument (proof) to others, through:
  - **Discussion and dialogue:**Exchange ideas and knowledge with others.
  - **Persuasion with goodness:**Convince others of the truth with wisdom and good advice.
  - **Good role model:**The pilgrim should be a good example for others in his behavior and morals.

Second: The call to Hajj: A call to discovery:

- "And proclaim to the people the Hajj."
  - **Not just a spatial invitation:**It is not just an invitation for people to go to Mecca.
  - **Invitation to Discovery:**It is a call for people to discover their true needs (knowledge, understanding, certainty).
  - **Clarification of benefits:**It is to show people the benefits of Hajj (worldly and otherworldly).
- They come to you on foot and on every lean camel.
  - **Men (visionaries):**Those who have insight and the ability to derive an argument.
  - **Women (who need guidance):**Those who need more guidance and direction in their search for truth.
  - **The atrophied (research methods):**Every means that helps in research and discovery (mind, thought, books, technology...).

Third: Juha and the intellectual invasion:

- **Juha (symbol):**It represents the ability to excel in argument and persuasion, and the ability to refute false ideas.
- **Intellectual invasion:**It is an attack on minds with destructive ideas.
- **Hajj as defense:**Pilgrimage (in the broad sense) is a means of defending minds against intellectual invasion, by presenting argument and proof.

- **The opposite of Jah (invasion) is Hajj (need):**The intellectually defeated person needs an argument, and Hajj is the fulfillment of this need.

Fourth: Hajj is for everyone and in all areas:

- **Not limited to:**Hajj (in the broad sense) is not limited to Muslims only, but is directed to everyone.
- **Not limited to the field of:**Hajj covers all people's needs in various aspects of life (religious, worldly, scientific, social...).
- **Worldly Hajj:**Everything that meets people's needs (exhibitions, conferences, workshops, training courses...).
- **Hajj for the sake of Allah:**Scientific research into the universe and its laws, and the pursuit of understanding God's signs in the universe and in the soul.

Fifth: The Sacred House: A center of knowledge (a guidance for all the worlds):

- **Not just a place of worship:**The Sacred House is a center for scientific research and knowledge, and a source of guidance for the worlds.
- **Station of Abraham:**It symbolizes those who conduct this scientific research and spread knowledge and guidance.
- **Entering the Sacred House:**It means engaging in this scientific research, and this engagement brings security (intellectual and scientific security).

Sixth: Hajj conditions and regulations:

- Crescent and qualification:
  - **Crescent:**A symbol of the right times to embark on a journey of exploration and discovery.
  - **Qualification:**A person must be qualified to receive argument and knowledge.
- Houses and their doors:
  - **Houses:**A symbol of knowledge sources (books, scholars, educational institutions...).
  - **Doors:**A symbol of the correct ways to reach knowledge (scientific research, critical thinking, contemplation...).
- Safa and Marwa:
  - **Al-Safa:**A symbol of purification (purifying thoughts and beliefs from impurities).
  - **Marwa:**A symbol of skillful storytelling (transmitting correct knowledge to others).
  - **Circumambulating them:**It means completing the matter in the best possible way, through filtering and narration.
- Rituals:
  - **Cosmic laws:**These are the cosmic laws that regulate the Hajj process (perception and sensation of vision).
  - **Ritual awareness:**Understanding these Sunnahs and applying them in life.
- Most popular information:
  - **Advertising brands:**It is the advertising of signs that encourage gaining benefits (worldly and otherworldly).
  - **Not necessarily a specific time period:**The time periods can be variable, depending on the nature of the need and benefit.
- Obscenity, immorality and argument:
  - **Obscenity:**Excessive attachment to need (desires, material things...).
  - **debauchery:**Reckless actions, and straying from the right path.
  - **Argument:**Sterile, pointless argument.
- Ihsar and Hadi:
  - **Blockade:**Inability to complete Hajj (due to a material or moral obstacle).

- **Guidance:**Offer whatever you can (knowledge, money, effort...), and do not surrender to helplessness.
- Fasting, charity and rituals:
  - **Ways to compensate for the deficiency:**In case of illness or disability.
  - **Fasting:**Determination and will.
  - **Charity:**Providing assistance to others.
  - **Rituals:**Adherence to the knowledge gained and its application in life.
- The Greatest Hajj:
  - **The greatest need:**It is the greatest need to know the straight path and to understand the religion correctly.

Seventh: Additional verses about Hajj (extended interpretation):

1. Release from Ihram:
   - **The verse:**"So when you have completed your rites, remember Allah as you remember your fathers, or with a more intense remembrance…" (Al-Baqarah: 200-202).
   - **Extended interpretation:**After completing the rituals (the process of searching and discovering), one must continue to remember God (reflect on the order of the universe and God's signs). The verse refers to two types of people: those who seek only this world, and those who seek the good of this world and the hereafter. This is in line with the idea that Hajj can have both worldly and otherworldly purposes.
   - **The connection between remembrance and prayer:**Remembering God is the ultimate goal of prayer and the path to piety.
2. Security in the campus:
   - **The verse:**"And when We made the House a place of assembly for the people and a place of safety…" (Al-Baqarah: 125).
   - **Extended interpretation:**The Sacred House is a place of safety, and this safety is not only physical, but also intellectual and scientific. Those who circumambulate, stay in i'tikaf, and bow and prostrate represent seekers of knowledge in various ways (circumambulation: continuous research; i'tikaf: focusing on a specific topic; bowing and prostrating: submission to God and acceptance of the truth).
3. Piety and provisions:
   - **The verse:**"...and take provisions, but indeed, the best provision is fear of God..." (Al-Baqarah: 197).
   - **Extended interpretation:**Piety is the best provision for the pilgrim. It implies awareness, caution, and a commitment to following universal laws and avoiding anything that harms oneself and society. This aligns with the idea that Hajj requires preparation and qualification.
4. Remembrance of God:
   - **The verse:**"And remember Allah during the appointed days…" (Al-Baqarah: 203).
   - **Extended interpretation:**This verse demonstrates the importance of continuing to remember God (reflect and contemplate) even after completing the main rituals. The "numbered days" can be understood as periods of time set aside for reflection and contemplation, whether short or long.

1. Hajj and the months of Hajj:
   - **The verse:**They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj..." (Al-Baqarah: 189).
   - **Extended interpretation:**This verse links the new moons (the beginnings of the lunar months) with Hajj, indicating that Hajj is associated with specific times, and these times can be times of research, reflection, and discovery.

Conclusion:

Hajj, in light of this analysis, is a multidimensional journey. It is an inward journey to discover oneself, and an outward journey to discover the world. It is the fulfillment of an innate need for knowledge and

understanding, and the presentation of arguments and proof to others. It is a challenge to outdated traditions and ideas, and a relentless pursuit of certainty. It is an invitation to everyone, in all walks of life, to engage in the process of building knowledge and achieving progress and prosperity.

25.15 Prayer and Zakat: The Duality of Worship and the Pillar of Society

introduction:

When browsing the verses of the Holy Quran, one is struck by the close and recurring conjunction between two of the great pillars of Islam: prayer (salat) and zakat (almsgiving). This connection is not merely a rhetorical coincidence; rather, it is a powerful indication of the organic relationship and profound integration between these two acts of worship. It also highlights their pivotal role as two wings upon which an individual can fly toward pleasing God, and as two essential pillars upon which a balanced and cohesive Muslim society is built. This article explores the dimensions of this dual relationship, demonstrating how prayer and zakat represent two sides of the same coin: sincere faith and complete commitment to God's path.

First: The echo of coupling in the verses of the Qur'an

This pairing is evident in many Qur'anic verses that command both of them together or describe the sincere believers performing them:

- **Direct order:**{And establish prayer and give zakat and bow with those who bow.} (Al-Baqarah: 43).
- **Characteristics of the faithful believers:**{Those who establish prayer and give zakat and of the Hereafter they are certain.} (An-Naml: 3).
- **Purification and purification:**{Take alms from their wealth in order to purify them and sanctify them thereby, and invoke blessings upon them. Indeed, your invocations are reassurance for them...} (At-Tawbah: 103). Here we see the command to take alms (zakat) followed by the command to invoke blessings upon them, which indicates completion.
- **Condition of empowerment on earth:**{Those who, if We establish them in the land, establish prayer and give zakah, enjoin what is right and forbid what is wrong...} (Al-Hajj: 41).

The implications of this repeated pairing are clear:

- **Equal importance:**Both represent a fundamental pillar and a pivotal act of worship without which Islam is incomplete.
- **Functional integration:**Each act of worship complements the other and covers an essential aspect of the believer's life.
- **Organic bonding:**There is a mutual influence relationship; each affects and strengthens the other.

Second: Prayer and Zakat: A complementary relationship between the individual and society.

To understand the depth of this interconnectedness, we can look at the distinct role of each:

- Prayer: A vertical relationship (the servant and his Lord):
  - **Spiritual connection:**It is a bridge of direct communication and sincere supplication between the servant and his Creator.
  - **Purification of the soul:**It works to purify the soul, erase sins, and renew the covenant with God.
  - **Strengthening faith:**It is the spiritual food that strengthens faith, increases certainty, and establishes God's observation.
- Zakat: A horizontal relationship (the servant and his community):

- **Purification of money:**It purifies money from any doubt or excessive attachment to it, and makes it blessed.
- **Community development:**It contributes to achieving social solidarity, meeting the needs of the poor, reducing class differences, and stimulating the economy in a healthy manner.
- **Strengthening bonds:**It spreads love and harmony, strengthens fraternal bonds among members of society, and removes feelings of envy or hatred.

The integration between them is evident in:

- **Prayer prepares for zakat:**When a servant stands before his Lord in prayer with humility, he senses God's blessings upon him and his own need for his Creator. His feelings are softened, and his compassion for his needy brothers and sisters increases. This closeness to God prepares the soul for giving, generosity, and sacrifice, and reduces stinginess and selfishness.
- **Zakat produces prayer:**Paying zakat and helping others is practical evidence of the sincerity of faith built through prayer. It translates spiritual feelings into tangible reality, making prayer more acceptable and more impactful. Faith is not merely a feeling of the heart or a ritual performance; it is an action and a behavior.
- **Faith is not complete without them:**It is inconceivable that a believer would sincerely perform his prayers and then deny the poor their right to his wealth, just as it is inconceivable that someone would pay zakat while severing his connection with his Lord. These two pillars are intertwined, and abandoning either of them together or one of them is a major flaw in the foundation of faith and religion.

Third: Prayer and Zakat in light of the previous concepts

This relationship is confirmed when we recall some of the concepts discussed previously:

- **Prayer as a binding process and zakat as a result:**If prayer is the conscious process of connecting the world of command (values and commandments) with the world of creation (reality and behavior), then zakat represents one of the most important fruits and outcomes of this connection. Connection with God (prayer) generates a sense of responsibility toward His creation (zakat).
- **Spiritual bowing and giving of zakat:**As noted, bowing in prayer can be understood as a stage of spiritual purification and cleansing, a form of psychological "zakat." The verse, "They establish prayer and give zakat, while they bow" may refer to this profound connection, where submission to God (bowing) coincides with a state of giving and offering (zakat), both in its material and spiritual sense.
- **Zakat is evidence of the truthfulness of prayer:**Zakat, in its comprehensive sense, is practical proof that prayer is not just mechanical movements, but a real change in heart and behavior.
- **Lifelong commitment:**God’s command to Jesus, peace be upon him, “And He has enjoined upon me prayer and zakat as long as I live” confirms that these two acts of worship are a continuous way of life for the believer.

Fourth: Confirmation from reliable sources

Many reliable Islamic sources emphasize this close relationship, describing prayer and zakat as "two companions in the Book of God," "two of the greatest pillars of Islam," and representing the two fundamental physical and financial acts of worship that test the sincerity and sincerity of a person's faith (as cited by Islamweb and Dar al-Ifta al-Misriyyah).

Fifth: Zakat in its broad sense: beyond money

It is important not to limit the concept of zakat to the distribution of a specific portion of one's wealth. Zakat, in its broader sense, encompasses all forms of giving, generosity, purification, and growth:

- **Zakat of knowledge:**By spreading it, teaching it and not concealing it.
- **Zakat on time:**By allocating a portion of it to serve others and meet their needs.

- **Zakat on status and position:**By using them to support the truth and help people.
- **Zakat on health and strength:**By making an effort to help the weak and the sick.
- **Zakat of the soul:**By purifying it from selfishness, stinginess and miserliness, and striving to develop it with virtues.

Conclusion:

Prayer (Salat) and zakat (alms-giving) are not just two separate pillars of Islam, but rather an integrated duality that represents the essence of practical Islam. Prayer improves a person's relationship with God and purifies his soul, while zakat improves a person's relationship with his community and purifies his wealth and soul. They are two interconnected expressions of true faith, one incomplete without the other. Understanding zakat in its broad sense, encompassing all aspects of giving and sacrifice, transforms this duality into a comprehensive lifestyle that leads the individual and society toward righteousness, prosperity, and solidarity.

25.16 Prayer, Zakat, and Good Deeds: The Triangle of Faith That Builds the Individual and Society

introduction:

Islam is a comprehensive religion, covering all aspects of life. The most important pillars of Islam that govern a Muslim's life are prayer, zakat, and good deeds. These three are not merely separate acts of worship, but rather complementary elements that together form the triangle of faith that builds the individual and society.

First: Prayer and Zakat: A Duality of Complementarity

- **(From the previous topics):**Prayer and zakat are paired together in the Qur'an (Al-Baqarah: 43, An-Naml: 3, Al-Hajj: 41), indicating their equal importance and complementarity.
- **the prayer:**Spiritual connection with God, purifies the soul, and strengthens faith.
- **Zakat:**Purifies money, develops society, and strengthens social ties.
- integration:
  - Prayer prepares for zakat: it makes the soul more generous and kind.
  - Zakat makes prayer more acceptable and shows the sincerity of faith.
  - There is no prayer without zakat (or in the broader sense: no true faith without good deeds).
- **Viewing Zakat as a tool:**Zakat is a tool to purify the soul and money, and strengthen society.

Second: Good deeds: the essence of faith:

- **good work:**It is everything that pleases God, in words and deeds.
- **Comprehensiveness of good work:**It includes acts of worship (prayer, zakat, fasting, Hajj, etc.), dealings (honesty, trustworthiness, justice, etc.), and morals (good character, generosity, tolerance, etc.).
- The connection between good deeds, prayer, and zakat:
  - Prayer calls for righteous deeds: {Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing.} (Al-Ankabut: 45).
  - Zakat is a good deed: Paying zakat is a good deed that benefits the individual and society.
  - Good deeds complete faith: “Faith is that which is firmly established in the heart and confirmed by deeds” (Hadith).

Third: Prayer, Zakat, and Good Deeds in the Qur'an:

- **Those who believe and do righteous deeds:**{Indeed, those who have believed and done righteous deeds and established prayer and given zakah will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.} (Al-Baqarah: 277)
- **Performing prayers and paying zakat:**(Al-Hajj: 41) - Evidence that establishing justice (which includes zakat) is an essential part of establishing prayer.
- **Prayer prevents indecency and wrongdoing:**(Al-Ankabut: 45) - Evidence that prayer (which includes zakat and good deeds) should influence behavior.
- **Piety:**(From the previous topics) Prayer and zakat are linked to piety, and piety includes all good deeds.

Fourth: Prayer, Zakat, and Good Deeds in the attached texts:

- **Prayer as a way of life:**Prayer is a model of communication and change, and this includes good deeds.
- **"Strike the ground":**(Struggling in the land (striving for knowledge and action) is necessary to complete the prayer and achieve piety, and piety is the basis of righteous action.
- **"Prayer of the Mihrab":**It gives the spiritual energy needed for good work in life.
- **Zakat in its broad sense:**It includes spreading knowledge, giving charity of time, money and prestige, and doing good deeds.

Fifth: Prayer, Zakat, and Good Deeds in Light of Online Sources:

- **Islamweb website:**“Righteous deeds are all words and actions that are in accordance with Islamic law, and they are the fruit of true faith... Prayer and zakat are among the best types of righteous deeds.”https://www.islamweb.net/ar/article/12697/%D8%A3%D9%87%D9%85%D9%8A%D8%A9-%D8%A7%D9%84%D8%B9%D9%85%D9%84-%D8%A7%D9%84%D8%B5%D8%A7%D9%84%D8%AD)
- **Islam Way website:**“Prayer and zakat are two fundamental pillars in building the Muslim community... Zakat eliminates poverty, and prayer eliminates indecency and wrongdoing... Both are among the best types of righteous deeds.”https://www.islamway.net/article/8021/%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9-%D9%88%D8%A7%D9%84%D8%B2%D9%83%D8%A7%D8%A9-%D8%B9%D9%84%D9%89-%D8%A3%D8%B3%D8%B3-%D8%A7%D9%84%D8%A3%D8%B3%D9%84%D8%A7%D9%85)

Sixth: Conclusion: Building the individual and society:

- Prayer, zakat and good deeds are integrated elements.
- Prayer is a spiritual act of worship that purifies the soul, zakat is a social act that purifies money and improves society, and good deeds are behaviors that please God.
- Good deeds are an inevitable result of connection with God and commitment to values.
- Building the individual: through prayer and good deeds.
- Building society: through zakat and good deeds.
- **message:**If we want to build a strong individual and a prosperous society, we must pay attention to prayer, zakat, and good deeds, and make them an integral part of our lives.

Conclusion:

Prayer, zakat, and good deeds are the keys to happiness in this world and the hereafter. By adhering to these three, we can build a virtuous society and attain God's pleasure.

25.17 The Prophet Within Us: Discovering Common Sense and Building the Complete Human Being

introduction:

On our journey to understand prayer, zakat, and prophetic leadership, we arrive at a crucial concept: "The Prophet within us." This concept is not limited to loving the Prophet ﷺ and following his Sunnah, but rather extends to discovering sound nature, cultivating higher human values, and striving for perfection.

First: What is meant by “the Prophet among us”?

- common sense:
  - **The essence of goodness and virtue:**"The Prophet in Us" represents the sound nature that God has placed in every human being.
  - **Internal compass:**It is the inner compass that guides us towards what is right, just, and good.
  - **Primary reference:**It is our authentic human essence, uncorrupted by evil.
- Supreme human values:
  - **Embodying values:**"The Prophet in Us" represents the highest human values embodied in the prophets: truthfulness, honesty, justice, benevolence, humility, forgiveness, patience, courage, and mercy.
  - **Innate values:**These values are part of our human essence, but they need to be developed and cultivated.
- Ability to learn and advance:
  - **Possibility of perfection:**"The Prophet in Us" reflects our ability to learn from mistakes, continually improve, and elevate ourselves to the next level. It is the potential for perfection within us, which we strive to achieve.
- Conscience:
  - **Controller and accountant:**The "Prophet within us" represents the living conscience that watches over us and holds us accountable for our actions and words.
  - **Distinguishing right from wrong:**It is the inner voice that distinguishes between right and wrong, good and evil.
- The supreme model:
  - **Striving for perfection:**"The Prophet within us" is our ultimate model of human perfection, which we strive to attain.
  - **Permanent goal:**It is not an impossible goal, but rather a direction in which we strive to advance.

Second: How do we discover and develop the “prophet within us”?

1. Reflecting on God's creation:
   - **Signs of God in the universe and in the soul:**It helps us discover the greatness of the Creator, deepens our faith, and directs us towards goodness. {And in yourselves. Then will you not see?} (Adh-Dhariyat: 21).
2. Seeking knowledge:
   - **Light that illuminates the way:**Knowledge is a light that removes ignorance from us.
   - **All types:**We must strive to seek knowledge in all its forms, especially religious knowledge.
3. Self-purification:
   - **Ongoing process:**Purifying the soul from impurities and whims.
   - **Repentance and forgiveness:**From sins and transgressions.
   - **Worship:**Performing obligatory and recommended acts of worship.
   - **Self-struggle:**Resisting whims and desires.
   - **Good company:**Keeping company with good and righteous people.
4. Following the example of the Prophet, peace and blessings be upon him:
   - **Biography study:**Study the biography of the Prophet, may God bless him and grant him peace, and learn from it.

- **Following his approach:**Trying to emulate him in all aspects of life.

5. Supplication:
- **The believer's weapon:**Supplication is a direct connection between the servant and his Lord.
- **Request for reconciliation:**We pray to God to help us develop the "Prophet in us."

6. good work:
- **The fruit of self-purification:**Good deeds are evidence of true faith.
- Contribute to society.

7. self conscious:
- **Monitoring and accounting:**Monitoring thoughts, feelings, and actions.

8. Meditation:
- **Time to think:**Take time to reflect on yourself and your goals.

25.18 Prayer, Zakat, and the Prophet: Pillars of Building Good Citizenship

introduction:

In our quest to build an integrated Islamic society, we cannot ignore the concept of "citizenship" in its comprehensive sense. Citizenship is not merely a matter of belonging to a country or state; it encompasses responsibilities and rights, and it is an effective participation in building and promoting community prosperity. In this study, we link the pillars of Islamic society (prayer, zakat, and the Prophet Muhammad ﷺ) to the concept of citizenship, to see how these pillars contribute to building good citizenship.

First: Prayer: The Spiritual Compass of Citizenship:

- **(From the fourteenth topic):**Prayer: spiritual communication, soul purification, and strengthening of faith.
- Prayer and Citizenship:
  - **Discipline and respect for time:**Prayer teaches discipline, which is essential for good citizenship.
  - **Tolerance and forgiveness:**Prayer encourages tolerance, which contributes to building a cohesive society.
  - **Social responsibility:**Prayer reminds us of the rights of others and encourages us to adhere to them.
  - **Prayer as a compass:**It guides our behavior and helps us make decisions that are in the best interest of society.

Second: Zakat: Economic solidarity and active citizenship:

- Zakat: purifies money, develops society, and strengthens social ties.
- Zakat and citizenship:
  - **Social justice:**Zakat achieves justice in the distribution of wealth and eliminates class differences, which is the basis of citizenship.
  - **Social solidarity:**Zakat strengthens social ties and makes society more cohesive and cooperative.
  - **Economic participation:**Zakat encourages economic participation and supports sustainable development.
  - **(From the seventh section) Zakat as a part of negligence:**Paying zakat is evidence of seeking the truth and fulfilling it.

Third: The Prophet, peace and blessings be upon him: a role model and leader for good citizenship:

- **(From the fifteenth topic):**The Prophet, peace and blessings be upon him: a good role model, representing order, authority, and justice.

- The Prophet ﷺ and citizenship:
  - **Fair leadership:**The Prophet, peace and blessings be upon him, was a just leader who cared about the interests of the people, and this is a model of good citizenship.
  - **Application of Sharia:**The Prophet, peace and blessings be upon him, implemented Islamic law, which is based on justice and equality, and this is the basis of citizenship.
  - **Community building:**The Prophet ﷺ built a cohesive Islamic society, whose members live in peace and security, enjoying justice and prosperity. This is the goal of good citizenship.
  - **Interconnectedness:**These three pillars link citizenship to action.

Fourth: Prayer, Zakat, and Good Deeds (Integration with Citizenship):

- **Good work and citizenship:**(From the thirteenth topic) Good deeds include everything that pleases God and everything that serves society.
- Examples of good deeds related to citizenship:
  - **education:**Contribute to building a good education system.
  - **Public Service:**Working in sectors that serve the community (health, security, judiciary, etc.).
  - **Volunteering:**Participate in volunteer work that serves the community.
  - **Environmental conservation:**Preserving the environment and reducing pollution.
  - **Political participation:**Participation in political life and voting in elections (within the limits of Islamic law).

Fifth: Practical application (in the context of citizenship):

- **Sincerity in work:**To perform our duties as citizens with sincerity and honesty.
- **Respect for the law:**Abide by the law and respect the rights of others.
- **Participation in community building:**Participate in community activities and contribute to solving problems.
- **Pray for the homeland:**Praying for the country's security, stability and prosperity.
- **Challenge negative thoughts:**(From the sixth section) Challenging negative ideas that harm citizenship, such as racism, sectarianism, and extremism.
- **Spreading awareness:**Spreading awareness of the importance of good citizenship and the importance of adhering to Islamic values.

Sixth: Citizenship and settlement on earth (additional expansion):

- Hitting the ground (in the context of citizenship): (from the seventh section)
  - **Critical thinking:**In laws and policies, to achieve best practices.
  - **Challenge of corruption:**Resisting corruption and favoritism, and working to achieve transparency.
  - **Searching for solutions:** For the advancement of society.
- **Achieving an inner vision:**The citizen should realize his responsibility, strive to apply values, and bear the responsibility for change (from the sixteenth topic).

Seventh: Citizenship in light of the lecture:

- Land, house, country, nation: (from the lecture)
  - **the earth:**Treating the land with kindness, reform and development.
  - **The house:**Place of residence, responsibility, and lifestyle.
  - **Country:**An entity with a history and identity, reflecting stability and security.
  - **The nation:**A community of believers united by faith and cooperation.
- **Leadership:**It must be fair.
- **Security and justice:**They are the foundation of stability and prosperity.
- **Values and morals:**It is the basis for building a good state.
- **option:**(From the lecture) Man has the freedom to choose how to manage his affairs.

Conclusion:

Good citizenship is the responsibility of every individual in society. By committing to prayer, giving zakat, doing good deeds, following the example of the Prophet ﷺ, and traveling the earth (in the broad sense), we can build a strong, cohesive society that is just and prosperous.

25.19 Prayer (with Alif and Lam), Prayer (with the addition of a pronoun), and Prayers for the Prophet: The Journey of Integration in Life (Further Expansion)

introduction:

As we explore the foundations of building an integrated Islamic society, we continue to delve deeper into the concepts of prayer, zakat, and the Prophet Muhammad (peace and blessings be upon him). In this section, we take a more detailed look at the concepts of "prayer" and "prayers upon the Prophet," focusing on their profound spiritual dimension and how these two concepts can guide our daily lives for the better.

First: Prayer (with Alif and Lam) and Iqama: Practical and Spiritual Aspects (Expansion):

- Pillars and conditions of prayer (reminder and deepening):
  - **Pillars:**Standing, kneeling, prostrating, reading.
  - **Conditions:**Purity, facing the Qiblah, covering the private parts, entering the time.
  - **Symbolism (Expansion):**The pillars and conditions are not just rituals, but symbols:
    - **Purity:**Physical and spiritual purification, a symbol of readiness to meet God.
    - **Doing:**Humility and submission to God.
    - **Reading:**Meditate on the word of God.
    - Bowing and prostration: humility to God.
    - **Facing the Qiblah:**Monotheism and turning to God.
- The effect of prayer on behavior (expansion):
  - {Indeed, prayer prohibits immorality and wrongdoing} (Al-Ankabut: 45): It is not a formal prayer, but rather a prayer that leads to God.
  - **Humility:**The essence of prayer requires self-discipline and constant training.
  - **Contemplating the meanings:**Reciting the Qur'an during prayer should be accompanied by contemplation, to reinforce values.
  - **Iqama (establish prayer):**Giving prayer its due attention and focus, at its proper time.

Second: Prayer (with the addition of a pronoun) and connection with God in all aspects of life (expansion):

- Prayer of Life:
  - Intention (Actions are but by intentions): the foundation of life's prayer.
  - **Sincerity:**That the work be done purely for God.
  - Continuity (And worship your Lord until there comes to you the certainty): Prayer in life is a continuous process.
  - **Continuous development:**Gain knowledge, improve behavior.
  - Areas of life prayer:
    - **the job:**(Expansion) Mastery of work, honesty, and sincerity.
    - **Social relations:**Kindness, respect, kinship, helping the needy.
    - **Learning:**Seeking knowledge, contemplating the universe, and searching for truths.
    - **Entertainment:**Practice hobbies, but within values.

- **health:**Taking care of physical and mental health.
- The difference between prayer (with Alif and Lam) and the prayer of life (expansion):
  - Prayer (with Alif and Lam): foundation, provides energy.
  - Prayer of Life: The Fruit of Prayer (with Alif and Lam).
  - **Prayer of thought:**Contemplating and reflecting on the signs of God and the universe, to direct behavior towards values.

Third: Praying for the Prophet, peace and blessings be upon him: Developing the ideal self (deep expansion):

- Praying for the Prophet: It is not just a blessing: It goes beyond superficial understanding.
- Prophet (Nabi) vs. Muhammad (Muhammad):
  - **"The Prophet":**The archetype of man, the embodiment of virtues.
  - **"Mohammed":**The personal name of the Prophet, peace and blessings be upon him.
- The "Prophet" within us:
  - **common sense:**The essence of goodness and virtue, the inner compass.
  - **Supreme human values:**The embodiment of honesty, integrity, justice, and benevolence...
  - **Ability to learn and advance:**The potential for perfection that exists within us.
  - **Conscience:**Monitors and holds accountable actions.
  - **The supreme model:**To strive for perfection.
- **May God and the angels' prayers be upon the Prophet, may God bless him and grant him peace:**Active work to nurture, purify, and raise up this perfect "prophet" within every human being.
- **Prayers of the believers upon the Prophet, may God bless him and grant him peace:**A call to develop and strengthen the "prophet" within us.
- **Raising aspirations:**Striving to embody ideals.

Fourth: Integration between the three dimensions:

- Prayer (with Alif and Lam) as fuel: it provides us with spiritual energy.
- Prayer (with the addition of a pronoun) as an application: embodying values in life.
- **Praying for the Prophet ﷺ as inspiration:**To strive for perfection and develop the ideal self.

Fifth: Practical application (conclusion and guidance):

- **Self-accounting:**Evaluate commitment to prayer (alif and lam) and prayer life regularly.
- **Renewal of intention:**Prepare yourself for every action with pure intention.
- **Seeking knowledge:**Study of religious and worldly sciences.
- **good work:**Participate in charitable works.
- **Following the example of the Prophet, peace and blessings be upon him:**Study his biography and follow his example.
- **Supplication:**Pray regularly.
- **note:**The work must be continuous and conscious, with reference to reflecting on and acting upon values.

Sixth: Conclusion (integration and confirmation):

Prayer (salat), prayer (salat with the addition of a pronoun), and sending blessings upon the Prophet ﷺ are essential pillars for building a well-rounded life of faith. By understanding the profound meanings of prayer, applying it to all aspects of our lives, and striving to emulate the Prophet ﷺ, we can elevate ourselves and achieve true happiness. It is a never-ending journey, but it is worth every effort and time, as it connects us to God.

With this, the series on prayer is complete, presenting a comprehensive view of prayer in Islam, focusing on its spiritual and practical aspects, and linking it to other important concepts.

25.20 Model prayer: not a rigid ritual but a living and comprehensive communication

The Model Prayer goes beyond the traditional understanding of prayer as specific movements and sayings performed at specific times. It is a broader vision of prayer as**"communication"** and **"connection"**Always with God and with everything that surrounds man. It is not just performing a religious duty, but it is**lifestyle**It aims to achieve harmony and concord in all aspects of existence.

Why "typical"?

It is called "exemplary" because it provides a model or example of prayer. It is not a ready-made recipe, but rather**General framework**It explains the basic principles of prayer and invites each individual to apply and adapt them to suit his or her reality and circumstances. The model here lies in its being**The essence of prayer**It can manifest in various forms.

Components of a typical prayer (in its broadest sense):

While the text mentions the components of traditional prayer (the opening takbir, the Fatiha, etc.), we can expand these components to include broader and more comprehensive dimensions in the “model prayer”:

1. Takbirat al-Ihram: Declaring intention and direction
   - In traditional prayer: raising the hands and saying "Allahu Akbar" to enter into prayer.
   - In the typical prayer: The opening takbir is:**Declaration of intent**And the determination to communicate with God in any action or situation.**mind focus**And directing the heart towards the highest goal. Before starting any task, whether it be work, a relationship, or even dealing with nature, the Takbirat al-Ihram is**Invoking God**Asking for His help and guidance is like a "password" to enter a state of spiritual communication.
2. Al-Fatihah: Dialogue of Covenant and Renewal
   - In traditional prayer: reciting Surat Al-Fatihah in every rak'ah.
   - In the typical prayer: Al-Fatihah is **open dialogue**With God, **Renewal of the covenant** With him, and an announcement of turning to him seeking guidance and righteousness. It is not just a recitation, but it is **Evoking the meanings of Al-Fatihah** At every moment: Praise be to God, seek His help, and ask for guidance to the straight path. In every situation, Al-Fatihah can be the answer. **Reflecting on its meanings** And apply it to reality.
3. Reading the Qur’an: Choosing a Topic and Contemplating It
   - In traditional prayer: reciting verses from the Qur’an after Al-Fatihah.
   - In typical prayer: the recitation of the Qur’an expands to become**Choose a topic or issue**It occupies the mind and heart, then **Contemplate it**Through the Qur’an. The topic could be related to work, relationships, personal challenges, or societal issues. The reading here is**Search the Qur’an for answers**and solutions,**instructions** And inspiration. It is like**"Consultation" of the Qur'an** In every matter.
4. Kneeling: Awareness and Deep Understanding
   - In traditional prayer: it is bowing in reverence to God.
   - In typical prayer: bowing is **deep awareness** On the chosen topic or issue,**careful understanding** For its dimensions and aspects. It is **Reflection and contemplation** In the signs and signals surrounding the

subject. Kneeling here is **surrender to reason** And awareness to understand the truth. It is like**" listen attentively"** For cosmic messages.

5. Prostration: submission, surrender, and renewal
   - In traditional prayer: placing the forehead on the ground in submission to God.
   - In typical prayer: prostration is **absolute submission** By God's wisdom and power,**Delivery**To his will.**Accepting reality**As it is, even if it is difficult or painful. Prostration is **Renewal of intention** And the determination to work and reform , **New start** After understanding and awareness. It is similar to**"reset"** For the spiritual compass.
6. Greetings and Peace: Greetings and Positive Communication
   - In traditional prayer: it is the testimony of faith and peace at the end of the prayer.
   - In the typical prayer: Greetings and peace are:**Greetings to self, others, and the universe**. she **Spread peace** in all dealings and relationships. She is **expression of gratitude** Thanks be to God for his blessings. Greetings and peace be upon you.**The embodiment of inner peace** Which is achieved through prayer, and its reflection on the outside world. It is similar to **"Sending positive waves"** To the world.

Typical applications of prayer in daily life:

- **In dealing with parents:**The typical prayer is to be patient with the harm of parents, to forgive their mistakes, and to strive to build good and loving relationships.
- **At work:**The ideal prayer is sincerity in work, diligence in performance, and honesty and fair dealing with colleagues and clients.
- **In society:**The typical prayer is to participate in charitable works, defend the truth, help the needy, and spread goodness and reform.
- **In dealing with nature:**The typical prayer is to respect the environment, conserve its resources, and treat animals and plants with kindness and compassion.
- **Facing challenges:**The ideal prayer is patience and steadfastness, trusting in God, seeking positive solutions, and not giving in to despair.

Benefits of the typical prayer:

- **Expanding the circle of spiritual awareness:**Prayer makes you present in every moment of life, not just at specific times.
- **Improving quality of life:**It contributes to building better relationships, achieving success at work, and a sense of inner peace and satisfaction.
- **Strengthening faith and connection with God:**It makes the relationship with God a living, dynamic one, not just a repetitive ritual.
- **Developing social responsibility:**It encourages positive action in society and contributes to its construction and development.
- **Achieving harmony and balance:**It helps achieve balance between spirit and matter, this world and the hereafter, and the individual and society.

a summary:

The Model Prayer is an invitation to transcend a superficial understanding of prayer and elevate it to become a driving force and guide for the entirety of life. It is not a ready-made recipe, but rather**Ongoing journey**Towards a deeper connection with God, harmony with the universe, and the fulfillment of our purpose in this life.**Prayer of Life**With all its meanings.

25.21 Prayer: A Journey of the Spirit and Healing of Body and Mind

At the heart of Islam, prayer stands as one of its five fundamental pillars. It is not merely a ritual; it is the foundation of religion and the servant's direct connection with his Creator. It is a daily, recurring call to retreat from the hustle and bustle of life, offering moments of spiritual elevation and deep connection with God Almighty. However, the benefits of prayer extend beyond its central spiritual dimensions, extending and branching out, touching upon the health of the soul and body, and contributing to building a strong social fabric.

1. Spiritual food and divine connection:

Prayer represents the essence of worship; it is the moment when the servant communes with his Lord, expresses his grievances, and asks for His help and guidance. In bowing, prostrating, and standing, the highest meanings of submission and need for God are manifested, renewing and strengthening faith in the heart. It is a moment of remembrance (dhikr), gratitude for blessings, and seeking forgiveness, recharging the soul and granting it the strength to face life's challenges with faith and certainty. Feeling close to God and connected to Him grants the worshipper priceless inner peace and tranquility.

2. An oasis of tranquility and mental health:

In a world filled with stress and challenges, prayer offers an oasis of calm and a safe haven for the mind. Temporarily disconnecting from worldly concerns and focusing on the actions and words of prayer is a form of meditation and mindfulness. This deliberate focus helps calm racing thoughts, relieve stress and anxiety, and restore psychological balance. Performing prayers regularly at their appointed times adds rhythm and structure to the day, contributing to a sense of stability and control and developing the qualities of patience and perseverance.

3. Exercise for the body and health benefits:

Although its primary purpose is spiritual, the physical movements involved in prayer also have significant health benefits. The transition between standing, bowing, prostrating, and sitting positions serves as a light, regular physical exercise:

- **Improve flexibility:**Stretching and bending movements help increase the flexibility of the spine, joints, back muscles, and limbs.
- **Stimulate blood circulation:**Changing positions stimulates blood flow in the body, and it is believed that the prostration position increases blood flow to the brain.
- **Muscle strengthening:**Maintaining the various positions requires the use of the muscles of the core, legs, and back, which helps to gently strengthen them.
- **Improve balance and posture:**Standing upright and focusing improves balance.

These regular, even light, movements help maintain basic physical fitness and encourage continuous movement throughout the day.*However, it is important to emphasize that prayer is not a substitute for specialized exercise or medical treatment when needed.*

4. Strengthening social ties:

Prayer, especially when performed in congregation at the mosque, encourages social bonds and strengthens the bonds of brotherhood among Muslims. Standing together, shoulder to shoulder, regardless of social or material differences, embodies the values of equality and unity. Meeting daily at the mosque provides an opportunity to connect and inquire about others, creating a sense of belonging and community support.

conclusion:

Prayer in Islam is a comprehensive and integrated experience, in which the spirit, body, and mind are in harmony. It is more than just movements performed or words recited; it is a daily journey of self-evolution, a renewal of the covenant with the Creator, and a source of strength and reassurance. With its profound spiritual benefits, calming psychological effects, beneficial physical movements, and role in strengthening social cohesion, prayer remains a beacon illuminating the path of believers and a fundamental foundation for a balanced and purposeful life.

25.22 Prayer in the Qur'an: Beyond Ritual Movements - A View from the Perspective of Engineer Khaled Al-Sayed Hassan and Professor Yasser Al-Adirqawi

Engineer Khaled El-Sayed Hassan and Professor Yasser El-Adairqawi's reading of Quranic sources presents a broader and different vision of the concept of "prayer," one that goes beyond the common understanding limited to familiar ritual movements. This vision is based on a linguistic and contextual analysis of the Quran and presents prayer as a central concept related to communication, social organization, and the achievement of goodness on earth.

1. "Prayer": The essence of connection and connection

This perspective holds that the essential meaning of the word "prayer" in the Holy Qur'an is:**"The connection"**And "communication." It is not just a ritual, but rather a continuous and constant state of connection between the servant and his Creator, similar to the continuity of a telephone's connection to the internet. It also includes communication between people themselves. Even the "prayers" of God and His angels upon the Prophet and the believers are understood as a form of divine communication, support, and guidance, not prostration or bowing in the literal sense.

2. "Establishing Prayer": Establishing Social Order

This interpretation clearly distinguishes between mere "prayer" (communication) and**"Establishing prayer"**. Performing the prayer is not just a matter of performing the movements, but rather it is a foundational and active act that means**"Establishing, controlling and regulating relations between people in society"**According to divine principles, it serves as the "pillar of religion," the fundamental pillar of the system that governs society and ensures its stability and justice.

3. The condition of empowerment and collective responsibility

This reading confirms that "establishing prayer" in this organizational sense cannot be achieved individually in isolation from others, and it cannot be achieved without…**"Empowerment"**Or an authority with the ability to implement these principles and regulate relationships. This responsibility falls on those with the power to influence and organize, such as rulers, leaders, managers of institutions, and families. The divine command to "establish prayer" is often directed at a group or those in power.

4. Objective: "Zakat" means development and prosperity.

The ultimate goal of "establishing prayer" is not just a formal performance, but rather it is to achieve…**Zakat**In its broader Quranic concept, which goes beyond mere financial charity, zakat is viewed here as**"Development, growth, prosperity and goodness"**Which should result from the application of the system of prayer (regulating relationships). If the "establishment of prayer" does not produce this tangible fruit in society, this is evidence that it was not implemented correctly and effectively.

5. Revisit rituals and details.

This perspective suggests that the Qur'an, which elaborates on matters that may seem less important, does not explicitly specify the number of daily prayers, their rak'ahs, or their detailed forms. This suggests that the Qur'an's primary focus is not on the physical form itself, but rather on the essence of prayer as a connection and its practical purpose as the "establishment" of a just social order. References to times or movements are interpreted differently in certain contexts; the "middle prayer" in the context of divorce may mean maintaining kinship ties, and the "prayer we perform" may refer to social interactions that require preparation and cleanliness.

6. “Takbir” and “Prayers upon the Prophet”: A Deeper Understanding

Even concepts such as "and glorify Him with all glorification" are understood as a glorification of God's status and position in hearts and minds, and as a way of exalting Him above anything inappropriate, rather than as an exaggeration of His physical stature. Similarly, "prayers upon the Prophet" are interpreted as a call for believers to connect with his message, study his Sunnah, follow his guidance, and appreciate him, rather than as a mere verbal repetition of a request to God to pray for him.

a summary:

This perspective offers an interpretation that focuses on the practical, social, and functional dimensions of the concept of prayer in the Qur'an. It calls for moving beyond the traditional view that limits prayer to ritualistic actions, and instead understanding it as an ongoing "connection" and "establishment" of an integrated system of life aimed at achieving justice, development, and prosperity ("zakat") in society, based on divine guidance. It is a call to deeply reflect on the Qur'an's meanings and to apply them consciously and effectively to real life.

25.23 Energy Prayer: Beyond Movements... A Journey Through the Gates of the Universe

Prayer in Islam is known as the pillar of religion and the connection between the servant and his Lord. It is a profound spiritual practice manifested in physical movements and words recited with humility. But does our understanding of prayer stop there? There is a deeper perspective that sees prayer not only as a physical or spiritual act of worship in its traditional sense, but also as a **As a cosmic energy process**For a minute, the worshipper opens portals to other dimensions and works to maintain and purify his energy aura. This is the concept of "energy prayer."

The body is a vehicle and prayer is its maintenance:

According to this perspective, the body is not just a physical mass, but rather an evolving energy “vehicle” or vessel that carries our consciousness and transports us through life’s experiences. Just as a physical vehicle needs periodic maintenance, prayer, with its bodily movements (sometimes called “mechanical prayer”), represents the periodic maintenance of this physical vehicle. But more importantly, prayer serves to maintain **Energy image** For humans, this aura or hologram is made up of atoms and photons that form in invisible dimensions and are influenced by our spiritual and psychological state.

Prayer Times: Cosmic Energy Portals:

Why are specific times designated for prayer, a “timed book”? The perspective of energy prayer sees these times as not merely a chronological arrangement, but rather precise cosmic moments in which**"spiral energy gates"**These gates, which are believed not to be a human invention but a universal

reality that ancient civilizations also recognized and practiced similar rituals, act as cosmic filters: they absorb the negative energies accumulated around a person (from stress, anxiety, external influences) and reset their atomic and spiritual energy, recharging them with pure energy from the Source.

The power of the night: stillness and spaciousness:

The night energy gateways (Maghrib, Isha, Fajr, and Qiyam al-Layl) are considered to be of particular importance and power. In the stillness of the night, distractions and distractions are reduced, and the "area of influence" of these gateways becomes broader and more comprehensive. Night is a time of stillness and renewal; it is the time when the soul becomes more prepared to receive higher energies and heavy spiritual information ("heavy download"). Hence the call to "Qiyam al-Layl" and to benefit from the "night rising," which is "more intense and more upright." The connection and energy that arises at night is more stable and powerful. In order to benefit from this energy, one must be "in sync" with it, that is, in a state of harmony, accord, and regularity with it.

The pineal gland and God's clock:

Night plays a vital role in activating**pineal gland**The pineal gland, a small gland in the brain that serves as a bridge between the physical and spiritual worlds, secretes melatonin in the dark, which not only aids sleep but also heightens spiritual awareness and helps us see beyond physical barriers, or what is known as the "kingdom of heaven and earth."

And in the depths of the night, he comes**"The last third"**This is the peak time of energy connection. It is referred to as “the descent of our Lord,” an expression of the opening of a great energy portal that connects directly to the Divine Source. Within this time is the “Hour of God” (estimated roughly between 3 and 4 a.m. in many regions), the most powerful moment of connection, as it is said that prayers and requests are absorbed directly through this spiral portal to the Divine, and the response comes quickly and directly: “Whoever asks of me, I will give them; whoever seeks forgiveness of me, I will forgive them.”

Dawn: Transition and Martyrdom:

The time of dawn marks the moment when day "explodes" from night, a significant transitional time during which the powerful energies of night and day alternate. For this reason, the dawn prayer is "witnessed," meaning it is witnessed by both the energies of night and day, and represents the final act of harnessing the energy of the night and preparing to apply it to the "long day."

Male: The Gateway to Greater Energy:

While prayer times represent cyclical energy portals,**"The male"**(Remembrance of God and remembering Him) represents the greatest and most continuous energy gateway that never closes. The verse, “Indeed, I am God; there is no god except Me, so worship Me and establish prayer for My remembrance,” indicates that the purpose of establishing prayer is “remembrance.” Simply remembering one’s connection to the Divine Source (“And the remembrance of God is greater”) is in itself a gateway that opens limitless horizons for one, granting one strength and steadfastness that transcends any earthly challenge or problem, and enabling one to walk through life connected to the Source and aware of God’s greatness that transcends all things (“And glorify God for having guided you”).

conclusion:

Viewing prayer from an energetic perspective opens our eyes to new dimensions of this great act of worship. It is not just a duty to be performed, but a daily, recurring opportunity to enter into cosmic

synchronicity, to purify our energy, and to connect with the Source of Being through cosmic portals that open at blessed times. It is an invitation to deeper understanding, more conscious practice, and to tap into the immense power inherent in this daily spiritual and energetic journey.

25.24 Thoughts of a Believer Between the Conviction of the Mind and the Longing of the Soul: The Active Prayer and Beyond

You, the believer, find yourself at a thought-provoking crossroads. You have listened with an open heart and an inquisitive mind to those contemplative scholars who have offered a compelling vision—a vision that says that "prayer" in the Qur'an is deeper and more comprehensive than mere ritualistic gestures. You may have become convinced that the essence of prayer is constant connection, that "establishing prayer" is the construction of a just order of life, and that the Qur'anic emphasis is on meaning and purpose rather than form and form.

Based on this new intellectual conviction, I may have made a difficult decision: to stop performing the traditional form of prayer, considering it a restriction that has no clear basis in the direct Quranic text, or that it is not the primary purpose.

But as the days passed, something else began to creep into your consciousness. It was no longer just a quiet intellectual conviction; a sense of guilt began to grow, a hidden longing for the way you had been. You remembered how those bowings and prostrations, even if you didn't understand them in a deeper sense at the time, brought you an undeniable sense of comfort.

- **Lost Serenity:**Where has that peace of mind that once overwhelmed you after every prayer gone? Where is that sense of direct connection and communion during moments of prostration? It has been replaced by a questioning mind, perhaps anxiety about breaking the norm, and a sense of guilt over a habit that had become ingrained in you and in which you found good.
- **The body longs:**Your body remembers, too. It remembers those regular movements that, perhaps without you realizing it, provided gentle exercise for your joints and stimulated your circulation. You may have started to feel some stiffness or sluggishness you hadn't felt before. Those movements were a simple but effective physical and psychological "reset."
- **Chaos of time and spirit:**Prayer times used to be focal points in your day, specific moments for solitude, reflection, and communion. Now, you may find that time for prayer and reflection has become random, or even diminished or nonexistent amid the hustle and bustle of life. You've lost the organized framework that once arranged regular spiritual encounters with your Creator.
- **Empty supplication:**Do you still commune with your Lord with the same fervor and regularity? Do you find specific moments in your day to raise your hands in prayer, to express your gratitude, to ask for forgiveness? Perhaps these moments have become less spontaneous and less profound now that the framework that once provided them has been cut off.

Here comes the paradox:**The mind is convinced, but the soul and body are tender.**This does not necessarily mean that your mental belief is wrong, but it highlights an important fact: man is a complex being, in which the intellectual, spiritual, and physical dimensions interact.

Can they be combined?

Perhaps the solution does not lie in a stark choice between new understanding and old experience. Perhaps kinetic prayer can be viewed from a different angle in light of your new understanding:

- **Not an end, but a means:**It may not be “prayer” in all its broad Quranic sense, but it can be.**An effective personal way to achieve "connection"**It is a practical framework that helps you set aside time for solitude, reflection, prayer, and renewing your connection with God.
- **Self-organization:**It is like**"Spiritual alarm"**Self, it takes you out of your worldly preoccupation five times a day to remind you of your Lord and the purpose of your existence.
- **Physical expression of submission:**Her movements can be seen as a symbolic physical expression of submission and humility to God, even if the deeper meaning goes beyond that.
- **Proven health and psychological benefits:**You've experienced its health and psychological benefits yourself. Why deprive yourself of it just because it may not be the "only" or "most comprehensive" interpretation of the word "prayer" in the Quran?
- **Good habit:**It's a positive habit that's become ingrained in you, gives you comfort and organizes your day. Is it really necessary to give it up?

A thoughtful believer may come to the conclusion that even if physical prayer is not "all" of the prayer mentioned in the Qur'an, it remains a useful and proven tool for achieving an important part of the meaning of "connection" and worship. It is like an anchor that stabilizes the ship of the soul in the turbulent sea of life.

Perhaps, as I have pointed out, if this kinetic prayer had not existed as a legacy, the sincere believer in his search for connection and spiritual order would have created for himself a similar ritual, a framework that would organize his encounters with God and grant him moments of physical and spiritual stillness.

Guilt is not necessarily evidence of a mental error; rather, it may be a call from the depths of your soul and body to maintain the bridge that has connected you to the source of your comfort and tranquility, even if you decide to build other, broader and deeper bridges alongside it based on your renewed understanding of the Quran. The key is to find the balance that satisfies your mind, nourishes your soul, and maintains the health of your body.

25.25 Rereading the Crisis of Prayer: From the Weight of Rituals to the Breadth of Connection

In his analysis of the prayer crisis, the speaker offers a bold critical vision of the prevailing understanding and application of this pivotal act of worship in Islam. He does not limit himself to describing common symptoms such as feelings of heaviness and boredom, persistent pangs of conscience, excessive focus on form over substance, and the lack of reflection of prayer on behavior. Rather, he delves deeper to diagnose the root causes and offer solutions based on returning to the essence of the Quran.

Crisis Diagnosis: Beyond the Symptoms

The speaker believes that the crisis does not lie in the prayer itself, but in **Superficial understanding and social legacies** which enveloped it. It transformed from being a spiritual "connection" and a comforting encounter with the Creator, into a mere kinetic ritual performed as a heavy duty, often under the weight of intimidation and guilt. This superficial understanding, in his opinion, is the main gateway to**Satan's methods**Which aims to destroy this connection and undermine its impact.

Satan's Methods: Dismantling the Traps

The speaker provides a detailed dissection of seven methods he sees as Satan's whisperings or the influence of misunderstanding that serve Satan's purpose of diverting us from the essence of prayer:

1. **Abbreviation:** Restricting religion entirely to prayer, which makes the individual feel constantly deficient and neglects other important aspects such as good deeds and morals.
2. **Excessive collectivism:** Sanctifying communal prayer to the point of feeling guilty when praying alone, while neglecting the fact that the basis of the relationship is the individual relationship with God.
3. **Intimidation:**Focusing on the punishment for abandoning prayer instead of focusing on it being a gateway to mercy and closeness to God, so it is performed out of fear rather than love and hope.
4. **Absence of exception:** Ignoring the legal concessions for the sick, the traveler, and others, which makes prayer an unbearable burden and leads to aversion to it.
5. **Number mania:**Excessive focus on the number of rak'ahs, Sunnah prayers, voluntary prayers, and making up missed prayers, which creates a feeling of heaviness and difficulty in adherence, instead of focusing on the basic obligatory prayers and their quality.
6. **Priority of place over time:** Linking prayer almost exclusively to the mosque, which can lead to missing the time for it—which is more important—under the pretext of not being able to go to the mosque.
7. **Sterile prayer:** Separating the performance of prayer from its practical impact on behavior (“It forbids indecency and wrongdoing”), so that it becomes mere gestures that do not change anything in the individual’s reality, which makes him lose confidence in its effectiveness.

Towards a Radical Solution: Returning to the Qur’anic Essence

The solution, from the speaker's point of view, lies not in placing more emphasis on form or number, but in **intellectual and methodological revolution**:

- **Redefining Prayer:** Understand it as a spiritual and practical connection with God, not just a ritual. Understand its true objectives, such as forbidding indecency and evil and achieving closeness to God.
- **Quranic contemplation:**A direct return to the Qur’an as the primary source for understanding prayer, its meanings, and its dimensions, away from inherited interpretations that may have restricted the meaning.
- **Focus on quality, not quantity:**Here is where your careful observation comes into play:**One prayer performed with humility, focus, and contemplation is better than dozens of rak'ahs devoid of spirit and presence.**Over-focusing on numbers and trying to make up for missed prayers (making up missed prayers due to unforeseen circumstances) can distract from the present and deprive the prayer of its reverence and value. It's better, as I mentioned, to focus on perfecting the current prayer at its appointed time, as the true connection occurs in the present moment.
- **Linking prayer to behavior:**The validity and acceptance of prayer is not only determined by the completeness of its movements, but also by the extent of its positive impact on the individual’s morals and dealings.
- **Awareness and prayer:**Awareness of Satan's tactics (or misunderstanding) is the first step to confronting them, along with seeking God's help and praying to Him to help us establish prayer in its essence and true meaning.

Vision summary:

This reading invites us to liberate the concept of prayer from the shackles that have bound it, whether these are social legacies, superficial understandings, or an exaggerated focus on form, number, and destiny. It is a call to return to the essence of the Quranic "connection," focusing on heartfelt presence, humility, and contemplation. It also calls for prayer to be a starting point for positive change in behavior and life, with trust in God's mercy and facilitation, and to focus on mastering the present rather than being absorbed in making up for what has been lost due to unavoidable circumstances.

25.26 Prayer between the specified time and the age record: A reading of the interpretation of verse 103 of Surat An-Nisa

The verses of the Holy Quran are replete with profound meanings and connotations that open the door to contemplation and reflection across the ages. One of the verses that sparked particular discussion and contemplation in our conversation was verse 103 of Surat An-Nisa, which concludes the discussion of the prayer of fear and transitions to a state of reassurance. God Almighty says:

{So when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. And when you are secure, then establish prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.}

This verse provides a well-established understanding among commentators, but it has also been the starting point for contemporary reflection that offers a different vision of the concepts of "prayer" and "timed book." Let us examine both perspectives as they emerged in our dialogue.

First: The popular and prevailing interpretation (traditional understanding)

Most commentators believe that the verse comes in the context of the rulings on prayer during travel and fear.

- **"So when you have completed the prayer"**That is, if you have finished and completed the prayer, especially the prayer of fear mentioned before it, in its special manner.

- **"So remember Allah..."**: Direction to continue to remember God in all circumstances, because remembrance strengthens the heart and provides peace of mind, especially since fear may not be completely gone.

- **"So when you are reassured"**:That is, when fear disappears and security and stability prevail.

- **"So establish prayer."**: An order to perform the ritual prayer known as Iqama in its correct and complete manner, with all its pillars, conditions, and humility, without abbreviation or alteration, as in the case of fear. "Iqama" here means proper performance and consistency.

- **Indeed, prayer has been decreed upon the believers a decree of specified times.**Explanation and confirmation of the obligation of prayer and the importance of adhering to its time when safety is assured (and at all times).

    - **"a book"**: Any written duty prescribed and imposed by God.

    - **"timed"**: Any timetable with specific and legally known times (the five daily prayers with their times: Fajr, Dhuhr, Asr, Maghrib, and Isha). This interpretation is strongly supported by the linguistic evidence we have discussed in detail, as the root (w-q-t) and its derivatives (w-q-t, miqat, muwaqtu) revolve around temporal specification. It is also supported by the legal usage of the term "temporal time" for acts of worship such as prayer and Hajj, and by other Quranic and prophetic texts that specify prayer times.

The summary of this opinion: Ritual prayer is an obligation upon believers and must be performed in full when safe. It has precisely defined times and may not be deviated from except for an excuse.

Second: Contemporary reading and contemplation （Ahmed Desouky） **(The point of view put forward for discussion)**

This approach presents a vision based on dividing prayer into two types and a different understanding of the basic terms in the verse:

- This proposal distinguishes between**"vertical prayer"**(An individual relationship between the servant and his Lord, which may be referred to as "establish prayer") and "horizontal prayer" (a social, moral, and practical relationship that includes applying God's method in life, which may be referred to as "establish prayer").

- **"So when you have completed the prayer"**:It is interpreted as the completion of the individual "vertical prayer."

- **"So when you are reassured"**: That is, when society is stable and security and harmony prevail.

- **"So establish prayer."**It is seen as the command to establish and activate "horizontal prayer," which this approach considers to be the basic obligation, and includes justice, reform, transactions, and morals.

- **Indeed, prayer has been decreed upon the believers a decree of specified times.**This part is reinterpreted to refer to "horizontal prayer."

  - **"a book"**:It is interpreted to mean a written record in which a person's actions and behaviors related to this "horizontal prayer" are recorded.

  - **"timed"**It is linked to the term "miqat," meaning the duration of a person's life. This record is "timed," meaning it is linked and specific to the duration of a person's life (the miqat of his life), beginning with his assignment and ending with his death.

The summary of this opinion: The basic premise is the "horizontal prayer" (conduct and transactions), which is a record of deeds that accompanies a person throughout his life and is closed upon his death.

Comparison and discussion:

The fundamental difference in understanding the terms "prayer" lies in the statement, "establish prayer," and "a fixed time."

- The traditional understanding sees "prayer" here as ritualistic, and "timed" as meaning obligatory at specific times, which is strongly supported by linguistic, legal, and contextual evidence, as we mentioned in our detailed discussions.

- The proposed understanding interprets "prayer" as a social and moral dimension, and "a book of fixed times" as a lifetime-bound record of deeds. Although this interpretation highlights an important aspect of religion (morals and transactions), its interpretation of the word "fixed times" specifically clashes with the established linguistic and legal meaning, which strongly links it to specific times of performance rather than the total duration of life.

Finally:

This contrast in interpretation demonstrates the richness of the Qur'anic text and its potential for reflection and contemplation. While the prevailing interpretation emphasizes a fundamental pillar of Islam, namely ritual prayer at its specified times, the proposed interpretation highlights the paramount importance of the practical and moral dimension in the believer's life, viewing it as the true, obligatory "prayer." While personal contemplation is important, an understanding based on established linguistic rules, the Qur'anic context, the Prophet's Sunnah, and Islamic terminology remains the primary reference for understanding the pillars of religion and its obligations. Combining the devout

performance of ritual prayer at its appointed times with the application of its spirit in behavior and dealings (horizontal prayer, as understood by the new approach) remains the believer's path to attaining God's pleasure within the comprehensiveness of this great religion.

25.27 Contemporary Perspectives on Understanding Prayer: Dr. Samer Islambouli's View as a Model

introduction:

In our ongoing quest for a deeper and more conscious understanding of our religious practices, and as part of the "Prayer: A Journey of Awareness and Change" journey that aims to transcend superficiality and reach the essence of worship, it is important to be open to the various interpretations and opinions offered by contemporary thinkers. These interpretations, even if they may seem different or radical from the prevailing viewpoints, contribute to enriching discussion, stimulating critical thinking, and encouraging the individual search for truth. In this article, we present a perspective presented by Dr. Samer Islambouli (as an example of these contemporary interpretations), which reconsiders fundamental concepts related to prayer, its status, and its rulings. The goal is to present this perspective clearly and objectively, so that it can be subject to reflection and discussion, without necessarily adopting or rejecting it within the general framework of this series.

First: The essential distinction: devotional prayer and social prayer

Dr. Samer's understanding is based on a fundamental distinction between two types of "prayer":

1. **Devotional (ritual) prayer:**It is the prayer known for its specific movements of standing, bowing, and prostrating. Dr. Samer believes that this type of prayer, despite its importance and benefits, is not one of the fundamental pillars of faith or good deeds upon which religion is built or upon which entry into Paradise is decisively determined. He considers it, in this sense, "outside of religion," as one of the major principles without which religion is invaluable.

2. **Social prayer (good deeds):**This, in his view, is "true prayer" and one of the essential pillars of religion. It consists of every good deed, good treatment, positive contribution to society, and the establishment of justice. This type of "prayer" is what religion emphasizes as the basis for judgment and reward, and it reflects the truth of faith.

Second: The ruling on devotional prayer and its status

Based on the previous distinction, Dr. Samer offers a different understanding of the ruling on devotional prayer:

- **Not a punitive imposition:**He sees it as a "personal, conscientious duty." Those who perform it benefit psychologically and physically, and receive reward and recompense for it, as it is a connection with God and a purification of the soul.

- **There is no sin on one who abandons it (in the sense of punishment in the Hereafter):**What's most important is the individual's performance of "social prayer" (good deeds). If the individual fulfills the rights of the servants and society, then, from his perspective, neglecting devotional prayer does not entail a sin that warrants punishment in the afterlife, as the afterlife's reckoning is primarily concerned with rulings that extend beyond society.

- **There is no atonement for abandoning it:**Accordingly, one who abandons devotional prayer is not considered to be outside the fold of Islam or fundamentally deficient in religion, as long as his faith and good deeds (social prayer) are still in place.

Third: Explaining the absence of Quranic details regarding the form and times of prayer.

Dr. Samer explains the fact that the Qur’an does not detail the form and timing of the ritual prayer in a precise manner (compared to ablution, for example) by saying that it was:

- **Obtained education:**That is, it was a ritual known and practiced in some form before the revelation of the Qur'an. It is the "sunnah of the prophets" and even among some other societies. Therefore, there was no need to detail it in detail as ablution is.

- **Ablution as an individual case:**Ablution was detailed because it was an individual act that required precise rulings, while prayer (as a public performance) had a known character.

Fourth: Flexibility in times, numbers, and the woman’s appearance.

- **Times and Raka'ahs:**He believes that the Quran's mention of different prayer times (two, three, five) and that the Prophet (peace and blessings be upon him) initially prayed two rak'ahs and then increased them indicates great flexibility. He believes that all of these forms are permissible, and that a person should choose what suits him and his circumstances without criticizing anyone who chooses another form.

- **Head covering for women in prayer:**He believes that there is no explicit Quranic command requiring women to cover their heads during prayer. He believes that covering in general (in prayer or outside of it) is for the sake of people, not for God. Therefore, there is no specific "dress for prayer" or "prayer-related awrah." Rather, the matter is left to personal freedom and entails no reward or sin in and of itself as part of the religion.

Fifth: Devotional prayer and its meaning (in response to those who see it as meaningless movements)

Dr. Samer acknowledges that the negative view of devotional prayer as "meaningless gestures" may stem from a "heritage complex" or a reaction to a poor application that has emptied it of its meaning. However, he asserts that this prayer, if performed with awareness and understanding, has spiritual, psychological, and physical benefits.

Summary of Dr. Samer's vision:

Dr. Samer's vision revolves around the idea that "social prayer" (good deeds and good treatment) is the fundamental pillar of religion, upon which salvation and success depend. As for "devotional prayer" (the well-known rituals), it is a personal practice that offers great benefits to those who perform it consciously. However, in his view, abandoning it is neither a condition for the validity of faith nor a cause for punishment in the afterlife if an individual maintains a sound moral and social life. This approach calls for a reordering of priorities in understanding religion, focusing on the essence of faith, represented by its positive impact on life.

Final word:

Presenting this vision does not mean adopting it as the conclusion of this series, but rather as an addition that opens broader horizons for thought and contemplation. The essence of the "Journey of Awareness and Change" is to continue research, examine various views, and strive tirelessly toward a deeper understanding of our religion, in line with the Quran's greater objectives of achieving justice, mercy, and benevolence.

25.28 Numbers in the Qur’an and Prayer: Deriving the Number of Raka’at Using the Methodology of Accurate Calculation

Contemporary studies of the Holy Quran abound with attempts to uncover various aspects of its miraculous nature, including numerical significance. In the search for numerical connotations of prayer in the Quran, some propose a methodology based on a precise calculation of the values of letters and their relationship to the number 19. This approach is not intended as a substitute for the Prophetic Sunnah and practical traditions, which are the primary sources for the rules and details of prayer, but rather as a means of uncovering hidden meanings that enrich understanding of the Quranic text and confirm what is already known.

This methodology, presented by some researchers, is based on strict principles for dealing with the Qur'anic text and its Uthmanic script, and is applied to extract numerical indications related to the number of units of prayer in the five daily prayers.

Exact calculation methodology: literal values and the number 19

This approach is based on delving into the structure of the Qur’anic text, relying on the following points:

1. **Reliance on the Ottoman drawing:**The basis is the Qur'anic text as written in the original Ottoman copies, and the Madinah copy of the Hafs narration is often used as a reference.

2. **Count only the letters that are drawn:**The actual written letters are counted, excluding subsequent human additions such as dots, diacritics, the dagger alif, shadda, and hamza marks not written on a kursi.

3. **Give a numerical value to the letter:**Based on this count, a numerical value is assigned to each letter according to a specific system within the theoretical framework, which differs from traditional alphabetical abjad counting. The following table shows the letter values used in this approach:

The letter	Its numerical value	The letter	Its numerical value
A, I, A, (A, A, E)	١	Q	١٥
to	٢	of the	١٦
N	٣	Z	١٧
M	٤	H	١٨
And, oh	٥	C	١٩

Y, Y, hamza in kursi	٦	K	٢٠
e, h	٧	Sh	٢١
R	٨	p	٢٢
for	٩	Z	٢٣
your	١٠	Z	٢٤
T	١١	Th	٢٥
A	١٢	i	٢٦
F	١٣	G	٢٧
Q	١٤	Z	٢٨

4. **The concept of "complete problem" and the number 19:**It is assumed that the sum of the numerical values of Quranic units that are integrated in meaning (words, phrases, verses) often constitutes a perfect multiple of the number 19, as evidence of the unity and numerical coherence of the unit.

5. **Deriving the number of rak'ahs from the remainder of dividing by 19:**When deriving the number of rak'ahs for a particular prayer, the numerical values of the key Quranic words and phrases related to that prayer and its time are added together. The largest perfect multiple of 19 is subtracted from the sum. The remainder of the subtraction is considered the Quranic numerical reference to the number of rak'ahs for that prayer.

Applying the numerical methodology: Calculating the number of units of prayer for the five daily prayers

Based on this methodology, the following examples are provided to derive the number of rak'ahs for each prayer:

- **Fajr prayer (two rak'ahs):**

  - The numerical values of words and phrases such as "the two ends of the day" (value 75) and "the dawn prayer" (value 79) are added together.
  - Total = 75 + 79 = 154.
  - The largest multiple of 19 less than 154 is 152 (19 x 8).
  - The remainder = 154 - 152 = 2. (This is the number of rak’ahs of Fajr prayer).

- *Another way:*Add the values of "Al-Fajr" (43), "Al-Quran Al-Fajr" (74), and "The two ends of the day" (75) = 192. The largest multiple of 19 is 190 (19 x 10). Remainder = 192 - 190 = 2.

- **Dhuhr prayer (4 rak'ahs):**
  - The numerical values of the phrase “from the sun’s decline to the dusk of night” (its value is 149) and the words “noon” (59) and “you appear” (62) are added together.
  - Total = 149 + 59 + 62 = 270.
  - The largest multiple of 19 less than 270 is 266 (19 x 14).
  - The remainder = 270 - 266 = 4. (This is the number of units of Dhuhr prayer).

- **Asr prayer (4 rak'ahs):**
  - The numerical values of the phrase “from the sun’s decline to the dusk of the night” (149) and the word “afternoon” (45) are added together.
  - Total = 149 + 45 = 194.
  - The largest multiple of 19 less than 194 is 190 (19 x 10).
  - The remainder = 194 - 190 = 4. (This is the number of rak’ahs of Asr prayer).

- **Maghrib prayer (3 rak'ahs):**
  - The numerical values of the phrase "ends of day" (75), the phrase "twilight" (67), and the word "sunset" (51) are added together.
  - Total = 75 + 67 + 51 = 193.
  - The largest multiple of 19 less than 193 is 190 (19 x 10).
  - The remainder = 193 - 190 = 3. (This is the number of rak’ahs of Maghrib prayer).
  - *Another way:*Add the values of "The sun's decline..." (149) and "The approach of the night" (63) = 212. The largest multiple of 19 is 209 (19 x 11). Remainder = 212 - 209 = 3.

- **Isha prayer (4 rak'ahs):**
  - The numerical values of the phrase “Zalfa min al-Layl” (63) and the phrase “Isha’ prayer” (74) are added together.
  - Total = 63 + 74 = 137.
  - The largest multiple of 19 less than 137 is 133 (19 x 7).
  - The remainder = 137 - 133 = 4. (This is the number of rak’ahs of ‘Isha’ prayer).

These examples show how the above numerical methodology is applied to derive the numbers of rak'ahs by analyzing the numerical values of Quranic phrases associated with each prayer and its time.

conclusion

This methodology of precise calculations and literal values represents an attempt to understand deeper layers of numerical connotations in the Quranic text regarding prayer. As the proponents of this approach emphasize, these numerical deductions are no substitute for the noble Prophetic Sunnah and

practical traditions passed down from generation to generation, as these are the primary sources for the rulings on prayer, its method, and the number of its units. This numerical aspect remains an additional proof or an internal indication that confirms and supports what is already known and established in the religion, shedding light on an aspect of the miraculous nature of the Quran in its precise structure.

25.29 "Prayer: A Journey of Awareness and Change" Series: Comprehensive Summary and Conclusion

introduction:

Over the course of the previous articles in the "Prayer: A Journey of Awareness and Change" series, we embarked on a path aimed at transcending the traditional or superficial understanding of prayer and delving into its spiritual, intellectual, and practical depths. We sought to diagnose the challenges facing Muslims in their relationship with this pivotal act of worship and explored how the Holy Quran can restore us to its essence, making it a true connection with God, a source of tranquility, and a driver of positive change for the self and society. This article provides a comprehensive summary of the most important ideas and milestones we have encountered on this journey.

First: Diagnosing the “prayer crisis” and searching for the essence

Our journey began with a frank diagnosis of the "prayer crisis" that many suffer from, characterized by feelings of heaviness, boredom, remorse, a lack of humility, and a focus on outward appearance without a sense of the spirit. We concluded that the roots of this crisis lie in a superficial understanding of the meaning of prayer, social and cultural traditions that can be off-putting, and a neglect of the spiritual aspect and contemplation. The solution lies in redefining prayer and returning to the Quran to understand its objectives.

Second: Revealing the obstacles to the correct understanding of prayer.

We've discussed the "devil's methods," or intellectual obstacles that divert us from the essence of prayer. These include reducing religion to prayer, overemphasizing one aspect at the expense of another (such as collectivism at the expense of individualism, or fear at the expense of love), ignoring facilitation, focusing on quantity over quality, linking prayer to place rather than time, and separating it from its behavioral impact. Confronting these elements requires awareness, reflection, and a focus on the essence.

Third: Expanding the concept of prayer: multiple types for one purpose

We discovered that the concept of prayer in the Qur'an is much broader than mere ritualistic actions. It includes:

- **Motor (ritual) prayer:**It must be coupled with spirit and contemplation.
- **Social prayer:**Such as maintaining family ties and serving the community.
- **Iqama prayer:**Such as striving to establish justice and order based on the values of truth.
- **Mihrab prayer:**It is a link of deep spiritual connection and detachment to God.

Fourth: Delving into the “Prayer of the Mihrab”: A Guide to Spiritual Connection

We have provided a practical, detailed guide on how to achieve the "Prayer of the Mihrab," which represents the essence of worship and spiritual connection with God. It begins with physical and spiritual preparation, then enters a state of detachment and devotion, moving on to conscious, contemplative standing, reverent bowing, and the ultimate act of purification. Prostration, which represents the pinnacle of closeness, submission, and detachment, is the ultimate act of worship.

Fifth: Prayer in the Qur'an: A Journey Towards Piety, Communication, and Change

We emphasized that prayer, from the Quranic perspective, is a gateway to piety, a model for effective communication (with God and with people), and a driver of internal (self-refinement) and external (impacting behavior and morals) change. We addressed concepts such as "the middle prayer" as a preservation of the social fabric, and the implications of Surat al-Jumu'ah as a call for purposeful cognitive communication.

Sixth: Re-understanding "shortening the prayer" and "striding the earth"

We have gone beyond the traditional interpretations of these two concepts:

- **Shortening the prayer**It is not merely a reduction in the number of rak'ahs, but rather a process of serious investigation, research, and inquiry to arrive at certainty, and a challenge to intellectual legacies that may obscure correct understanding.
- **"Strike the ground":**It is not just geographical travel, but rather contemplation and deep thinking, challenging prevailing ideas, and stepping out of the intellectual comfort zone in search of truth and knowledge.
- **integration:**These two concepts, "shortening" and "striding on the ground," complement each other to make prayer and its surroundings an ongoing journey toward certainty, in which prayer is elevated from a mere formal performance to a state of deep understanding and firm faith.

Seventh: Openness to contemporary viewpoints

As part of the awareness journey, we presented a model of contemporary perspectives (such as that of Dr. Samer Islambouli) that offer different readings of the concept and status of prayer, enriching the discussion, encouraging critical thinking, and emphasizing that the search for deeper understanding is an ongoing process.

Final summary of the series:

Prayer, as this series has sought to present, is not merely a ritual performed mechanically, but rather an ongoing journey of awareness and change. It begins with an honest diagnosis of our reality and progresses through a deeper understanding of its purposes and multiple types. It requires intellectual courage to challenge inherited concepts and strive for certainty through contemplation and research. The ultimate goal is for prayer to become a true connection with God, one in which the heart throbs with humility, the tongue speaks with contemplation, the limbs move with obedience, and its effects are reflected in light, guidance, tranquility, and positive change in the lives of individuals and society. It is a call to make our prayer a spiritual ascension, a moral school, and a starting point for a good life.

26 A New Understanding of the Pillars of Islam: From Static Ritual to Renewed Way of Life

Introduction: Why do we need a new understanding?

For centuries, the Five Pillars of Islam have formed the backbone of Muslim identity and religious practice. But amidst the fast-paced, stressful lives of many today, many face an existential challenge: How can these pillars transcend mere rituals and become a living, effective approach to individual and societal advancement? Can prayer be more than just actions, fasting more than hunger, zakat more than wealth, and Hajj more comprehensive than a journey?

1. Prayer: From Motor Performance to Effective “Connection”

Traditional understanding: Specific sayings and actions that begin with Takbir and end with Taslim.

New expanded understanding: Prayer, from its linguistic root (s.l.i.), means "connection" and "motivation." It is not merely a ritual, but a comprehensive state of connection, manifested in three integrated dimensions:

- **Spiritual prayer (prayer of the sanctuary):**It is the servant's connection with his Lord, a moment of disconnection from creation to connect with the Creator. Here, movements are not an end in themselves, but rather the language of the body that expresses the humility of the heart. Bowing is the embodiment of reverence, prostration is the pinnacle of submission, and standing is a moment of contemplation of God's words. These are not empty movements, but rather**A living embodiment of spiritual connection**.
- **Social prayer (prayer of life):**It is every action that strengthens a person's "connection" with his community. Maintaining family ties, helping the needy, saying kind words, removing harm from the road, every positive action that connects an individual to his surroundings is a form of prayer. {Indeed, prayer prohibits immorality.Sh{And the reprehensible} does not mean that the ritual alone is forbidden, but rather that the state of true “connection” with God is inevitably reflected in human behavior.
- **Civilized prayer (Iqama prayer):**It is the pursuit of justice and the highest values in society. {Those who, if We establish them in the land, establish prayer.} Establishing prayer here goes beyond building mosques to mean establishing a system based on truth, justice, and mercy.

Conclusion: Movement prayer is**The training school and the beating heart**It nourishes all other types of connections. It is the daily charger that reminds us that our entire life must be a "connection" with God and with creation.

2. Fasting: From Physical Abstinence to the “Fasting” of Thought and Research

Traditional understanding: Abstaining from food, drink, and sexual intercourse from dawn to sunset.

New expanded understanding: Fasting, in essence, is "restraint" and "taming." It is not simply hunger and thirst, but a method of control and elevation.

- **Fasting of the body (School of Will):** Physical abstinence is not torture, but rather the most powerful exercise in strengthening the will. He who controls his most intense instincts in response to a divine command becomes more capable of controlling his tongue, his anger, and his behavior.**Physical training for a spiritual goal**.
- **Fasting of Thought (New Research):** The deeper symbolic concept of fasting is the temporary abstinence from inherited ideas and outdated assumptions, to create a "mental vacuum" that allows for new understanding and pure inquiry. Just as the body is emptied of food to purify itself,

the mind must be emptied of rigid convictions to seek truth. Fasting is a state of intellectual **detachment**Preparing to receive wisdom.

Conclusion: Physical fasting is the practical and tangible gateway to the experience of mental fasting. It teaches us that ascension requires abstinence and detachment, both from the desires of the body and from the illusions of the mind.

3.

Traditional understanding: Giving a specific percentage of money to the poor and needy.

New expanded understanding: Zakat, from the root (z.k.w), means growth, purification, and improvement. It is not just an act, but an ongoing process of purifying and developing life.

- **Zakat on wealth (purification of wealth):**It is the minimum and clearest symbol of zakat. It recognizes that wealth is not absolute property, but rather we are its trustees. Paying a portion of it purifies it from greed, increases it with blessings, and achieves social solidarity.
- **Zakat on life (every improvement and development):**The broader concept of zakat is every effort made to improve and sanctify life. Zakat of knowledge is its dissemination, zakat of health is its service to people, and zakat of time is its investment in beneficial activities. Every scientific development, environmental improvement, or innovation that serves humanity is a form of zakat, because**It purifies and develops life**.

Conclusion: Zakat on money is the obligatory material practice that trains us on the broader principle: that our entire life should be a continuous project of "purification," through which we leave a good impact and blessed growth.

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4. Hajj: From the Journey to the Pursuit of the Goal

Traditional understanding: Traveling to Mecca at a specific time to perform certain rituals.

New expanded understanding: Hajj, from its root, means intention and purpose, and carries the connotations of "pilgrimage" and "need." It represents man's grand journey toward his lofty goals.

- **Pilgrimage to Mecca (a symbol of unity and purpose):**The physical journey to the Sacred House is**The ultimate embodiment of life's journey**In it, a person strips himself of everything (Ihram) as a symbol of his detachment from his desires. He circles around a single center (the Kaaba) as a symbol of the unification of his goal. He walks between two places (Safa and Marwa) as a symbol of his tireless striving. He gathers with millions of people of every race and color as a symbol of the unity of human origin. It is**An intense symbolic simulation of man's journey towards God.**.
- **Pilgrimage of the Mind (the quest for truth):**Every serious and organized pursuit of a noble goal is a "Hajj." The pilgrimage of the scientist in his laboratory in search of a cure, the pilgrimage of the reformer in his community in pursuit of justice, the pilgrimage of the student toward knowledge. It is the constant pursuit of establishing "the argument" with evidence, and of satisfying the human "need" for knowledge and progress. "And proclaim to mankind the Hajj [pilgrimage]; they will come to you on foot and on every lean camel." (10:13) may be understood symbolically as a general call to humanity to strive for benefits and knowledge.

Conclusion: Hajj to Mecca is not just an annual ritual, but it is**Model and practical training**Which inspires all other forms of "pilgrimage" in our lives. It teaches us that life is a journey with purpose and a goal, requiring striving, detachment, and unity of purpose.

Conclusion: Islam breathes with life

This new understanding of the pillars of Islam does not abolish the ritual, but rather restores its spirit. It links outward performance with inner purpose, making Islam a religion that breathes with every movement in life. Prayer becomes a compass that guides all our prayers, fasting becomes a method for renewing our consciousness, zakat becomes a motivation for developing our surroundings, and Hajj becomes a source of inspiration for every noble endeavor. Thus, the pillars of Islam are transformed from rigid pillars into flowing rivers of awareness, action, and change.

27 Renewing Religious Understanding: Reconciling Ritual and Essence

Introduction: The Crisis of Meaning in Our Age

Many people today experience spiritual alienation; a widening gap between the rituals they perform as a duty and the sublime meanings they aspire to as an end. This reality has spawned two trends: a group that clings to the external form of worship for fear of being squandered, even if it is devoid of its spirit, and a group that rejects form in search of an abstract essence, even if its features have been lost. But does religion really present us with this difficult choice: either a body without a soul, or a soul without a body?

The call to renew religious understanding is not a call to demolish heritage, but rather to restore its spirit. It is an attempt to reconcile ritual and essence, to discover how form in Islam was legislated only as a vessel for meaning, and that meaning is only established through tangible practice. This article explores this integrative logic through five pivotal concepts: the qibla, fasting, prayer, the mosque, and the sacred month.

1. Qiblah: Unifying the direction to unify the goal

To say that the qibla is an "intellectual direction" is a profound understanding of its purpose. But why was this direction embodied in a physical direction toward the Kaaba? Because Islam trains man through the tangible to reach the abstract. Directing millions of bodies, five times a day, toward a single point is the most powerful practical exercise in the necessity of directing hearts, minds, and goals toward a single value-based "qibla": pleasing God and developing the earth.

The physical kiss does not cancel the intellectual kiss, but it is**Her daily reminder and her unifying symbol**It protects the nation from the dispersion of opinions and teaches the individual that the uprightness of his body in prayer is a call to the uprightness of his path in life.

2. Fasting: A school of willpower to refine the soul

Undoubtedly, the ultimate goal of fasting is to achieve piety, which means abstaining from all evil. But how do we attain this sublime "moral fasting"? Abstaining from food and drink is an intensive annual training program. It is a school for taming the soul and strengthening the will.

A person who succeeds in controlling his strongest basic instincts by God's command acquires a "spiritual muscle" that enables him to control his tongue, anger, and other desires. Physical fasting is not the goal; it is**Educational tool**The most effective way to achieve this is through total fasting. Physical hunger awakens within us a longing for spiritual purity, transforming temporary deprivation into permanent purification.

3. Prayer: The meeting of the body and the spirit in the presence of God

Reducing prayer to ritual movements is to empty it of its meaning. Reducing it to abstract mental contemplation is to strip it of its power. Prayer in Islam is**The moment when body and soul unite in the highest form of servitude**Kneeling is not just a bow; it is the body's language that expresses the heart's reverence. Prostration is not merely touching the ground; it is the pinnacle of physical submission that allows the soul to soar to the heights of closeness.

The physical prayer at its specified times is not a restriction, but rather it is…**Fixed dates to recharge our spiritual energy**So that our connection with God continues throughout the rest of our day. It is the microcosm in which we learn how to make our entire lives one of prayer and connection.

4. The Mosque: The House of Worship and the Beacon of the Community

The concept of the "new mosque" as a space for enlightened thought is a true return to the essence of the first mosque. The mosque was never merely a place for performing religious rituals, but rather the pulsating heart of society: where learning circles were held, people's affairs were discussed, and from where initiatives were launched.

The physical building of the mosque is not the goal, but it is**The spatial incubator that unites the nation**To establish its worship and develop its awareness. The call today is not to bypass mosques, but to restore them to life, so that they may be houses of God through worship, beacons of knowledge through learning, and centers of service through action. The true mosque is one where the rows are filled and minds meet.

5. The Sacred Month: A Sacred Truce to Establish Peace

Transforming the "sacred month" into a permanent "state of awareness" is a profound understanding of the objectives of Sharia. But why was this state limited to four months? Because humans require intensive training periods to consolidate principles. These months served as**"Sacred Forced Truce"**It breaks the cycle of violence, forces warring tribes to lay down their arms, and allows society to experience a sense of security and peace.

The goal is for those who taste the sweetness of peace during these months to spread it throughout the rest of the year. The sacred months are no exception;**A condensed model of what all life should be like.**It is a period of training on the sanctity of blood, honor, and money, so that this sanctity becomes a firm principle in all times and places.

Conclusion: Towards Conscious Integration

Renewing our understanding of religion does not lie in choosing between form and substance, but in reconnecting them. Rituals in Islam are the language of the body in harmony with the language of the soul. They are not restrictions, but rather educational tools carefully designed by divine grace to refine our character, correct our behavior, and elevate our awareness.

Our call today is to pray with our hearts and bodies, to fast with our stomachs and morals, to make our mosques places of humility and contemplation, and to use our religious times as stations for

replenishing the values by which we live our entire lives. Only in this way will worship transform from a habit to be performed into a life to be lived.

28 The Pillars of Islam Series: From Static Rituals to a Renewed Way of Life

Having covered prayer in depth, it is now necessary to move naturally to the remaining pillars of Islam, to present a comprehensive vision that highlights how these pillars are transformed from mere rituals to a way of life brimming with meaning and application. This series will serve as a bridge between the new understanding of prayer and the other pillars of the religion.

Introduction to the series: Building Islam on the pillars of meaning

We have often understood the Five Pillars of Islam as separate obligations performed at specific times. However, this understanding, while important, has obscured the comprehensive and integrated vision that God intended for His religion. The Pillars of Islam are not merely rigid rituals; rather, they are building blocks, each representing an essential dimension of an integrated way of life that connects a person to God, to themselves, to their community, and to the universe around them. In this series, we will delve into the profound meanings of these pillars, discovering how they transform from a mere "form" to an "essence" that is reflected in every aspect of our lives.

28.1 Prayer and Zakat: The Duality of Worship and the Pillar of Society

The Holy Qur'an often links prayer with zakat, and this link is not a coincidence, but rather a clear indication of...**An inseparable integration between these two pillars**If prayer represents the pinnacle of the vertical relationship between the servant and his Lord, then zakat is its practical manifestation in the horizontal relationship with society, together forming the foundation of a society of justice and benevolence.

- **Prayer: Preparation of the Heart and Soul:** Prayer is a moment of purification for the heart, a recharge for the soul, and a constant reminder of God's beautiful names and attributes. It is a daily training in humility and focus, in trust and submission. This spiritual state that prayer generates is...**Basic and necessary preparation for giving and zakat. Whoever** tastes the sweetness of closeness to God through prayer finds it easier to see God's grace upon them and realize the duty of spending and giving to others. It makes giving stem from love and a sense of responsibility, not merely a material obligation.
- **Zakat: The fruit of prayer and the building of society:**Zakat, in its broadest sense, is not just giving out a specific percentage of money, but rather it is...**Development and purification**For oneself, money, and society. It is an acknowledgment that sustenance comes from God, and that others have a right to it.
    - **Self-purification:**By spending and giving, a person is purified from selfishness and stinginess, and his soul is purified with blessings and growth.

- **Community development:**Zakat contributes to the redistribution of wealth, alleviating poverty, and achieving social justice, leading to the building of a cohesive and strong society.
- **Prayer bears fruit:**Zakat is the practical proof of the sincerity of prayer. A prayer that does not involve empathy for others and providing for them is incomplete and weak in spirit. When zakat is performed consciously, it increases the worshipper's humility and deepens their connection with God. Thus, prayer and zakat become two sides of the same coin:**Worship that combines divine and human rights**.

Thus, the complementarity between prayer and zakat is evident in the fact that neither is indispensable to the other. Prayer prepares the heart for zakat, and zakat fosters prayer and demonstrates its sincerity. Together, they form a solid foundation for the individual believer and for society as a whole.

28.2 Fasting: A School of Will, Fasting of Thought and Research

Fasting in Islam is not just abstaining from food and drink, but it is**An integrated school for self-discipline, strengthening the will, and liberating the mind**It is a worship with profound physical, spiritual, and intellectual dimensions, paving the way for human advancement.

- **Physical Fasting: A School for Strengthening Willpower and Self-Control:**Abstaining from basic desires (food and drink) during specific hours of the day is a daily practical training in**Self-discipline and control of desires and instincts**This daily practice strengthens a person's willpower, teaches them patience and perseverance, and makes them more capable of facing life's challenges. Those who can abstain from their bodily desires can control their anger, their tongue, and their emotions, becoming masters of themselves, not slaves to them.
- **Fasting of the mind: abstaining from traditions to create a space for searching for the truth:**The most profound and revolutionary aspect of the concept of fasting is the "fasting of the mind." It is**Symbolic abstention from inherited ideas, traditional assumptions, and rigid beliefs**Not with the aim of completely rejecting it, but with the aim of creating an intellectual vacuum that allows for its re-evaluation and the search for the authentic truth.
    - Fasting encourages thought.**Reflection, questioning, and independent research**Away from ready-made molds that may prevent the mind from growing and developing.
    - It is a call to empty the mind of intellectual "impurities" and preconceived prejudices, just as the body fasts from physical impurities. This emptiness allows for the entry of**New ideas, pure inspirations, and enlightened visions**It is consistent with universal and Quranic facts.
    - The Muslim who fasts his mind is one who is not satisfied with what he found his forefathers doing, but rather searches, strives, and works hard to deepen his understanding of his religion and life. This is the essence of "shortening the prayer" and "traveling the earth" from an intellectual perspective.

With this understanding, fasting becomes not just a month of physical abstinence, but rather**A way of life in which the mind and spirit are renewed**In it, man becomes more aware of himself and the universe, and sets out to search for the truth with an open heart and a liberated mind.

28.3 Hajj: A Journey of Self-Discovery and Knowledge Building

Hajj in Islam is more than a physical journey to a blessed place; it is**A profound cosmic journey of self-discovery, knowledge-building, and universal connection.**On multiple levels. It is a living embodiment of the concepts of "struggle" and "shortfall" that we have discussed, where material pursuit meets spiritual and cognitive quest.

- **Hajj: to fulfill a need and provide proof:**Hajj can be understood as a journey undertaken by man to satisfy his innate “need” for knowledge and deep connection, through which he presents “the argument” for himself and others through research, proof, and contemplation.
    - **Meeting the "need":**Humans are naturally inquisitive beings, carrying within them a deep-seated need for knowledge, for a return to origins, and for the investigation of greater truths. Hajj fulfills this deep, innate need.
    - **Presenting the "argument":**The Hajj rituals are not just mere rituals, but symbols that carry profound cognitive connotations. Walking between Safa and Marwa is a reminder of the tireless search for water (material and spiritual sustenance) despite doubts about its availability. Circumambulating the Sacred House is a symbol of monotheism and focusing on the single central point of existence: God. Every step of the Hajj is a demonstration of faith, submission, and constant searching.
- **Hajj symbols and their cognitive connotations:**
    - **The Kaaba (the Sacred House):**It is not just a building, but a "home" that unites people from every corner of the world, symbolizing the centrality of monotheism and the unified intellectual qibla. It is the meeting point of ideas and hearts.
    - **Safa and Marwa:**They symbolize the relentless pursuit, even in moments of despair, and the confidence that honest endeavor is never wasted. They represent "shortening" (search and investigation) at its finest.
    - **Standing at Arafat:**It is the pinnacle of Hajj, and symbolizes the moment of knowledge and revelation, where a person stands contemplating himself and his universe, realizing the greatness of the Creator and his position towards Him.
    - **Throwing stones at the Jamarat:**It symbolizes getting rid of illusions, suspicions, and false ideas that prevent reaching the truth and hinder intellectual pursuit.
- **Hajj as a collective ascension:**Hajj is not just an individual journey, but a collective ascension of the soul and mind. People from all over the world come together, differing in their languages and colors, but united in their purpose and goal. This gathering deepens the concept of "one nation" and enhances the exchange of knowledge and experiences, which is fully in line with the concept of "traveling the earth" in its social and human dimensions.

With this understanding, Hajj becomes not just a pillar performed once in a lifetime, but rather it is…**A living example of the journey of life itself.**A continuous journey of research and striving, contemplation and reflection, getting rid of illusions, and deep connection with the Creator and His servants, leading to the construction of true knowledge and the realization of the meaning of existence.

28.4 The Prophet Within Us: Discovering Nature and Building Good Citizenship

The concept of “prophet” in Islam goes beyond a historical figure to being**A symbol of common sense, a perfect role model, and an inner compass.**That guides humanity toward higher human values. "The Prophet within us" is not merely a metaphor, but rather a call to discover and elevate this innate nature, so that it may become the foundation for building good citizenship.

- **The Prophet within us: an internal compass and supreme human values:**Every human being carries within him a pure "innate nature," which serves as a latent "prophet" within him, calling him to goodness, justice, truth, and benevolence. This inner "prophet" is the voice of a living conscience and an innate readiness to receive divine guidance.
    - **Mercy to the worlds:**This prophetic attribute is not limited to the Prophet Muhammad, peace and blessings be upon him, but rather it is a call for every human being to become a “mercy to the worlds” within the scope of his influence, through word, deed, and behavior.
    - **Integrity and honesty:**These are basic prophetic values that an individual must adopt in all his dealings, so that his entire life will be “prophetic” in its behavior.
- **Praying for the Prophet: Developing the Ideal Self:**When we pray for the Prophet, we are not just repeating words, but it is a process.**Spiritual recharge, a constant reminder of good example, and activation of the prophetic dimension within us**It is an attempt to evoke the prophetic values and embody them in our lives.
    - It's a training on**Awareness of human perfection**Whom the Prophet represented, and strive to emulate him in morals, justice, mercy, and wisdom.
    - Praying for the Prophet is like**My intellectual and spiritual "altar"** . We turn to it to draw inspiration from the prophetic light, nourish our nature with it, and strengthen our inner compass.
- **Activating "The Prophet in Us" and Building "Good Citizenship":**Activating the “Prophet in us” through conscious prayer, just zakat, polite fasting, searching pilgrimage, and righteous deeds, is**A solid foundation for building "good citizenship"**.
    - **Good citizenship:**It is not merely a matter of adhering to civil laws, but rather of raising the individual's awareness to become an active and productive member, contributing to building his community, spreading goodness within it, and preserving his rights and duties.
    - **Applying the prophetic values:**When an individual embodies the values of honesty, truthfulness, perfection, justice, and benevolence in all his dealings (at work, at home, on the street, in any position), he thereby fulfills the “Prophet in us” and contributes to building a virtuous and prosperous society.
    - A society in which the "Prophet within us" is manifested is one in which mercy and justice prevail, and in which its members cooperate in righteousness and piety, which is the ultimate goal of the comprehensive approach of Islam.

Thus, it becomes clear that the concept of "the Prophet within us" is not separate from the pillars of Islam. Rather, it represents the spirit that pervades it and the goal it seeks to achieve in building a righteous human being and an active citizen in a society governed by justice and benevolence.

28.5 Reconciling Ritual and Essence: Towards an Islam that Breathes with Life

After our journey into the depths of the pillars of Islam and our discovery of its integrated dimensions that go beyond mere ritual performance, a fundamental question may arise: Is it necessary to abandon the ritual in favor of the essence, or the opposite? This series calls for**"Reconciliation" between ritual and essence**There is no separation between them. Each is necessary to complement the other, and both complete the construction of an Islam that breathes life.

The problem of "body without a soul" or "soul without a body"?

Modern Islamic thought has suffered from this artificial duality:

- **"Soulless Corpse":**This understanding has limited religion to outward rituals without delving into their meanings and purposes. Thus, prayer has become a series of movements, fasting has become a form of hunger and thirst, zakat has become a tax, and pilgrimage has become a touristic journey. These rituals have lost their transformative impact on the lives of individuals and communities.
- **"The Spirit Without a Body":**It is the tendency to neglect outward rituals, under the pretext of focusing on the "essence" and objectives. This results in religion losing the vessel that protects it from fading and distortion, and meanings become mere theoretical ideas that are not embodied in practical reality.

The integrated solution: the ritual is a vessel, and the essence is a spirit.

The best solution lies in realizing that**The ritual is the preserving vessel that preserves the meaning and ensures its continuity, and the meaning is the spirit that gives the ritual its life and influence.**They cannot be separated without religion losing its power and comprehensiveness.

- **The physical kiss is a symbol and reminder of the intellectual kiss:**The physical qiblah toward which Muslims face in prayer is not merely a geographical direction; it is a living symbol of the unity of mental and emotional orientation. It is a constant reminder that there is one center of existence, and that all thoughts must be directed toward it in the search for truth. The ritual (physical orientation) preserves the meaning (intellectual unity) from distraction.
- **Physical fasting is the educational means to achieve moral fasting:**Abstaining from food and drink during the month of Ramadan is an intense physical and psychological training. This training is an educational tool that strengthens the will and enhances self-control, enabling one to achieve permanent "moral fasting" from evil, lying, backbiting, aggression, and false thoughts. Here, the body refines the soul.
- **Kinetic prayer is a fixed time to charge the energy of continuous “connection”:**The five obligatory prayers are fixed, structured times, serving as daily intervals that recharge the energy of the ongoing "connection" between the servant and his Lord. These ritual prayers serve as spiritual fueling stations, reminding us of the constant connection with God that must be manifested in every moment of our lives. The ritual here is the timer that ensures the continuity of the essence.

- **The physical mosque is a spatial incubator for the meeting of minds and the establishment of worship:**The mosque is not merely a place for physical prayer; it is a community and cultural incubator. It is a place for the meeting of minds, the exchange of ideas, the strengthening of social bonds, and the establishment of justice among people. The mosque, in its physical form, preserves the functions of "social prayer" and "iqama prayer" from extinction.
- **The sacred month is a condensed model of what all of life should be like:**The sacred months are sacred periods in which acts of worship are multiplied and conflicts are prohibited. They are a condensed microcosm of what all of life should be like: periods of peace, security, and focus on worship and good deeds. The ritual here (the sanctity of the month) gives us a living example of how to live our entire lives in a state of holiness and commitment.

The final conclusion: a living, breathing Islam with every movement of life.

The call we have made in this series is not to destroy heritage or eliminate rituals, but rather it is**To bring it back to life and breathe new life into it.**It is a call for a deep awareness that Islam is not a religion of rigid rituals, but rather**A living, breathing way of life with every movement in existence.**.

When we combine ritual with essence, and see in every pillar of religion a spiritual, intellectual, social, and energetic dimension, then sustenance becomes not just money, fasting is not hunger, pilgrimage is not travel, and the Prophet is not just a person from history, but rather our entire life becomes**Continuous prayer, conscious worship, and constant closeness to God, at all times and places, and with every action and stillness.**

29A SERIES ON THE CONCEPT OF SPIRITUAL CLEANSING AND PURIFICATION

General introduction:

The Holy Quran is replete with repeated calls for purity, not just physical cleanliness, but also encompassing the depths of the soul, spirit, and mind. This series of articles explores the concept of "spiritual cleansing" or "spiritual purification" (tazkiyya) as presented in the Quran. We attempt to connect it to a deeper understanding of the verses on ritual washing and purification, including those that command the washing of specific organs in preparation for prayer (known in Islamic jurisprudence as wudu). We emphasize that this symbolic reading does not negate the Islamic jurisprudential rulings on physical purity, but rather enriches our understanding of their objectives.

29.1 The concept of washing the face and hands and wiping the head and feet in the Qur'an

As part of**Preparing for prayer, not as part of the prayer itself**Based on verse 6 of Surah Al-Ma'idah, which deals with ablution.

- **Preparing for prayer:**Washing, wiping, and dry ablution are preparatory and initiatory actions for prayer, and are not part of the basic prayer movements (such as bowing and prostration). He likens them to the preparations a doctor makes before an operation, where concentration and physical and spiritual preparation are essential.

- **One integrated process:**Washing, wiping, and dry ablution should be viewed as a single, continuous process, not as separate rituals that are performed and then forgotten. This means that when performing these actions, one should remember that one is in a state of prayer and preparing to connect with God.

- **The Quranic concept of washing and wiping:** The Quranic understanding of washing and wiping should be kept in mind when performing these acts. We should recognize the symbolic and purifying meaning of these acts as part of our spiritual preparation for prayer.

- **Physical actions as symbols:** The physical acts of ablution (washing the face and hands and wiping the head and feet) serve as symbols and indications of the state of purity and spiritual preparation that the worshipper must be in before entering into prayer.

- **Verse 6 of Surah Al-Ma'idah:** The text cites verse 6 of Surah Al-Ma'idah as a basic reference for understanding how to perform ablution, wiping, and dry ablution in the Qur'an, and emphasizes the importance of carefully contemplating and understanding this verse.

Short, Washing the face and hands and wiping the head and feet in the Qur’an is not merely a mechanical ritual, but rather a comprehensive spiritual and physical preparation for prayer. It should be understood in the context of preparation and communion with God, not as part of the basic movements of prayer.

29.2 Ablution in the Qur’an: A New Reading Beyond Rituals and Into Intellectual Liberation

The verse on ablution in Surah Al-Ma'idah (verse 6) is a pivotal verse that outlines how Muslims should prepare for prayer. Over the ages, a common understanding has focused on the practical and physical aspects of this ritual, viewing it as a physical purification with water. However, a contemporary reading, offered by some thinkers such as Professor Ben Ouda Abdelghani, calls for “liberating” the meanings of this verse, and Quranic words in general, from the constraints of inherited materialistic understanding, and offers a new interpretation that sees ablution as**Intellectual preparation and cognitive purification process**To engage in "prayer" in its broadest and most comprehensive sense.

Criticism of traditional understanding and a call for renewal:

This perspective stems from a critique of the prevailing understanding, which it views as being confined to outdated cognitive tools and has not evolved in step with the times. It is considered that restricting ablution, ritual bathing, and dry ablution to a narrow, material framework has hindered deep contemplation and halted ijtihad. Adhering to and repeating old interpretations without attempting to understand the verses with new intellectual tools is likened to "cognitive stupidity"—doing the same thing in the same way and expecting different results.

Ablution as a liberation of the mind and renewal of thought:

This new interpretation suggests that the ablution organs mentioned in the verse carry symbolic connotations that go beyond their physical meaning:

1. **Wash your face:**It is not limited to washing the front part of the head, but rather represents**Purifying the intellectual "orientation" and changing the "faces" from which we view things**It is a call to get rid of preconceived notions and false traditions, to look at issues and topics (whether they are science or understanding of others) from a new, multi-faceted perspective, and to liberate thought from old or extremist trends.

2. Washing hands up to the elbows: The "hand" here symbolizes the ability to act, influence, and move things and ideas. The "elbows" represent the cognitive and intellectual tools we use to assist in this movement and endeavor. Washing hands up to the elbows means purifying our ability to act and renewing our tools and methods of work and research. It is a rejection of stagnation and the repetition of the same methods, and a call to embrace new ways to achieve goals and liberate ideas.

3. **Head scan:**The "head" symbolizes**Leadership, Decision Making and Key Ideas Center**Wiping the head does not mean just wetting a part of it with water, but rather it represents…**Examining, evaluating and updating these leadership ideas and approaches**Using available tools, whether mental or technical, to achieve deeper understanding and more accurate guidance.

4. **Wiping the feet up to the ankles:**"The man" here symbolizes**"Vision", path and approach**The two heels are symbolically linked to the concept of the Kaaba as a high-level plan that is subject to continuous development. Wiping the feet up to the heels represents...**Continuous review and evaluation of the vision and approach, and the tireless pursuit of raising the level of thinking and vision to the maximum possible extent ("to the heels")**and constantly developing plans.

Ablution is a preparation for prayer in its comprehensive sense:

This intellectual and cognitive ablution is the necessary preparation to enter into**"the prayer"**This perspective understands it beyond limited movements and words. Prayer here is**"Imad al-Din"**A serious matter related to "realizing the caliphate on earth," which includes all**A serious effort and endeavor to achieve a noble goal**Whether it's scientific research, a project that benefits the nation, a deep contemplation of the Book of God, or an effort to understand the universe, it requires a new direction, intellectual liberation, and a purification from obstacles.

Washing and dry ablution in a new light:

This symbolic understanding also applies to ritual ablution and dry ablution. "Ghusl" for major ritual impurity represents…**Comprehensive intellectual and cognitive purification from the obstacles that prevent sound thinking**(Such as preconceived ideas, traditions, and sterile debate).**Tayammum**In the good sense, when there is no "water" (as a symbol of the absence of clear understanding or direct content), it is not just a necessary substitute, but rather**A call not to stop and give up, and to continue striving and searching using the available qualifications and capabilities ("Good Upper Egypt")**So that the understanding becomes clear and the goal is achieved.

Conclusion: Towards a renewed and effective understanding:

Freeing the meanings of the Qur'an, including the verse on ablution, from material and inherited constraints opens up broad horizons for understanding and application. This new reading, which links ablution with intellectual readiness and the purification of the tools of knowledge, invites us to reconsider our relationship with the Qur'anic text and to revive ijtihad and deep contemplation, using all the cognitive tools at our disposal. It is a call to make the teachings of the Qur'an, including ablution and

prayer, a driving force for intellectual renewal and practical progress in all aspects of life, thus realizing the Qur'an as a book suitable for all times and places.

29.3 Spiritual cleansing and purification of the soul in the Qur’an: Purifying the soul is the path to success

The Holy Quran is filled with repeated calls for purity, which is not limited to physical cleanliness alone, but extends to encompass the depths of the soul, spirit, and mind. From the Quranic perspective, "spiritual cleansing" refers to the process of purifying the human soul from all impurities and filth, whether sins and transgressions, reprehensible traits such as arrogance, envy, greed, and miserliness, or false ideas such as polytheism, superstitions, and blind imitation of untruthful customs. This concept is the essence of what the Holy Quran calls by a more precise and comprehensive term:**"Purification"**.

God Almighty has made the purification and cleansing of the soul a fundamental goal of the divine messages and a central objective of human existence on this earth. True success and prosperity in this world and the hereafter are closely and directly linked to it, as the Qur'an clearly states:**Indeed, he has succeeded who purifies it, and he has failed who instills it with corruption.**(Surat Ash-Shams: 9-10). That is, victory and salvation are for those who purify themselves and develop themselves through goodness, faith, and righteous deeds, while disappointment and loss are for those who neglect themselves and pollute them with polytheism, sins, and ugly traits.

The Holy Qur’an also made clear that one of the essential tasks of the Messenger Muhammad, peace and blessings be upon him, and the prophets before him, was to work to purify and cleanse the souls of believers, in addition to teaching them the Book and wisdom:**It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error.**(Surat Al-Jumu'ah: 2). Purification, then, is not merely a secondary virtue, but rather a fundamental process in building the Muslim individual and achieving the purpose of his existence.

This spiritual cleansing and purification (zakiyah) is accomplished through various means guided by the Holy Qur’an, which are like “pure water” that cleanses the impurities of the soul. The most important of these are:

1. **Sincere repentance and seeking forgiveness:** A sincere and honest return to God Almighty, remorse for sins, and resolve never to return to them represents an effective cleansing process that erases the traces of sin and opens a new page with the Creator. God Almighty says:**O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds...**(Surat At-Tahrim: 8).
2. **Avoidance of narcissism and hijra:** The term "filth" refers to everything that is ugly, reprehensible, and corrupt. The most dangerous and most dangerous of these filth is associating partners with God Almighty in all its forms and manifestations, as well as all apparent and hidden indecencies. The divine command is clear:**And your clothing purify, and avoid uncleanliness.** (Surat Al-Muddaththir: 4-5). Abandoning impurity is in itself a purification of the soul.
3. **Good deeds:** Faith is followed by good deeds, and many good deeds have a direct impact on purifying and refining the soul. One of the most prominent examples mentioned in the Quran is charity, which purifies the soul from the scourge of stinginess and miserliness and develops it through generosity and giving:**Take alms from their wealth in order to purify them and sanctify them with**

it...(Surat At-Tawbah: 103). As well as prayer, remembrance of God, reading the Qur'an, and other acts of worship.

4. **Faith, certainty and beneficial knowledge:**Enlightenment by the light of divine revelation, strengthening the true faith in God, knowing His names and attributes, and contemplating His cosmic and legal signs, all of this drives away the darkness of ignorance, doubt, and superstition from the heart, cleanses the mind of false ideas, and purifies the soul with knowledge and insight.

This inner purification, this profound spiritual cleansing, is the solid foundation upon which the believer's life is built. Physical purification, such as bathing and purifying oneself with water in preparation for prayer, while required in and of itself as an act of worship, also serves as a tangible, physical symbol of this inner purification, a means to assist in it and a reminder of it. We will examine this in greater detail in the following articles when we contemplate the verses on purification and bathing in the Holy Quran.

29.4 "And His throne was upon the water": spiritual water and the basis of the cosmic order as an introduction to understanding purity

Having reviewed in the first article the importance of "spiritual cleansing" or "purification" as a fundamental Quranic goal, we now turn to reflect on a unique cosmic verse that provides us with an introduction to understanding the nature of "water" by which this spiritual purification can be accomplished. God Almighty says in Surah Hud:**And it is He who created the heavens and the earth in six days - and His Throne was over the water - that He might test you [as to] which of you is best in deed...** (Hood: 7).

This verse, with its profound cosmic imagery, invites us to transcend the direct, literal understanding that some may imagine, which might suggest a physical throne resting on physical water before the visible creation of the heavens and the earth began. God Almighty is far removed from resembling His creation and from the need for space or boundary: "There is nothing like Him." Therefore, we can search for deeper symbolic meanings for these key words: "throne" and "water."

- **The throne (Arsh):**In this symbolic context, the throne is not seen as a sitting chair, but as a powerful metaphorical symbol that expresses:
  - **Absolute sovereignty and divine dominance:**The pinnacle of power, kingship, and complete control over every atom of existence.
  - **The precise cosmic system:**The governing laws (Sunnah of God) that God established to govern the universe, from the largest galaxies to the smallest particles, and to ensure its stability and order.
  - **The governing divine law:**The higher principles and laws that are the foundation of everything, which preserve existence and direct it toward its goal.
- **Water (water):**Instead of the known physical water, "water" here can be seen as a symbol for:
  - **The principle of life and possibility:**Just as water is the origin of material life (And We made from water every living thing) (Al-Anbiya: 30), water here may symbolize a "pre-creation" state full of potential, latent energy, or the raw material from which organized existence emerged. It is a sea of infinite possibilities.
  - **Divine knowledge and wisdom:**Just as rain revives dead land, knowledge, science, and wisdom revive minds and hearts, leading them out of the darkness of ignorance. Water here may symbolize eternal divine knowledge and wisdom, the foundation of creation and divine providence, and the very thing that gives true "life" to understanding and insight.

Based on this symbolic interpretation, the meaning becomes:**And his throne was upon the water**As such: God's absolute sovereignty, cosmic order, and governing divine law (the Throne) were established, firmly rooted, and founded on the principle of life, possibility, knowledge, and wisdom (water) even before the heavens and earth were manifested in their known material form. This means that divine law and order precede, encompass, control, and direct material creation. Life, all possibilities, and knowledge are subject to this supreme order (the Throne). The universe did not arise from random chaos, but was founded on a firm foundation of order that governs the flow of life, knowledge, and possibility.

This symbolic “water” – the water of knowledge, wisdom, and the life principle guided by divine law – is what we can consider**"spiritual water"**Or "spiritual water." It is not ordinary water perceived by the senses, but rather the essence of knowledge, insight, and divine light derived from revelation and an enlightened mind. This spiritual water is the true instrument by which "spiritual washing" is performed, purifying the soul from the filth of polytheism, the darkness of ignorance, and false thoughts. It is the water that purifies and elevates the soul.

We must not overlook the conclusion of the verse, which reveals the purpose of this great cosmic establishment:**...to test you as to which of you is best in deed.**This entire system, based on knowledge, wisdom, and a life guided by law, is a carefully prepared stage for testing man, the responsible creature, to demonstrate through his efforts and actions the extent of his harmony with this system and his adherence to the guidance of his Creator, and the extent to which he uses that “spiritual water” to purify himself and elevate his work.

In the following article, we will see how this understanding of “spiritual water” can shed new light on direct purification commands in the Qur’an, such as ritual ablution after sexual impurity.

29.5 Ghusl for major ritual impurity in the Qur’an: Going beyond physical purity to profound spiritual purification

Having explored the concept of purification and referred to “spiritual water” as a symbol of divine knowledge and wisdom, we now move on to apply this understanding to one of the main purification commands in the Holy Qur’an: washing from **major ritual impurity**God Almighty clearly commands believers to purify themselves after this state:**...And if you are in a state of major ritual impurity, purify yourselves...**(Surat Al-Ma’idah: 6), and it is also forbidden to approach the prayer in this case until one has performed ablution:**...and do not approach the Ka'bah while you are in a state of major ritual impurity, except when passing through, until you have bathed...**(Surat An-Nisa: 43).

The straightforward, established, and required understanding of jurisprudence (fiqh) in practice and application is that "janabah" (major ritual impurity) is a state of major ritual impurity resulting from sexual intercourse or the emission of semen. The required "purification" and "ghusl" here involves washing the entire body with pure water with a specific intention. This is a basic condition for the validity of prayer and other acts of worship that require major ritual purity. This is an undisputed matter, and the Prophetic Sunnah (prophetic tradition) has clarified its method and details.

But could these divine commands, in addition to their direct practical meaning, carry a deeper symbolic and moral dimension related to the "spiritual ablution" we have discussed? Can the concepts of "impurity" and "ritual bathing" be interpreted from a broader spiritual perspective?

- **Janaba as a symbol of spiritual state:**The word "junub" comes from the root (jnb), which means distance and avoidance. Just as someone who is physically junub is prohibited from certain actions until he or she purifies himself, the state of "janaba" in its broader sense may refer to...**A state of spiritual**

distance, psychological veil, or intense mental preoccupation That which "prevents" a person from pure connection with God and from fully receiving His light and guidance. This state may arise from excessive immersion in worldly concerns and forgetfulness of the afterlife, from being absorbed in intellectual doubts and fruitless debates that obstruct the vision of the truth, or from the accumulation of spiritual sediments such as hidden arrogance, hypocrisy, excessive attachment to other than God, or a deep-seated heedlessness of the heart. It is a state of spiritual "distancing" and "denseness" that requires comprehensive purification.

- **“Purify yourself” / “Wash yourself” as a symbol of comprehensive purification:**The divine command to purify and bathe in this context, while fully preserving its physical meaning, can also carry a powerful call to**"A comprehensive and deep spiritual cleansing"**It is not merely the removal of a passing effect, but rather a complete "spiritual bathing" process, aimed at removing those dense veils and fundamental spiritual and intellectual obstacles. How does this spiritual washing take place? It is done using**"spiritual water"**Which we mentioned earlier:
  - **Pure water of monotheism:**Who cleanses the filth of apparent and hidden polytheism and attachment to other than God.
  - **Water of revelation (the Qur’an and Sunnah):**Who enlightens insight and removes doubts and the darkness of ignorance and heedlessness.
  - **Water of sincere repentance and sincere forgiveness:**Who erases the traces of major and minor sins and renews the covenant with God.
  - **Water of beneficial knowledge and wisdom:**Which purifies the mind from false ideas, superstitions and blind fanaticism.

This spiritual cleansing is a conscious and intentional process of emerging from a state of “distance” and “negligence” (spiritual impurity) and returning to a state of serenity, closeness, and purity, and a complete readiness to receive divine grace and engage in “prayer” in its broadest sense as a profound connection with God and a purposeful pursuit in life.

With this understanding, ritual ablution for major ritual impurity becomes more than just a physical act of purification; it is a symbol of comprehensive renewal, profound cleansing, and a conscious return to the spaciousness of divine closeness. This symbolic meaning does not diminish the importance of physical ablution; rather, it enhances it, enriches its purposes, and reveals the depth of divine wisdom behind it, reminding us that the purity required is not merely outward cleanliness, but rather a comprehensive inner purity.

In the next article, we will look at another act of purification mentioned in the Qur’an, known in Islamic jurisprudence as ablution, and explore its possible symbolic dimensions.

29.6 “Wash your faces…”: A symbolic reading of the act of purification in the Qur’an (known as ablution)

After discussing the greater ritual bath (ghusl) and its symbolic dimensions, we now turn to the lesser ritual purification (tahaarah) commanded in the same Quranic context, which is the most frequently performed in a Muslim's daily life in preparation for prayer. A verse from Surah al-Ma'idah clearly commands:**O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and your feet to the ankles...**(Al-Ma'idah: 6).

This act of washing and wiping specific parts is what the jurists have agreed to call**ablution**It is important to note here, as previously mentioned, that the word "ablution" as a term does not appear in this form in the text of the Quranic verse. Rather, the direct command to perform actions (wash, wipe) on specific parts of the body is mentioned. The established jurisprudential understanding, based on the

details of the Prophetic Sunnah, considers this action to be purification from minor ritual impurity, a prerequisite for the validity of prayer and other acts of worship that require it.

And as we did with washing, we can do it here too,**In addition to full commitment to the practical jurisprudential meaning**To explore the potential symbolic and moral dimensions of these actions and these organs, and to link them to the intellectual, psychological, and cognitive readiness for “prayer,” which is a connection with God, and which can extend to include every serious and purposeful endeavor in life that seeks God’s face.

Let us consider the organs that are required to be cleansed and their possible symbolic meanings:

1. **Wash your face:**The face is the human interface and the mirror of his feelings and intentions. It is the first thing that is seen and known. Symbolically, the face may represent**Intellectual and psychological orientation**For humans, washing the face may symbolize:
   - Purifying the intention and purpose before embarking on an action (prayer or any purposeful endeavor).
   - Getting rid of false "masks" and social or spiritual hypocrisy.
   - "Washing" the mind of preconceived ideas, biases, and one-sided views of things, and striving to see the facts clearly and from multiple perspectives as they are.
   - Renewing the pledge to turn purely to God alone in every action.
2. **Wash hands up to the elbows:**The hand is the tool of action, work, earning, taking, and giving. The elbow (as a joint that facilitates movement and influence) may symbolize the means and tools we use. Symbolically, washing hands to the elbow may represent:
   - Purifying our actions and deeds from all impurity (injustice, fraud, aggression, illicit earnings...).
   - Purify, critique and constantly renew our cognitive and practical tools and methods.
   - A call to not stick to old methods, and to strive to adopt new and more effective ways to achieve noble goals.
   - Purifying what we "move" thoughts and things with in life.
3. **Head scan:**The head is the center of leadership, thinking, planning, and decision-making, and the repository of ideas and beliefs. Anointing (which is milder than washing) may symbolize renewal, review, and purification. Symbolically, anointing the head may represent:
   - Review and refine the key ideas, approaches, and beliefs that govern our lives.
   - Updating ways of thinking, leadership and planning methods.
   - Ensuring that our intellectual and spiritual “leadership” is connected to divine revelation and guidance.
   - Continuously examining and evaluating our principles.
4. **Wiping the feet up to the ankles:**The foot is a tool for striving, moving, and proceeding on a path. The heel (representing the end of the foot or a pivot and elevation point) may symbolize the end, goal, or desired level. Symbolically, wiping the feet down to the heels may represent:
   - Purifying our paths and approaches in life, and ensuring that they are on the right path towards the noble goal.
   - Review and evaluate our steps and efforts and their consistency with principles and values.
   - A call not to stop halfway, and to strive to raise one's ambition, vision, and work to the highest possible level (“to the heels”).
   - Purifying our “vision” of the future and the approach we take to achieve it.

With this symbolic reading, the act of purification (ablution) becomes like**"An integrated mental and psychological preparation program"**It is a process of reviewing, purifying, and renewing the most important aspects of the human personality: direction and purpose (the face), action and instrument (the hands), thought and leadership (the head), and endeavor and method (the feet). All this in

preparation for standing before God in prayer, or for engaging consciously, clearly, and effectively in any serious work aimed at achieving God's pleasure and building the earth.

Once again, we emphasize that this symbolic understanding does not replace or cancel out practical understanding, but rather enriches and complements it. In the final article, we will summarize the complementary relationship between sensual and spiritual purity.

29.7 Physical and moral purity: complementarity, not conflict, in the Quranic understanding

After reviewing in previous articles the concept of “spiritual cleansing” (tazakiyah) as a fundamental Quranic goal, and reflecting on the potential symbolic dimensions of “spiritual water” and the acts of purification commanded in the Quran, such as ritual ablution for major ritual impurity and purification of the limbs, known in Islamic jurisprudence as ablution, we now arrive at a fundamental and decisive point:**Emphasizing the complementary relationship between physical, sensory purity and spiritual, moral and intellectual purity.**

It is important, as we explore these profound symbolic meanings, to emphasize and reiterate that these interpretations and explanations seek to highlight the inner dimension of purity.**It is in no way intended to negate, diminish, or diminish the importance or necessity of physical purity.**(Washing and ablution with pure water, or dry ablution with clean earth when water is not available) as clearly stated in the texts of the Holy Qur’an, and the method and rulings for it were detailed in the Noble Prophetic Sunnah, and the nation agreed upon it.

A comprehensive and balanced understanding of Islam, as presented by the Qur’an and Sunnah, always requires integration and harmony between the outward and the inward, between the Shari’ah (practical rulings) and the Haqiqah (spiritual objectives and meanings), between the body and the soul, between action and limbs and the orientation of the heart and mind.

- **Physical (sensory) purity:**It's not just physical hygiene, it's**deliberate act of worship**...and direct compliance with the commands of God Almighty and His Messenger, may God bless him and grant him peace. According to the majority of scholars, it is an indispensable legal condition for the validity of pivotal acts of worship, such as prayer, circumambulating the Kaaba, and touching the Qur'an. It has tangible health and psychological benefits, serving as the "apparent gateway" and the physical and psychological preparation for entering the presence of worship and connecting with the Creator. It is a tangible physical expression of the intention to purify and spiritually prepare.
- **Spiritual and intellectual purity:**It is, as we mentioned before,**The deepest purpose and the highest goal**Behind all laws and rituals is the ongoing process of purification of the heart, mind, and soul from everything that taints them: from polytheism in all its forms, to apparent and hidden sins and transgressions, to reprehensible morals such as arrogance, hatred, and envy, all the way to purifying the mind from false ideas, superstitions, ignorance, and blind imitation.

The relationship between the two purities is one of integration, interaction and mutual influence:

1. **Physical purity is mentioned and helps with spiritual purity:**When a Muslim performs ablution or ritual bath, with intention and awareness, he remembers his constant need to purify his inner self as well as his outer self. The movement of water over his limbs can symbolize the movement of the light of faith and knowledge in the heart and mind, washing away the filth of heedlessness, ignorance, and sin.
2. **Spiritual purity is what gives material purity its spirit and depth:**The ablution or ritual washing performed by a Muslim with a present heart and mind conscious of the meaning of purification and cleansing has a spiritual and psychological impact that is entirely different from merely performing

routine, formal movements devoid of spirit. Inner purification is what makes physical purity a true form of worship and a means of drawing closer to God.

3. **Both are required and neither can replace the other:**A Muslim cannot be content with spiritual purity (as he claims) and neglect the physical purity required as a condition for the validity of his prayer. This is a clear violation of Islamic texts. Furthermore, a servant's faith is not complete, nor do they achieve the desired fruits of worship if they limit themselves to physical purity and neglect to purify their inner being from polytheism, reprehensible morals, and deviant thoughts.

Conclusion:

Striving to understand the spiritual and intellectual dimensions of ritual worship, including the Quranic commands for ritual purity and ablution, is commendable and desirable, as it enriches faith, increases insight, and makes worship more vital and impactful in a Muslim's life. This deep understanding helps us transcend a superficial view of rituals and connects us to the essence and higher purposes of religion.

But this endeavor must always be carried out within the framework of**balance and integration**...while fully adhering to the practical legal rulings set forth and detailed in the Sunnah. A true Muslim is one who strives to achieve both purity and purity in his life:**Outward purification with pure water in compliance with the command, and inward purification with the light of revelation, faith, remembrance, repentance, righteous deeds, and sound thinking in pursuit of spiritual and intellectual perfection and closeness to God Almighty.**With this integration between the outward and the inward, the Muslim achieves the fruits of true purity and is among those about whom God said:**Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.**(Al-Baqarah: 222) - Those who purify their bodies, hearts, souls, and thoughts.

30Series: Does the Holy Quran contain numerical secrets for prayer?

Some contemporary interpretations and studies, most notably those by Adnan Al-Rifai and others, propose the existence of a precise and precise numerical system within the Quranic text related to various aspects of religion, including prayer. This system, known as "numerical miracle," is viewed not as a primary source of legislation, but rather as additional evidence of the Quran's perfection, preservation, and miraculous nature, revealing deeper layers of "inner" meanings. This approach is based on two main methods for deriving information related to the number of prayers and their units, as we will detail in the following topics: the direct numerical significance of word repetition, and the numerical significance derived from literal values and their relationship to the number 19. It is important to emphasize, as the proponents of this approach themselves emphasize, that this deduction does not replace the Prophetic Sunnah and practical transmission; rather, it reveals the inner meanings of the "known and preserved remembrance."

30.1 Direct meanings - How do the repetitions of words indicate the number of prayers and rak'ahs?

The first approach to reading the numerical connotations of prayer in the Quran relies on direct observation of the repetition of key words and phrases related to prayer and its pillars. Proponents of

this approach argue that these repetitions are not random, but rather correspond precisely to the known numbers of prayers, their rak'ahs, and prostrations, thus constituting a direct Quranic reference. The most prominent examples cited are:

1. **Number of prayers (5):**The word “salawat” in the plural form, which refers to the obligatory prayers, is mentioned in the Holy Qur’an.**five times**Exactly, it is the same number of obligatory daily prayers (Fajr, Dhuhr, Asr, Maghrib, and Isha). The five verses in which the word appears are cited.
2. **Number of rak'ahs (17):**The direct commands to establish prayer, namely “establish prayer” (for the singular) and “establish prayer” (for the plural), are repeated throughout the Holy Qur’an.**seventeen times**This number exactly matches the total number of obligatory rak'ahs per day (2+4+4+3+4 = 17 rak'ahs).
3. Number of prostrations (34):
   - The verb “prostrated” and its derivatives that express the prostration of rational beings (except for what indicates non-rational beings such as “and the star and the tree prostrate”) were mentioned.**thirty-four times**This number corresponds to the number of obligatory daily prostrations (two prostrations in each rak'ah x 17 rak'ahs = 34 prostrations).
   - The different names of the House of God Almighty (the House, the Kaaba, the Sacred House, your House, the Forbidden House, the Ancient House, the Frequented House) were mentioned together.**thirty-four times**Also, this correspondence between the number of prostrations and the number of remembrances of the House is linked to the importance of facing the House of God (the qibla) and the fact that prostration is the pinnacle of spiritual connection with God in prayer.

This approach is considered a primary and direct evidence of the existence of a Quranic numerical fingerprint for basic acts of worship such as prayer.

30.2 Exact calculation methodology - literal values and the number 19 as a basis

While the first approach relies on direct counting, the second approach delves deeper into the structure of the Quranic text, based on the theory of numerical miracles, which focuses primarily on the number 19 and its multiples. Engineer Adnan Al-Rifai and others present this approach with a precise and rigorous methodology:

1. **Reliance on the Ottoman drawing:**The basis of the count is the Qur’anic text as written in the original Ottoman copies of the Qur’an (the Madinah copy of the Hafs narration is often used as a reference for studies).
2. **Count only the letters that are drawn:**The actual letters in the text are counted, excluding any subsequent human additions such as:
   - Dot the i's and cross the t's.
   - Diacritics (fatha, damma, kasra, sukun).
   - The dagger alif (the small one above some letters).
   - Intensity
   - Undrawn hamza marks on a chair (alif, waw, ya).

Give a numerical value to the letter: Based on this precise count, a numerical value is assigned to each letter. This assessment is not necessarily based on traditional abjad alphanumeric calculations, but rather often on a special system linked to the order of letter repetitions in the Quran or a system defined within the framework of theory.

The letter	Its numerical value	The letter	Its numerical value
A, I, A, (A, A, E)	١	Q	١٥
to	٢	of the	١٦
N	٣	Z	١٧
M	٤	H	١٨
And, oh	٥	C	١٩
Y, Y, hamza in kursi	٦	K	٢٠
e, h	٧	Sh	٢١
R	٨	p	٢٢
for	٩	Z	٢٣
your	١٠	Z	٢٤
T	١١	Th	٢٥
A	١٢	i	٢٦
F	١٣	G	٢٧
Q	١٤	Z	٢٨

The concept of "complete problem" and the number 19: It is assumed that the sum of the numerical values of Quranic units that are integrated in meaning (words, phrases, verses) often constitutes a perfect multiple of the number 19. This is considered evidence of the unity and its numerical coherence.

- Example: The sum of the values of “the two ends of the day and the approach of the night” (138) + the values of “the decline of the sun until the dusk of the night and the recitation of the dawn” (223) = 361, which is (19 x 19).

3. Deriving the number of rak’ahs from the remainder of dividing by 19: When deriving the number of rak’ahs for a specific prayer:
   - The numerical values of the key Quranic words and phrases related to that prayer and its time are collected.
   - The largest perfect multiple of 19 is subtracted from the sum.
   - **the rest**From the subtraction process, it is considered the Quranic numerical indication of the number of units of that prayer.

This methodology, despite its complexity, is the cornerstone of many numerical miracle deductions related to prayer and other matters.

30.3 Applying the numerical methodology - calculating the number of units of prayer for the five daily prayers

Based on the precise methodology explained in the previous topic (literal values and remainders from division by 19), numerical subtraction experts provide practical examples of how to derive the number of rak'ahs for each of the five daily prayers:

- Fajr prayer (two rak'ahs):

- The numerical values of words and phrases such as "the two ends of the day" (value 75) and "the dawn prayer" (value 79) are added together.
- Total = 75 + 79 = 154.
- The largest multiple of 19 less than 154 is 152 (19 x 8).
- Remainder = 154 - 152 =**2**(It is the number of rak'ahs of Fajr prayer).
- *Another way:*Add the values of “Al-Fajr” (43), “Al-Quran Al-Fajr” (74), and “The two ends of the day” (75) = 192. The largest multiple of 19 is 190 (19 x 10). Remainder = 192 - 190 =**2**.

- Dhuhr prayer (4 rak'ahs):
  - The numerical values of the phrase “from the sun’s decline to the dusk of night” (its value is 149) and the words “noon” (59) and “you appear” (62) are added together.
  - Total = 149 + 59 + 62 = 270.
  - The largest multiple of 19 less than 270 is 266 (19 x 14).
  - Remainder = 270 - 266 =**4**(It is the number of units of prayer of noon).
- Asr prayer (4 rak'ahs):
  - The numerical values of the phrase “from the sun’s decline to the dusk of the night” (149) and the word “afternoon” (45) are added together.
  - Total = 149 + 45 = 194.
  - The largest multiple of 19 less than 194 is 190 (19 x 10).
  - Remainder = 194 - 190 =**4**(It is the number of rak'ahs of Asr prayer).
- Maghrib prayer (3 rak'ahs):
  - The numerical values of the phrase "ends of day" (75), the phrase "twilight" (67), and the word "sunset" (51) are added together.
  - Total = 75 + 67 + 51 = 193.
  - The largest multiple of 19 less than 193 is 190 (19 x 10).
  - Remainder = 193 - 190 =**3**(It is the number of rak'ahs of Maghrib prayer).
  - *Another way:*Add the values of "The sun's decline..." (149) and "The approach of the night" (63) = 212. The largest multiple of 19 is 209 (19 x 11). Remainder = 212 - 209 =**3**.
- Isha prayer (4 rak'ahs):
  - The numerical values of the phrase “Zalfa min al-Layl” (63) and the phrase “Isha’ prayer” (74) are added together.
  - Total = 63 + 74 = 137.
  - The largest multiple of 19 less than 137 is 133 (19 x 7).
  - Remainder = 137 - 133 =**4**(It is the number of rak'ahs of Isha prayer).

These examples show how the numerical methodology is systematically applied to derive the numbers of rak'ahs by analyzing the numerical values of the Qur'anic phrases associated with each prayer and its time.

30.4 Context and Interpretation - The Inner Implications and Their Relationship to the Sunnah and Mutawatir

After reviewing the two approaches (direct counting and numerical calculation), the proponents of this proposal emphasize several important contextual and interpretive points:

1. **Inner meanings:**These numerical results are viewed as revealing the "inner meanings" of the Quranic text—meaning the meanings and information hidden deep within the text that transcend its direct, apparent meaning and indicate deeper layers of wisdom and miraculousness.

2. **The Qur'an explains everything:**These deductions are considered evidence of the comprehensiveness of the Qur'an and its being "an explanation of everything," as essential details such as the number of rak'ahs are, according to this view, included in its numerical structure.
3. **It is not an alternative to the Sunnah and the continuous transmission:**This is a pivotal point that the speaker in the original text emphasizes strongly. These numerical deductions**Not the primary source**To learn how to pray or the number of rak'ahs, the original and reliable source is the Prophetic Sunnah, both in word and deed, and what the nation has transmitted through practical succession, generation after generation, since the time of the Prophet, may God bless him and grant him peace. The details of prayer are part of the "known and preserved remembrance" that has reached us through these definitive methods.
4. **The role of numerical miracle:**The role of these deductions is to**My confirmation and my miracle**They demonstrate an aspect of the Quran's miraculous numerical structure, confirm what is already known and established from the Sunnah and the mutawatir, and provide a deeper understanding of the text's implications. They are evidence of the Quran's perfection and are not an independent source of legislation.
5. **Relationship with the religion of Abraham:**The fact that prayer is part of the "preserved remembrance" is linked to the divine command to follow the "religion of Abraham, the upright one," which is also part of the "preserved remembrance." This indicates the depth and authenticity of prayer and its rootedness in the divine message.
6. **Response to doubts:**This methodology is also used to respond to some doubts, such as the claim that the Quran only mentions the Fajr and Isha prayers based on the verse on seeking permission. Proponents of this argument explain that the verse has its own context regarding the rulings on seeking permission, and that other texts (such as "the two ends of the day and the approach of the night" and "the decline of the sun...") and their numerical implications confirm the five daily prayers.

conclusion: The numerical presentation of prayer represents an attempt to gain a deeper understanding of the Quranic text and uncover its miraculous aspects. It emphasizes that this understanding supports and confirms the established and proven religious principles of the Sunnah and the mutawatir, not as a substitute for them. It remains an effort to understand the connotations of the Quranic text, subject to scholarly discussion and evaluation.

31 Series: "Insights into God: A Journey to Transcend the Familiar and Realize the Truth"

31.1 Who is God? Searching for the truth behind the veil of popular perceptions

"Who is God?" is a question that may seem simple at first glance. It's a question we've learned the answers to since childhood, its contours shaped in our minds by our families, communities, and cultural environments. But are these inherited answers or initial simplifications sufficient to establish a true and profound knowledge of the great divine self? Are the common perceptions we hold—often a mixture of folklore, fragmented interpretations, and innate fear or greed—truly capable of quenching the soul's thirst for firm certainty and an understanding that is in harmony with reason and common sense?

Our journey toward knowing God often begins behind a thick veil woven by familiarity, habit, and indoctrination. We become accustomed to a stereotypical image of God, which may liken Him to a creature in His wrath and pleasure, or confine Him to a specific place, or portray Him as a brutal force that punishes and rewards according to purely human logic. These common perceptions, while some may harbor good intentions to bring the concept closer, can over time turn into a veil that prevents us from grasping the higher and deeper truth. We are content with the surface, afraid to delve into the depths, and our relationship with God remains superficial, based on fear or momentary hope, rather than a relationship of knowledge, reverence, and love grounded in understanding and certainty.

Why, then, is this search for the truth behind the curtain so necessary and urgent? Because a superficial or distorted understanding of God leaves us easy prey to doubts and contradictions. When our inherited perceptions conflict with God's clear laws in the universe, with the sound nature with which He created us, or with the critical mind He endowed us with, doubts begin to creep in. We find ourselves unable to explain many events or understand God's wisdom in His judgment and destiny. This may lead us either to intellectual rigidity, in which we reject any questioning and cling to our inherited beliefs, even if they are false, or to a counterproductive reaction, in which we deny everything and resort to atheism. Furthermore, a mistaken understanding may justify wrong behaviors such as violence, fanaticism, or superstition in the name of religion.

The search for a deeper answer to the question "Who is God?" is not an intellectual luxury, but rather a religious and intellectual necessity. It is a call to transcend superficial indoctrination and embark on a personal journey of deep contemplation and critical reflection. This journey is not limited to understanding the "world of creation" that we see and touch (matter, phenomena, creatures, events), but necessarily requires entering the "world of command" (the world of causes, reasons, roots, data, information, and divine commands that are the origin of everything). The world of command is the deeper reality that drives the world of creation, and truly understanding God requires an attempt to comprehend this world. This journey toward the world of command requires tools that may differ from mere senses and the material mind. It requires faith as the "key" and the "heart" as the center for receiving and contemplating these unseen truths.

At every moment, we are swimming in a vast sea of divine "data"—information, commands, signs, manifestations, messages (what we call coincidences). This data, in number and abundance, outnumbers the physical creations we see. Understanding how this data works, its sources (the good tree and the bad tree), and how it is received and filtered through the heart is the fundamental gateway to understanding God's management of the world of creation and His relationship with us.

This journey does not mean rejecting everything we have learned, but rather it means examining it and putting it to the test of the Holy Qur’an, understanding its authentic language, contexts, and objectives (“in clear Arabic”), and to the test of God’s fixed laws in the universe and in the souls (which are a manifestation of the data in the world of creation), and to the test of sound reason and pure nature.

In this series, "Insights Towards God," we will gradually lift this veil. We will not provide ready-made answers, but rather pose the right questions and explore the correct approach to reach a more authentic and profound understanding—one that combines the worlds of command and creation. We will delve into the meaning of absolute transcendence, understand how God manifests himself in His laws and statements, how we read His verses in the written Book and the visible universe, and how we engage with Him through supplication, worship, and attention to His messages in a manner befitting His majesty and greatness. One of the most important pieces of evidence we will rely on on our journey is the "veracity of the Qur'an," meaning its ability to provide intrinsic proof through its correspondence with the reality we live in.

It is an invitation to embark on a journey from indoctrination to certainty, from common perceptions to profound insights, from contentment with the world of creation to an attempt to enter the world of command. It may be an arduous journey, but it is undoubtedly the most important journey in the life of every person seeking truth, the meaning of their existence, and their relationship with their Creator. Are you ready to embark on this journey with us?

31.2 Your blue fingerprint, O Qur'an: How does the Qur'an prove its divine source and connect to our reality (the concept of authenticity)?

Introduction: Searching for Self-Guidance in an Age of Skepticism

In our journey to seek the truth of God and His message, the Holy Qur'an stands out as the last divine book and the final message. But in an age rife with information, doubts, and critical questions, how can we be certain that this great book is truly the word of God the Creator and not merely a human masterpiece dating back to the seventh century AD?

One might say: The testimony of history, the faith of the early Companions, the successive narrations, or even the miraculous nature of language and rhetoric are sufficient. All of these are valuable and important pieces of evidence for those who trust them. But are these "external" proofs—based on history or the testimony of others—sufficient to convince a contemporary who did not live during that period, a person from a different cultural background, or a critical mind seeking tangible and renewable evidence? Are the extraordinary physical miracles given to previous messengers (such as the staff of Moses or Jesus' resurrection of the dead), which we ourselves did not witness, sufficient as conclusive evidence for us today?

Logic dictates, and deep faith demands, that the strongest evidence for the truth of the Qur'an should come from...**Inside**And**Its direct connection to our reality**That we live, experience, and discover. The Holy Qur'an itself must bear its "blue fingerprint"—its self-authenticating mark—that proves its divine source to every seeker of truth, in every time and place. Here comes the pivotal concept that deep contemplation of the Qur'an presents to us: the concept of**"Credibility"**.

What is the Quranic "corrective"?

Credibility, quite simply, is a principle.**Matching**It means that the information, signs, and facts mentioned in the Holy Quran correspond in an amazing and precise way to the facts of the reality we live and discover, whether this reality is cosmic, scientific, psychological, social, or historical.

Main idea: If the book (the Qur'an) describes with amazing accuracy details and facts about the universe, the soul, society, and history, facts that were not known at the time of its revelation or could not be comprehended by an ordinary human being, and then we discover the accuracy of this information through science, experience, and observation, then this correspondence is strong rational and logical evidence that**The source of this book is the same**

as the creator and innovator of this reality. No one can describe something with such comprehensive precision except its maker or creator.

Engineering brochure example:

To illustrate, imagine that you have purchased a complex device and found that it comes with an instruction manual. If this manual describes in great detail the device's details that you can measure and verify yourself (the dimensions of a particular part, the shape of a specific opening, the workings of an internal mechanism), you will have greater confidence in the rest of the information in the manual, even if it is maintenance instructions that you can only verify later. Why? Because the accuracy of the verifiable description proves to you that the author of the manual is also the manufacturer of the device and therefore knows best how to maintain and operate it.

Types of Quranic credentials:

The Qur’an presents its credibility on multiple levels and to different audiences:

1. **The example for the People of the Book:**The Qur’an presents itself as**Confirming what was before them**From the previous books, and reveals to them what they had hidden or distorted, thus proving to the fair-minded People of the Book that it is from the same divine source as their books.
2. **Credibility for future generations (us):**It is represented in**The amazing similarity between the verses of the Qur’an and what modern science reveals**In the fields of the universe, astronomy, embryology, psychology, sociology, and more, every scientific discovery that coincides with a Quranic reference is renewed evidence of its authenticity. (We will see a practical example of this in contemplating "a slippery ground").
3. **The credibility of early contemporaries:**How did people believe in the Prophet, peace and blessings be upon him, before the completion of the Qur’an and without physical miracles? Because the Qur’an addressed**Their social, economic and psychological reality**It directly addressed their problems (elite control, religious exploitation, fear, tribal polytheism, etc.) and offered them practical solutions and a sense of liberation and empowerment through direct contact with the One God (as revealed in early verses such as "The Unification of the Quraysh," the two Mu'awwidhat, "Have you seen the one who denies the religion?", "Say, 'He is God, the One'?"). The Qur'an was a reflection of their reality and a solution to their problems.

Integration and Interlocking: The Power of Integrated Credibility:

Part of the Quran's greatness is that it does not separate these aspects, but rather integrates cosmic, legislative, moral, and historical verses into a single fabric. This interweaving renders "falsification" or human claims impossible, while simultaneously strengthening the argument for authenticity. Verifiable parts (such as cosmic, psychological, or social verses) corroborate and authenticate other parts (such as the unseen or legislative).

The purpose of the credentials: to facilitate, not to challenge:

It is important to understand that the purpose of the Qur’an presenting these proofs and evidences is not to challenge or astonish people just to show greatness, but rather the ultimate

purpose is**"Facilitating" the mission of the human caliphate**On earth. God wants to help us in our mission, so He has presented this book to us as a reliable guide, placing in it these "blue prints" (credentials) so that we may trust and rely on it as a fundamental tool for knowledge, guidance, and the achievement of civilization.

Conclusion: A call to search for credibility:

The concept of "correctiveness" opens a wide door for us to engage with the Holy Quran as a living, ever-changing book, one that interacts with our reality and reveals its truthfulness in every age. It is an invitation to every seeker of truth, whether a believer or a questioner, to search for this congruity between the Quran and reality, in the universe, in the soul, in society, and in science. Discovering this corroboration is a renewed proof of faith, reason, and science. It is the strongest intrinsic proof the Quran offers to the world that it is a revelation from the Lord of the Worlds.

31.3 God is not what they imagine: Dismantling the fallacies of anthropomorphism and spatial boundaries

In the previous section, we issued a call to search for the truth of God beyond the veil of popular perceptions, emphasizing that deep understanding requires a journey beyond the apparent world of creation to the inner world of command, a journey grounded in contemplation, faith, and the heart. Now, we begin this journey by dismantling one of the greatest obstacles to true understanding: the innate human tendency to "humanize" God—that is, to imagine Him with material attributes or to confine Him within the confines of space and time with which we are familiar.

The first and most important foundation upon which we must proceed in our understanding of God is the decisive and comprehensive verse: “There is nothing like Him, and He is the Hearing, the Seeing.” (Ash-Shura: 11) This verse is the cornerstone of the “transcendence” of God, that is, His being sanctified and exalted from any resemblance to His creation. He, glory be to Him, is unique in His essence, attributes, and actions. Whatever images, forms, or qualities come to mind are derived from the world of creation; God is different.

Anthropomorphism fallacy:

Because of our limited imagination and our reliance on the senses, we sometimes tend, consciously or unconsciously, to project our own human attributes onto God. We imagine Him as a being with a body and limbs, or we attribute to Him feelings of anger, satisfaction, love, and revenge in the same way that we experience them as humans. We may find terms such as "the hand of God," "the face of God," "the wrath of God," and "the mercy of God" in religious texts, and we treat them in their literal, direct, material sense.

Herein lies the danger. Likening and embodying God directly contradict the Almighty's statement, "There is nothing like Him." These terms in the Arabic language, and especially in the eloquence of the Qur'an, carry deeper meanings that transcend the physical sense. "Hand" can mean power or grace, "Face" can mean self or intention, and "wrath" or "mercy" are attributes befitting God's majesty and greatness, unlike the fickle and limited emotions of created beings. True faith is affirming the names and attributes God has affirmed for Himself in a meaning befitting His perfection and majesty, without likening, adapting, or negating their sublime meaning.

The fallacy of confining God to a place:

Another common fallacy is trying to locate God. We hear people say, "God is in heaven," or imagine the "throne" as a physical place where God physically sits. This perception, again, is a projection of our spatial limitations onto the divine self, which is transcendent beyond space and time. God is the Creator of space and time, so how could what He created encompass Him?

When the Qur'an mentions God's "sitting" on the Throne (The Most Gracious established Himself firmly on the Throne) (Ta-Ha: 5), or speaks of God's "exaltation," these are attributes befitting His greatness and majesty. They do not imply a physical transcendence or ascension like that of created beings. It is an ascension befitting Him, the nature of which we do not comprehend, but it indicates complete sovereignty, authority, and dominance. God is closer to us than our jugular vein with His knowledge and encompassing all things. He is above all things with His greatness and power. He is with us wherever we are with His knowledge and care, all of this without being limited by place or confined by direction.

Who is speaking as "we"? And the role of the soul in promoting transcendence:

It is also essential to fully understand the formulations of divine discourse in the Qur'an accurately, and not to project our direct human understanding onto them. As we have indicated in previous proposals, understanding that God speaks of Himself as "I" or "we," which may refer to the "spirit" (Gabriel and Michael) as the executors of the command, greatly strengthens this understanding of transcendence.

The Heart: The Window to the World of Command and the Future of Unseen Data:

But how does this non-material communication take place? How do we receive guidance, inspiration, or understand what lies beyond phenomena if God is beyond direct sensory perception? Here, the pivotal role of the "heart," as described by the sources we rely on, emerges. The heart is not just the pineal gland, but rather a metaphysical entity, a divine subtlety, located in the center of the chest (distinguishing it from the fu'ad or brain, which deals with the senses). This heart is the center of true consciousness, the gateway to the world of command, and the instrument prepared to receive, analyze, and understand metaphysical "data" (information, commands, and revelations coming from God or through the spirit).

God Almighty cannot be perceived by the physical senses. Seeing Him with sight is impossible in this world (You will never see Me). However, He can be "seen" with the heart's insight. A "soft," "transparent," and "sound" heart (Except for he who comes to God with a sound heart) (Ash-Shu'ara: 89) is capable of receiving these subtle divine messages and connecting with the world of command. As for the “hard” heart: “Then your hearts hardened” (Al-Baqarah: 74), or the one with “covers” (lid coverings) (And We placed over their hearts coverings, lest they understand it) (Al-Isra’: 46), or the one with “locks” (Or are there locks upon their hearts) (Muhammad: 24), it is a heart that is veiled from receiving the light of guidance and information coming from the divine source.

The Qur'an's emphasis on the direct descent of revelation upon the heart supports this understanding. God Almighty says, addressing the Prophet (peace and blessings be upon him): "The Trustworthy Spirit has brought it down upon your heart that you may be among the warners" (Ash-Shu'ara: 193-194). The heart is the primary site for receiving the highest divine message, not merely the brain or the sensory organs.

Conclusion:

Establishing the principle of absolute transcendence (“There is nothing like Him”) requires us to transcend anthropomorphism, anthropomorphism, and the confinement of God to a specific location. It also requires understanding the non-material mechanism of communication that takes place through the “heart,” as the center for receiving unseen data from the world of command, and the seat of

revelation and inspiration. A sound, tender heart is our window to a deeper understanding of God and comprehension of His messages, while a hard, closed heart is a veil that prevents access to the truth. This understanding brings us closer to perceiving God's true greatness and absolute perfection and opens the door to knowing Him in a manner befitting His majesty—a knowledge based on purifying the heart and contemplating His verses with insight, not merely on sensory imagination or material illusions.

31.4 God's Unchanging Laws: Understanding Divine Providence Between the Command "Be" and the Laws of the Universe (and Data as Their Source)

After establishing in the previous article the principle of God's absolute transcendence from resembling creation, and understanding that the heart is the center for receiving guidance and unseen information, a fundamental question arises: If God is transcendent and His management is accomplished through non-material mechanisms, what is the nature of these laws and systems that govern the material universe in which we live? And how do we understand the relationship of the absolute divine will ("Be, and it is") to these fixed laws and the temporal stages of creation?

The answer lies in a profound Quranic and scientific concept: the concept of "the laws of God." The laws of God are the fixed and consistent laws, systems, and natures that God Almighty has placed in His creation—in the physical universe, in the human soul, and in the movement of societies and history. These laws are not random or fluctuating, but rather are fixed, unchanging, and unalterable, as the Holy Quran repeatedly emphasizes: "You will never find any change in the way of God, and you will never find any alteration in the way of God" (Fatir: 43).

Understanding management through Sunnah (and the manifestation of data):

Understanding God's management of the universe does not come through imagining His direct and tangible interventions in every detail, but rather comes primarily through understanding these laws and regulations. When we study the laws of physics, chemistry, biology, or psychology and social sciences, we learn "how" God's management works in His creation.

Here comes the role of understanding "data" as the source and origin of these laws. The laws and systems we see and study in the "world of creation" (matter and phenomena) are merely the material and visible manifestation of the commands, decrees, and information found in the "world of command" (the unseen world, the world of data and roots). Cosmic laws are the practical translation of the original divine data, which is the cause and effect. Understanding this relationship between the world of command (data) and the world of creation (laws and phenomena) gives us a deeper insight into God's wisdom and management.

Duality of constant and variable in the same data:

Interestingly, the principle of constant and variable is not limited to the world of creation, but extends to the world of data itself, as the sources indicate. There is original, constant data representing the one source and universal truth (the perfect words of God, the highest principles), and there is variable data representing manifestations, diversity, and differences in application and detail ("differences of taste"). This diversity of data is what produces the tremendous diversity we see in the world of creation, but all of this diversity traces back to a single, constant origin.

"“Be, and it is”: The divine command and the activation of the statements and laws:

How do we reconcile the permanence of laws (as a manifestation of data) with God's absolute power, "Be, and it is"? The divine command "Be" does not mean the abolition of the original data or the laws resulting from it. Rather, it is what activates and harnesses the data and laws necessary to achieve the divine will.

When God willed to create the heavens and the earth, His command "Be" triggered the data related to this creation, which in turn manifested as physical laws and regulations that operated over time (six days). When He wanted to create man, His command "Be" activated the data related to his creation, which manifested as precise biological laws that took nine months. The divine command is the spark that ignites the data, and the data manifests itself in the form of laws and regulations that govern the world of creation and take time to achieve its goal.

Divine temporal dimensions and data management:

This gradual creation, which proceeds according to laws (as a manifestation of data), takes place within a special divine timescale different from our own. As previously mentioned, the thousand-year "Day of the Lord," associated with the management of the universe and the ascension of the angels, may be the timeframe in which the great cosmic data are processed, downloaded, and implemented by the angels who carry out God's command.

Our responsibility towards Sunnahs and statements:

Understanding the concept of "God's laws" and their manifestation of the "data" of the world of command deepens our understanding of our responsibility. We deal with a world governed by precise laws that originate from divine data. Our understanding of these laws (through knowledge and contemplation) is, in essence, an attempt to understand part of the data of the world of command. Our interaction with these laws through our actions and choices determines our destinies, in accordance with God's immutable law: "Indeed, Allah will not change the condition of a people until they change what is in themselves."

Conclusion:

Understanding God's "unchanging laws" becomes deeper when we realize that they are a manifestation of the "data" of the world of command. These data, which combine constancy and diversity, are the origin that governs all things. The divine command "Be, and it is" operates through the activation of these data and laws, fulfilling God's will within a precise system that includes time and stages. This understanding frees us from superstition, strengthens our faith based on insight, and motivates us to engage consciously with the laws of the universe and life, recognizing that they all emanate from a single, all-knowing, all-wise source..

31.5 Manifestations of the Divine Order: A Reading into the Concepts of Water, the Throne, the Most Gracious, and the Ascension

The verses of the Holy Quran are replete with profoundly meaningful vocabulary, whose meanings transcend the immediate, apparent meanings to broader horizons of understanding and contemplation. Among these central concepts, which open a window into the divine order and its relationship to creation, are "water," "the throne," "the Most Gracious," and the verb "to ascend." Approaching these concepts from an integrated linguistic and contextual perspective reveals a close connection and a coherent cosmic vision.

Water: the source of life and a symbol of spiritual purity

The concept of "water" in the Qur'an is not limited to the well-known physical element, the basis of biological life, but rather extends to encompass profound spiritual and cognitive connotations. If physical water is the "origin of all living things," then there is "spiritual water" that represents the essence of beneficial knowledge, divine wisdom, and divine guidance. This spiritual water is what quenches the soul's thirst for knowledge, purifies the heart from the filth of ignorance and misguidance, and prepares it to receive divine light.

When the Qur'an states that God "sends down upon you water from the sky to purify you thereby," it may mean more than just physical purification, but rather an inner cleansing that removes the filth of Satan and strengthens hearts. This "spiritual water" is the medium for spiritual purification and cleansing, and it is what the soul needs to live a true life, just as the body needs physical water.

"The Throne": A Symbol of Sovereignty and Cosmic Order

The "throne" is often misunderstood as a physical chair. However, upon linguistic and contextual analysis, we find that the throne symbolizes absolute sovereignty, divine dominance, and the precise cosmic order established by God. It is not merely a place; it is the embodiment of divine authority and the governing laws (sunna Allah) that control the movement of the universe, from its smallest atoms to its greatest galaxies.

In the verse, "And His Throne was upon the water," we are not talking about a physical throne resting on physical water. Rather, God's sovereignty and comprehensive cosmic order (the Throne) were established and founded on the principle of "spiritual water"—that is, on a foundation of eternal knowledge, absolute wisdom, and infinite cosmic potential—even before the heavens and earth were manifested in their physical form. This means that divine order and law precede and encompass material creation.

"Ar-Rahman": The manifestation of order and law in the world of creation

The name "Ar-Rahman" is not limited to emotional mercy; rather, it is more specifically manifested in the material world of creation. If the name "Allah" is associated with the world of command, the unseen, and legislation, then "Ar-Rahman" is the name through which God's vast mercy is manifested in creating and maintaining this visible universe. This mercy is not merely an emotion; rather, it is a precise system and fixed laws that God has embedded in creation to ensure its continuity and balance.

The natural laws that govern the universe—the laws of physics, chemistry, astronomy, and biology—are essentially the "laws of the Most Gracious," or His unchanging laws. "The Most Gracious," in this sense, is the guarantor of order, harmony, and consistency in the world of creation. He is the source of the web of connections and causal relationships that maintains the balance of the universe and prevents its chaos.

"Istawa": the system was established and stabilized

The verb "istawa" (to ascend) in the verse, "The Most Gracious established Himself firmly on the Throne," does not mean a physical ascension or a sitting position befitting created beings. Rather, it is an ascension befitting God's majesty and greatness, signifying the perfection of His kingdom, authority, and dominance, and the realization and stability of the divine order. It means that the divine order of creation and formation, manifested through the name "the Most Gracious," has been established, firmed, and realized on this "Throne"—that is, on this comprehensive cosmic order. This stability is

necessary for humanity to understand and learn from the laws of the universe, as indicated by the purpose of "that you may know the number of years and the account."

Comprehensive summary:

The concepts of water, the throne, the Most Gracious, and istiwa' together paint a comprehensive picture of the divine order. Spiritual water (knowledge, wisdom, and possibility) is the foundation upon which the throne (cosmic sovereignty and order) is established. The Most Gracious is the manifestation of this sovereignty and order in the world of material creation through fixed laws. Istiwa' is the realization, stability, and constancy of this order.

A profound understanding of these concepts opens up horizons for us to view the universe as an open book, embodying the greatness, mercy, and order of its Creator. It invites us to harmonize with this divine order, to seek the "spiritual water" that purifies and guides us, and to realize that we live under the protection of a "Merciful One" who has established His universe on solid foundations of truth and order. This requires us to worship God alone, acknowledging His absolute Lordship, which is manifest in every atom of this ordered existence.

31.6 Heaven's Messages in Your Day: Understanding Direct Divine Intervention as "Data" Received by the Heart

introduction:

In our journey to explore a deeper understanding of God, we have emphasized the importance of perceiving His providence through His fixed cosmic laws, which are a manifestation of the “data” of the world of command. But is God’s relationship with His creation limited to these general laws? Or is there a deeper interaction and direct, personal divine communication that touches our daily lives and guides our steps? The sources we have reviewed clearly indicate that God Almighty, in addition to His general laws, sends us**Direct and personal "data"**From the world of command to the world of creation, to guide us, alert us and purify us, through specific and precise mechanisms, that are**"the heart"**It is the center of its reception and primary interaction.

First mechanism: Transmitters (shells as transmitted "data")

We may experience daily events that we consider to be passing “coincidences,” but a deeper understanding reveals that they are**"sent data"**From the world of command. They are not random events, but rather, as sources describe them, “a command paid and separated from another system to hunt you down” with a message (data) directed specifically at you. These transmitters come to “receive you a reminder” (reminder data), and this reminder has two functions and no third: either it is**"Sorry"**(data that justifies or opens a way) or**"a vow"**(Cautionary statements).

The ultimate goal of these transmitted data is to purify and advance humanity, correct our mistakes, and alert us to correct behavior. They may also be the mechanism by which we receive information about sustenance or "what we are promised." These transmitted data take various forms in the world of creation: observations, events, encounters, physical pain, psychological feelings... all of them are "data" carrying a message.

- **How to deal (the role of the heart):**The key is**Attention and alertness of the heart**The heart is**Filter and converter**The one who picks up on this scattered data in the world of creation. We should not dismiss it as mere "coincidences." The role of the heart is to attempt to recall the context of this data (Why now? Why me?), reflect on its underlying message, and discern its source (Is it from a good or bad source?). A healthy heart responds to beneficial data and rejects harmful data.

- **Consequences of ignoring:**Ignoring this sent data (denying the messengers) leads to its flow stopping, and then the "billing" phase begins, where the consequences of uncorrected wrong behavior become apparent. The suffering itself may be "purifying data," and it may even reach the worldly "Day of Judgment."

The second mechanism: visions and dreams (data in the world of sleep):

The sleep and vision system is another important mechanism for receiving**"Data" directly from the world of command**During sleep, when the senses are calmed and the control of the world of creation is reduced, the human soul becomes more capable of connecting with the world of command and receiving its data through the "heart." A true vision is a divine data bearing a future roadmap, a warning, or good news.

- **Distinguishing between nightmares and dreams (the heart's role again):**It is the heart that distinguishes between true visions (divine revelations) and false dreams (confused revelations from Satan or the subconscious mind). The conditions of true visions we have mentioned (clarity, coherence, relative independence, and repetition) are signs that help the heart discern the source and purity of the revelations.

- **How to deal:** Pay close attention to true visions, record them, monitor behavior in the world of creation, and attempt to correlate it with the data contained in the vision. A conscious heart uses this data as signals to correct course. Disturbing visions are warnings, and responding to them by changing behavior may prevent a bad outcome.

- **Interpretation (Fate) as Future Data:** The story of Joseph shows how a vision can carry “data” about a future outcome (interpretation) many years in advance, and how this entire process was data of purification and cleansing for Jacob as well.

The third mechanism: mental flashbacks (inspirational statements):

They are sudden flashes of understanding or inspiration, a 'click in the head', that seem to come out of the ordinary context. They can also be understood as**Focused and direct "data"**Coming from the world of command, they penetrate the veils of the world of creation, reaching directly into the heart at a moment of clarity or need. These inspirational statements work in conjunction with the messages and visions.

Conclusion:

Direct divine intervention in our lives is done by sending **Data**From the world of command, it takes various forms in the world of creation, such as messages (coincidences), visions, and mental moments. **the heart**It is the primary tool—the "filter," the "transformer," the center for receiving, distinguishing, and interacting with this data. The heart's alertness, clarity, and ability to discern and interact with the data source are key to benefiting from this ongoing divine communication. Responding to these heavenly messages with attention, reflection, and behavioral review is the essence of purification, salvation, and advancement in our relationship with God and in our life's journey.

31.7 Contemplation: The Lost Key to Knowledge - Reading God's Signs in the Book and the Universe (In Search of Verification)

On our journey towards a deeper understanding of God, after we have purified Him from any resemblance to creation and have envisioned His management through His fixed laws, and after we have known that the Qur'an presents its own proof through its "veracity" and conformity with reality, we now arrive at the essential tool that enables us to read these verses, discover this veracity, and attain true knowledge: it is**contemplation**Contemplation is not just a passing reading, but rather a profound mental and emotional process that involves reflection, contemplation, association, and deduction, with the goal of understanding the divine messages and extracting wisdom from them. It is the key to knowledge that unlocks the treasures of the written scriptures and the visible universe together.

God has spread His verses and messages in two great sources, both of which call us to contemplate and reflect:

1. The recited verses of God (the written book - the Holy Qur'an):

The Quran is a living divine discourse, full of guidance, light, and wisdom. Contemplating it requires going beyond superficial reading and relying on uncritical inherited interpretations. True contemplation of the Quran requires: understanding the language and context, connecting verses to each other, reflecting on objectives and goals, examining the mind, human nature, and established traditions, and personally engaging with the message.

2. The visible signs of God (the open book - the universe and the souls) - and the search for the verification:

The entire universe, from the smallest atom to the largest galaxy, and the human soul with all its complexities, are God's open book that speaks of His greatness, wisdom, and laws. Contemplating these cosmic and psychological verses is not only a great act of worship that increases faith and strengthens one's connection with God, but it is also**An ongoing search for the "authenticity" of the Holy Quran**. How is that?

- **Consistency between divine words and deeds:**When we contemplate the verses of the Qur'an that refer to cosmic, psychological, or social truths, and then study these truths in reality through observation, experimentation, and science, and discover an amazing correspondence between what the Qur'an mentioned centuries ago and what modern science reveals, then this correspondence becomes…**Additional and continuous evidence that the source of the Qur'an is the same Creator of this universe and the Creator of this soul.**It is a "verification" that confirms that the divine word (the Qur'an) and the divine action (the universe and souls) emanate from one source.

- **Contemplating creation as a search for authenticity:**Considering the precision of the cosmic system: "Indeed, in the creation of the heavens and the earth… are signs for those of understanding" (Al Imran: 190) is not only a reason for glorification, but it is also a call to search for the Qur'anic references that describe this system with precision that is consistent with scientific discoveries.

- **Reflecting on the soul as a search for truth:**Contemplating the complexities of the human soul: "And in yourselves. Will you not then see?" (Adh-Dhariyat: 21), not only to gain self-knowledge, but also

to search for verses that accurately describe this soul in a way that is consistent with what psychology and sociology reveal.

- **Science as a tool for contemplation and discovery of truth:**The cosmic and human sciences, with their tools and methods, become valuable tools that help us contemplate God's visible verses more deeply, while at the same time helping us discover the Quranic "verification" within these verses. True science does not contradict the Quran; rather, it often reveals aspects of its miraculous nature and the precision of its description of reality.

An applied example of the proof: “a slippery ground” (Surat Al-Kahf):

In the story of the owner of the two gardens, the Qur’an describes the consequence of disbelief in the blessing by saying: “Perhaps my Lord will give me something better than your garden and send upon it rain.”**A storm from the sky, and it becomes a slippery ground.*** Or its water becomes sunken in...﴾ (Al-Kahf: 40-41). The phrase “a slippery slope” seems complex and strange at first glance (ascending and sliding at the same time).

- **Traditional interpretation:**"Hispan" was often interpreted as hail or lightning, and "slippery ground" as bare ground on which no footing could stand.

- **Contemplation and its connection to knowledge (searching for the truth):**By pondering the verse （Professor Engineer Alaa El-Din Mohamed Bab Bakr） Linking it to modern scientific knowledge of plant life mechanisms, we discover a deeper and more subtle meaning. "Hisab" (from "precise calculation") can refer to any subtle imbalance in the plant's surrounding ecosystem (a temperature change, a sudden heavy rain, a pest, etc.) that leads to a catastrophic outcome. "Slippery slope" describes with stunning accuracy what happens to a plant when the mechanism for absorbing water and nutrients is disrupted:

  - **Ascent (up):**Water and nutrients ascend the stem via capillary action (upward movement).

  - **slippery (slippery):**When a malfunction occurs (calculation), the ascent mechanism stops and the force of attraction weakens, causing the water to appear to "slide" back or to be unable to ascend, causing the plant to die and the ground to become barren ("slippery"). Or the water source to become far away ("deep").

  - **Face of the truth:**This precise description of a complex physiological mechanism in two comprehensive words ("slippery ground"), combined with the use of the general term "calculation," which encompasses all possible causes in various environments, demonstrates a comprehensive and all-encompassing knowledge that transcends the knowledge of seventh-century humans and attests to the fact that the source of this description is the same Creator of plants and their delicate systems. This is an example of how contemplation and the connection of the Qur'an with science reveal its renewed "authenticity."

Conclusion:

Contemplation is the missing key to knowledge, and it includes contemplating the verses of the written Book and the visible universe. Contemplating the universe and oneself is not only a path to increasing one's faith in God, but also an ongoing journey to search for the "verification" of the Holy Quran and discover its astonishing congruence with the facts of reality. Every scientific or psychological discovery that corresponds to a Quranic reference is a new divine signature confirming the truthfulness of the

message and its divine source. Let us open the eyes of our insights and contemplate with our minds and hearts to see God's signs in everything and discover the veracity of His Book in every science.

31.8 Not Just a Text: Understanding the Qur'an as a 'Communicative Saying' with its Unique Linguistic System

Introduction: Do we call things by their right names?

In our journey of contemplation of the Holy Quran, we use terms to describe it such as "the book" or "the text." These terms are common and accepted, but are they the most accurate and comprehensive description of the Quran's unique nature? （Dr. Omar Shafi） A profound methodological gesture that invites us to reconsider these terms, and to return to the term that the Qur'an used to describe itself repeatedly and pivotally: it is**"The saying"**Understanding the Qur'an as a "statement" and not merely a "text" is not a linguistic luxury, but rather a methodological key that opens new horizons for understanding its nature and how to deal with and contemplate it.

1. Why "saying" and not "text"? Effectiveness and communication:

The word "text" is a relatively recent import, often connoting stability, rigidity, and detachment from reality, as a written structure closed in on itself. The word "saying" in the Qur'an, on the other hand, carries deeper, more vital, and effective connotations:

- **Saying has weight and impact:** The Qur'an describes itself as "a weighty word" (Al-Muzzammil: 5). This weight is not material, but rather the weight of meaning, impact, argument, and responsibility.

- **Saying has types and descriptions:** The Qur'an describes speech as being sound, well-known, generous, gentle, eloquent, and clear... which indicates its diversity and interactive function.

- **The saying is connected and coherent:**The Qur'an emphasizes the interconnectedness of its parts: "And indeed,**We have arrived**They will have the final say... (Al-Qasas: 51). The Qur'an is not a collection of separate verses or chapters, but rather a "connected statement" that forms an integrated system that connects and explains one another.

- **Saying has effectiveness and realization:**The Qur'anic statement is not merely theoretical, but is closely linked to action and reality: "The Word has come into effect upon most of them" (Yasin: 7), "Allah confirms those who believe with the firm word…" (Ibrahim: 27), "…and Allah establishes the truth with His words…" (Yunus: 82). It is a statement with authority and transformative power.

2. The tongue as a mold for speech: precision that goes beyond language:

The Qur'an was revealed "in a clear Arabic tongue" (Ash-Shu'ara: 195). Here, we must distinguish between different levels:

- **Lisan al-Arab:**The Arabic language is vast with its various possibilities and potentials (including jargon and common metaphor).

- **The tongue of the Qur'an:**It is this specific, precise, and miraculous use of the Arabic language within the Qur'an itself, with its own structures and terminology.

- **Quranic language:**The language we use is influenced by the Quran.

Understanding the Qur'an requires an understanding of the specific and precise "language of the Qur'an" in which it was revealed, not just a general knowledge of the "language of the Arabs."

3. The building blocks of the Qur'anic statement: "the statement" and "the compound":

To understand the "conductive statement," we need precise tools for analyzing its structural units:

- **The saying:**It is the smallest connected structural unit in a verse, taken as is, with its form and letters (e.g., "and that will suffice you"). It is more precise than the word "word" or "verb" because it maintains the connection of the letters and its original semantic and phonetic unity.

- **The complex:**It is the coming together of two or more forces to form a new semantic unit (e.g., "Day of Judgment," "a different word," "Lord of the Worlds"). The recurring and interconnected compounds in the Qur'an carry profound meanings and reveal pivotal keys to understanding.

4. The methodology of "delivering the statement" and "contemplation": towards deeper contemplation:

Since the Qur'an is a "communicative statement," the best method for contemplating it, as deduced from within it, is**Follow these connections and links.**It is not enough to contemplate a verse in isolation from its broader context within the surah and the entire Quran. One must trace similar and interconnected "statements" and "complexes" throughout the Quran to understand how the Quran interprets itself and constructs its integrated system.
This may lead us to a deeper understanding of the action.**"Turning away"**What is commanded in the Almighty's saying: "Have they not…"**They plan**The saying... (Al-Mu'minun: 68). Turning away (on the pattern of ifta'ala) may be deeper than mere contemplation (tafa'ala), as it is specifically linked to "saying" and includes the meaning of following and closely tracking the system of the saying and its internal connections, and following it to reach its objectives.

5. The importance of terminological accuracy:

Using the terms of the Qur'an to describe itself (saying, tongue, detail, remembrance, criterion, etc.) and contemplating the differences between them and their apparent synonyms (speech, hadith, pronunciation, etc.) opens doors for us to a precise understanding of the nature of the Qur'an and its multiple functions.

Conclusion: A call to treat the Qur'an as a "living, communicating word":

Viewing the Holy Qur'an as a "communicative statement" with its unique linguistic structure, rather than as a static "text," changes the way we interact with it. It calls us to:

- **Use a methodology that stems from:**Trace the connections of the saying and the logic of the retreat.

- **Attention to fine linguistic structure:**Focus on sayings, compounds and their structures.

- **Realizing its effectiveness and impact:**Treat it as a source of guidance, change, healing and stability.

- **Go beyond superficial interpretations:**Searching for deeper meanings that unfold through connections and contexts.

Let us approach the Qur'an with this authentic methodology, interacting with its living "words," tracing its "connections," and practicing its "management," in order to arrive at a deeper and more authentic understanding of its eternal message.

31.9 Whispers of Slavery, Not Dialogue of Equality: The Art of Supplication, Requesting Statements, and the Descent of Tranquility

Having deeply understood God's transcendence, comprehended Him through His laws and the manifestation of His statements, and the importance of contemplation and heart-mindfulness in receiving His direct messages, we now turn to one of the most important and most private aspects of our practical relationship with God: supplication and communication with Him. How should we address God in our supplications in a manner consistent with our deep understanding of His greatness, transcendence, and the Knower of Command, who is the source of all things? And what is the nature of the response we hope for?

Many of us may perceive supplication as a casual conversation or a list of requests we make, expecting an immediate material response. This perception, while conveying the innocence of seeking God, may neglect the necessary etiquette and understanding of the unique nature of communication between Creator and creation, and between the world of command and the world of creation.

Supplication: worship, connection, need, and request “data” from the source:

First, supplication, in essence, is a great act of worship, an acknowledgment of God's Lordship, and an admission of our poverty, weakness, and need for Him. It is a direct connection between the servant and his Lord, a sincere whisper of servitude. However, it can also be viewed, in light of our understanding of the worlds of command and creation, as a communication with the world of command to request certain "data" from its original source. When we supplicate for guidance, we are asking for data that directs us; when we supplicate for knowledge, we are asking for data that reveals truths to us; when we supplicate for sustenance, healing, or relief from distress, we are asking for data on the causes and decrees that lead to these in the world of creation.

The art of supplication and the etiquette of requesting information:

If supplication is a request for information from the highest source, then it has etiquette that reflects our reverence for God and our understanding of this process:

Sanctification, glorification, and praise: Beginning with praise, glorification, and exaltation of God through His names and attributes is an acknowledgment of the great source from whom we ask, and an acknowledgement of His absolute perfection before asking for a gift.

The form of address (“Our Lord”): Using this form evokes the meanings of Lordship and management, and acknowledges that we are asking our Lord and the Manager of our affairs, in whose hand is the information about everything.

Distinguishing levels of request: It may be polite, as we have previously indicated, to address the absolute divine self (“God”) with pure praise and thanks, while requesting specific data (worldly needs) from the managing “Lord.”

Non-aggression in the request: We do not request impossible information (such as seeing God with the eye) or information that leads to sin or severing family ties or contradicts His established laws.

Certainty of the answer while submitting to wisdom: We ask for information, certain that God hears and is able to send it, but we submit to His wisdom in the timing and manner of sending it and its manifestation in the world of creation.

The Descent of Tranquility: Statements of Reassurance and Guidance of the Path:

One of the greatest ways God can answer the sincere prayer of His servant, or reward his sincere heart, is by sending down "tranquility." Tranquility, as described by sources, is not just a fleeting psychological feeling; rather, it is a special type of divine information that descends directly upon the heart. Its primary function is to calm the chaotic flow of information and restless steps. When the speed of information circulating in the heart increases (due to fear, anxiety, temptations, or a multitude of options), a person loses stability and the ability to make the right decision. Here, tranquility comes as divine information that slows this chaotic circulation, calms the heart, and enables it to focus on the right goal and the steps necessary to achieve it.

The descent of tranquility, as the verse indicates, often coincides with additional support: “So God sent down His tranquility upon him and supported him with soldiers you did not see” (At-Tawbah: 40). These “soldiers you did not see” can be understood as additional forces or supporting data (angels, angels, inspirations, facilitation of causes, etc.) working in conjunction with tranquility to strengthen the believer and open the way for him.

The Pledge Under the Tree: The Sincere Heart and the Key to Tranquility:

Why did tranquility descend upon the believers when they pledged allegiance under the tree? The verse explains why: “Allah was pleased with the believers when they swore allegiance to you, [O Muhammad], under the tree. And He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.” (Al-Fath: 18) The “tree” here may symbolize, as we previously understood, the source of the good information. The pledge under it was an expression of sincere intention and heartfelt readiness to draw from this source and submit to the command of Allah and His Messenger. When Allah recognized this sincerity and readiness in their hearts, He sent down to them the information of tranquility, followed by the information of an imminent conquest. This confirms that sincerity of the heart and its readiness to receive the statements of truth and goodness is the basic condition for attaining tranquility and the support of God.

Limits of communication: No equal dialogue:

We must emphasize once again that this communication through supplication, receiving information, and tranquility is different from human dialogue. We do not expect a verbal response, but rather the impact of this information on our hearts, minds, and lives: reassurance, guidance, insight, facilitation, and opening. God's ways of communicating with us are diverse (revelation, messages, visions, inspiration, laws, etc.), and supplication is our primary means of seeking support and guidance from the Source.

Conclusion:

Supplication is the sincere whisper of servitude, a request for guiding statements from the world of command. The response may come in many forms, the greatest of which is the descent of "tranquility" as divine statements that reassure the heart and direct the path, often accompanied by support from unseen soldiers. The key to attaining this tranquility is the sincerity of the heart and its readiness to receive the truth and submit to God's command. Let us turn to God with humble and needy hearts, seeking His statements of guidance and tranquility, recognizing His greatness and being polite in our speech.

31.10 No Injustice Today: Understanding God's Absolute Justice and Rejecting Forms of Cruelty and Abuse (and the Role of the Heart in Receiving or Rejecting Guidance)

After we have sailed in the realm of God's transcendence, explored the manifestations of His wisdom in His cosmic laws, realized the importance of contemplation, and learned the etiquette of supplication and communication with Him, and understood the heart as a center for receiving data, we arrive at another fundamental pillar of the correct understanding of God, which is firm faith.**With his absolute justice**And denying any blemish of injustice, cruelty, or frivolity in His actions and judgments, while understanding the responsibility of man to receive guidance or turn away from it.

One of the greatest things that reassures the heart of the believer and calms his soul is the certainty that the Lord he worships and turns to is just and does not wrong even an atom's weight. The Holy Qur'an affirms this truth in numerous places and in clear terms:**Indeed, Allah does not wrong the people at all, but it is the people who wrong themselves.**(Yunus: 44)**And your Lord is not unjust to His servants.**(Fussilat: 46). Injustice is a deficiency and a flaw, and God Almighty is free from all deficiency and flaw. He has absolute perfection in all His attributes and actions.

Dismantling the images of injustice attributed to God:

Unfortunately, some religious concepts are permeated by distorted images that attribute to God actions that contradict His absolute justice and vast mercy. These perceptions often stem from a literal, partial understanding of the texts, from projecting human emotions and feelings onto the divine, or from an inability to comprehend God's wisdom in trials and tribulations:

1. **Perceive punishment as "sadistic revenge and vengeance":**As we have previously explained, God's punishment is a just consequence of human actions and violations of law and order, not personal revenge or self-indulgence. The suffering that may befall a person as a result of ignoring the messages is a process of "refinement and purification" and a natural consequence of sinful behavior.

2. **Imagine God "cursing and swearing":**The reprehensible descriptions of some sinners in the Qur'an are intended to show the reality of their condition and their degradation due to their actions, and are not an insult in the human sense.

3. **Perceiving affliction as "absurd or unjust":**Trials occur according to God's laws, and they have multiple rulings related to testing, scrutiny, and raising of ranks. They are not in vain or unjust.

The Sound Heart and the Veiled Heart: Man's Responsibility to Receive Guidance:

Here comes an important point regarding God's justice: Why are not all people guided if God wants them to be guided? Is the failure to guide some an act of injustice on His part? The answer lies in understanding the role of the heart and human responsibility. As we know, the heart is the center for receiving divine messages and guidance. God sends His verses and messages to everyone, but not all hearts are equally receptive:

- **Locks, padlocks and covers:**When a person chooses, of his own free will, to turn away from the truth, to persist in disbelief or sin, and to cling to the statements of the evil tree, his heart is affected by this. Veils and coverings accumulate over him, preventing him from understanding correctly. The Qur'an describes this state as the existence of**"acne"**And We have placed coverings over their hearts, lest they understand it. (Al-Isra: 46) Or**"closing"**Or are there locks upon their hearts? (Muhammad: 24), or that it

is**Gulf**And they say, “Our hearts are covered.” Rather, Allah has cursed them for their disbelief. (Al-Baqarah: 88) These veils are not the work of Allah in the first place, but rather are the inevitable result of what man has earned through his disregard and disbelief.

- **Seal and stamp:**As a result of this constant aversion and insistence on disbelief and immorality, it may reach the point that…**"seals"**God or**"Prints"**On these hearts, “Allah has set a seal upon their hearts and upon their hearing” (Al-Baqarah: 7). This seal is not an injustice, but rather a divine law and a just consequence for those who close the doors of guidance to themselves by persisting in misguidance. It is a confirmation of the state of closure that the heart has reached by its owner’s own choice.

- **Drinking the love of the calf as data:**A clear Quranic example of the heart being affected by false information is the story of the Children of Israel and the calf. God Almighty says:**And they were made to drink into their hearts the worship of the calf because of their disbelief.**(Al-Baqarah: 93). This eloquent expression means that their hearts, due to their disbelief and turning away from the truth, were imbued and nourished with…**Calf data**(Material worship, polytheism, and attachment to appearances) have become part of its fabric, causing it to reject the statements of monotheism and truth brought by Moses, peace be upon him. The heart has become programmed to accept certain statements and reject others.

Therefore, some people’s failure to understand the Qur’an or their turning away from guidance is not an injustice from God, but rather a natural and just result of the state of their hearts, which have chosen to prevent themselves from receiving the truth, either due to the accumulation of sins, attachment to false statements, or persistence in disbelief.

God's justice and mercy go hand in hand:

The door of repentance remains always open to those who sincerely desire to return, for God's mercy precedes His wrath, and His forgiveness is greater than His punishment. Even the seal placed on hearts may not be permanent in this world if the intention to repent is sincere. God's justice requires that every soul be held accountable for what it has earned, and His mercy requires that the door of forgiveness be opened to those who repent.

Conclusion:

Belief in God's absolute justice is a safety valve against despair and hopelessness, and a source of reassurance. We must purify our perceptions of God from any trace of injustice, cruelty, or futility. The failure of some to be guided is not an injustice on His part, but rather a just consequence of the state of their hearts, which have veiled themselves from receiving the truth through their own choice and rejection, whether by accumulating "veils" and "locks" or by being "imbued" with false statements. Let us strive to purify our hearts and make them sound and supple, capable of receiving the light of guidance, and let us submit to God's perfect wisdom in all His judgments and decrees.

31.11 Why Does a Perfect God Allow Evil? Unpacking the Dilemma and Understanding Wisdom (and the Role of Feeding from My Data Tree)

The problem of the existence of evil in a world whose Creator is supposed to be all-good, all-powerful, and all-wise is one of the oldest and most complex intellectual challenges. How can a perfect God allow the existence of pain, injustice, and corruption? Doesn't this contradict His character?

But is the existence of evil truly a "problem" that undermines faith? Through deep reflection and understanding, we can unpack this dilemma, discovering that the existence of evil does not contradict the existence of a perfect God. Rather, it may have profound wisdom tied to the nature of creation, human choice, and the sources of the "data" we receive.

First: Confirming certainty and stability of the origin:

We reaffirm: the certainty of the existence of the First Eternal Doer and His perfect attributes is established by proof, and is not removed by doubt or ignorance of some details of the wisdom in His judgment.

Second: The separation between the two systems: the eternal and the new:

Evil, in its dualistic concept (good/evil), belongs to the created system (the world of creation), and the eternal system (the One God, the pure good) cannot be judged by its issues.

Third: The source of evil: feeding from the “evil tree” by human choice.:

Here we offer a profound interpretation inspired by the available sources and a powerful Qur’anic metaphor: the metaphor of the two trees as a source of data that nourishes the heart.

In the world of command and the world of creation, it is conceivable that there are two main sources of data, information, and influences that humans receive and that shape their consciousness and behavior:

"**The good tree**As the Qur’an describes it: “A good word is like a good tree, whose root is firmly fixed and whose branches are in the sky. It brings forth its fruit at all times by permission of its Lord” (Ibrahim: 24-25). This tree represents the source of pure and good divine information: revelation, guidance, sound nature, beneficial knowledge, divine inspiration, tranquility, lawful sustenance, kind words, and positive, constructive thoughts. Nourishing from this tree yields goodness, growth, and advancement.

"**The cursed/malicious tree:**Its counterpart, also referred to in the Quran, is “And the accursed tree in the Quran” (Al-Isra’: 60) and “And the parable of an evil word is that of an evil tree, uprooted from the surface of the earth, having no stability” (Ibrahim: 26). This tree represents the source of harmful and malicious information: Satan’s temptations and seductions, misleading desires, ignorance, negative and destructive thoughts, misleading media, doubts, forbidden desires, and evil words. Feeding on this tree produces corruption, misery, and deviation.

Freedom of choice and responsibility for nutrition:

The free, conscious human soul has been given the power to choose: from which sources will it feed? What kind of data will it allow its heart to receive and interact with?

Feeding on the "evil tree" is the main cause of evil:

Herein lies the key to understanding the presence of evil in human actions. When a person consciously and willingly chooses to feed on the evil tree (following their whims, listening to Satan's whispers, consuming misleading media content, indulging in negative thoughts, etc.), this corrupted information influences their heart, thinking, and behavior. The inevitable result of this malicious feeding is the emergence of "shameful things." "So Satan whispered to them both that he might make manifest to them that which was hidden from them of their private parts... But he led them astray with delusion. Then, when they tasted of the tree, their private parts became apparent to them" (Al-A'raf: 20-22). "Shameful things" here refer to evils, ugly deeds, the exposure of faults, and the manifestation of corruption, whether on the individual or collective level.

The story of Adam, peace be upon him, and his eating from the forbidden tree is emblematic of this process. The tree itself was not evil, but eating from it (i.e., receiving satanic temptations and preferring them over divine commands) was what led to the "badness of the bad."

Thus, the evil we see emanating from humans is not a direct creation of God, but rather a natural and logical consequence of man being nourished by a malicious data source through his free choice. God allowed the existence of the two trees and allowed freedom of choice (which is necessary for trials and assignments), but He did not command evil or approve of it. Rather, He warned against it and sent the data of the good tree (revelation and guidance) to counter it.

The reality between the two trees:

The ideal state is to live 100% on the data of the Good Tree. This is the state of the prophets and close righteous people, leading to absolute righteousness. However, the reality is that most people, to varying degrees, confuse nourishment from both sources, emitting good and evil depending on the predominance of good or evil data in their hearts in a given situation. This explains the complexity of the human psyche and societies.

Fourth: Evil as evidence of the Last Day:

This understanding remains reinforced by the necessity of the Last Day. Since man is responsible for his choice of the source of his data and for the evil deeds he commits as a result, and since justice may not be fully achieved in this world, there must be a day of reckoning and just retribution for this choice and its fruits.

Conclusion:

The "dilemma of evil" disintegrates when we understand it in the context of the conscious freedom of the human soul and its choice of the source of its "data." God, the perfect and good, did not initially create evil, but rather created a system that included the possibility of choosing between a good data source (the good tree) and a bad data source (the cursed tree). The evil that manifests itself in human actions is the inevitable result of their voluntary feeding from the bad tree. This does not contradict God's perfection, but rather confirms His justice and wisdom in creating man free and responsible, and emphasizes the necessity of the Last Day to achieve just retribution.

31.12 Stability and Movement: How the Divine Order is Manifested in the Universe and the Qur'an (as a System of Data and Integration of Creed)

When we contemplate the universe around us, from the atom to the galaxy, we notice a wonderful system that combines two complementary aspects:**stability and constancy**On the one hand,

and**movement, change, and dynamism**On the other hand, this delicate balance is not merely a coincidence, but rather an essential characteristic that reflects the wisdom and power of the Creator. What is deeply thought-provoking is that this same principle—the balance between the static and the dynamic—is clearly manifested in the Qur'an's methodology and guidance for humanity, strongly indicating the unity of source and the unity of the system that governs creation and command. This balance and integration can be understood more deeply if we view it from a perspective**"Data"**Through the concept of**"Credibility"**.

First: The universe between fixed data and changing manifestations:

The physical universe in which we live is a manifestation of data coming from the world of command, and this manifestation combines stability and movement:

- **Original fixed data and its laws:** There are original data that represent the fundamental laws and physical constants that ensure the stability and consistency of the universe. They represent **fixed origin** For the cosmic order.

- **Changing manifestations and constant movement:**These constant data manifest and interact in endless forms of movement, change, and evolution, giving the universe its vitality and dynamism. They represent**The changing side**.

The Falcon is a sophisticated "data" system that combines a fixed origin that allows for stability, and a dynamic manifestation that allows for evolution and life.

Second: The Qur'an and the Hanafi Methodology: Fixed Data and Dynamic Applications:

The Holy Quran presents a way of life that follows the same system: a balance between the static and the dynamic in its divine "statements." This is the essence of**"Hanafi approach"**:

- **Fixed axis (asset and value data):**It consists of major doctrinal statements, fundamental moral values, and categorical prohibitions. These statements represent fixed, unchanging assets.

- **Variable Movement (Application Data and Effort):**It is how to apply these original, fixed statements to the changing reality of life, through diligence and renewed understanding. It is the "Hanafi movement" that makes the statements of revelation alive and renewed.

The good tree metaphor as a fixed source of data: This balance can be understood through a metaphor.**"The Good Tree"**Its root is firm, and its branches are in the heaven. The root (the basic information) is firm, and the branches and fruits (the manifestations and applications) are moving and renewable.

Third: The strange parallelism and "correctness" as evidence of the unity of the source:

The existence of this amazing harmony between the system of "data" of the universe and the system of "data" of the Qur'an – both based on a delicate balance between the constant and the variable – is strong evidence of**Source unit**The One who designed the universe's data with this wonderful system is the same One who sent down the data of revelation with this wise method.

Here the concept becomes clear**"Credibility"**As one of the most important and clearest manifestations of this integration and unity of source. How?

The world of creation (the universe and souls) confirms the world of command (the Qur'an).

When we discover a scientific fact in the universe or in the human soul through research and experimentation, and then find that the Qur'an had pointed to this fact with astonishing precision

centuries before, this congruity is not merely a coincidence; it is a "corroboration." It means that the visible book (the universe) confirms the truth of the written book (the Qur'an), and both bear witness to each other because they emanate from the same All-Knowing, All-Wise Source. "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth" (Fussilat 41:53). Corroboration is the practical proof of the unity of the order of creation and command and the unity of their source.

This enhances our understanding of the concept.**"Structure stability and content movement"**In the Qur'an, the structure (text, original data) remains constant, but the content (understanding, application, manifestation) interacts with the movement of the universe and reality and is constantly renewed, revealing the "verification" of this wondrous harmony between them.

Conclusion:

The principle of “stability and movement” is clearly manifested in the system of the universe and the system of the Qur’an, and can be understood more deeply through the perspective of**"Data"**. **"Credibility"**The congruence of the Quran with the realities of the universe and the soul is the practical evidence and greatest manifestation of this integration and the unity of the divine source. Understanding this balance and this verification helps us see the wisdom in creation and command, and provides us with a balanced approach to life: we adhere to the original, fixed statements, embark on a conscious and renewed movement of uprightness to implement them, and constantly search for the Quran's verification in reality to increase our certainty and deepen our understanding.

31.13 “And the remembrance of God is greater”: Remembrance as an energetic gateway to constant connection and the pulse of living monotheism

introduction:

On our journey toward a deeper understanding of God and the manifestations of His presence in our lives, we often focus on major ritualistic acts of worship such as prayer, fasting, and pilgrimage as the cornerstones of our relationship with the Creator. Indeed, these acts of worship have their own great significance and profound mysteries. However, there is an essential act of worship that may seem simple on the surface, but in reality represents the vibrant axis, the unbroken cord, and the compass that directs all other acts of worship toward their true purpose: it is**"Remembrance of God"**This remembrance, as we will explore, is not just a repetition of words, but rather a state of awareness, a way of life, and**Great energy gate**It opens up horizons for us to constantly connect with the source of existence, power and wisdom.

Prayer is a gateway to "remembrance":

We may find this argument strange, as prayer in our minds is the pillar of religion and the greatest act of devotion. Yes, but why? The Holy Quran reveals to us the supreme purpose of performing prayer in a direct address from God to Moses, peace be upon him: “Indeed, I am God; there is no deity except Me, so worship Me and establish prayer.”**In remembrance of me**(Taha: 14). Prayer, with all its movements, words, and humility, is a means that was prescribed to achieve a deeper and more comprehensive goal, which is:**"Remembrance of God"**It is like a rotating portal through which we enter five times a day to recharge our consciousness and remember our connection with God, and to draw strength and reassurance.

"And the remembrance of God is greater": The greatest energy portal:

But is this connection and energy limited to prayer times only? The Qur'an clearly answers and sets the record straight: "Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing."**And the remembrance of Allah is greater.**And God knows what you do. (Al-Ankabut: 45)

"Remembrance of God" is more than just prayer as a ritual. It is the constant and ongoing state of awareness of one's connection with God.**The greatest energy gate that never closes**While prayer times represent important periodic gateways for resetting and remembrance, "remembrance of God" is the constant stream that keeps us connected to the Divine Source in every moment of our lives, in our movements and stillness, in our work and leisure, in our hardship and prosperity.

What is "dhikr" in its comprehensive sense?

Dhikr here is not merely verbal remembrance (glorification, praise, seeking forgiveness, etc.), although this is an important part of it and a means of achieving it. Rather, it is:

1. **Mention of the heart:**Recalling God's greatness, majesty, power, mercy, knowledge, and encompassment in every situation. It is the constant feeling that He is with us, that He sees and hears us, and that we are in His presence. It is His watchfulness in secret and in public.

2. **Mention of the mind:**Reflecting on the cosmic and Quranic verses of God, contemplating His laws in creation and command, and striving to understand His wisdom in His judgment and destiny.

3. **Male birds of prey:**Translating this awareness of the heart and mind into action and behavior that pleases God, by obeying commands and avoiding prohibitions, and striving to develop the earth and spread goodness.

Male: The key to strength, stability and advancement:

When a person lives in a constant state of "remembrance," connected consciously to the Divine Source, he gains an inner strength and fortitude that transcends any earthly challenge or problem. How so?

- **Source of spiritual energy:**Connecting to the Source provides a person with tremendous spiritual and moral energy that helps him face life's difficulties.

- **A gateway to wisdom and insight:**Remembering God opens the heart and mind to receive divine inspiration and insights that guide us to sound decisions.

- **A fortress against obsessions:**Invoking God drives away Satan's whispers and negative thoughts (Satan is the "sneaker" who retreats when God is mentioned).

- **Key to peace and tranquility:**Feeling God's company, closeness, and care is the greatest source of peace and tranquility. "Unquestionably, in the remembrance of God do hearts find rest." (Al-Ra'd: 28)

- **Basis for true magnification:**When we realize God's greatness through remembrance, all worldly challenges, fears, and temptations diminish in our eyes. We become able to truly "glorify God" (And that you may glorify God for having guided you) (Al-Baqarah: 185), realizing that His power and greatness transcend all things.

How do we open the gate of remembrance?

Opening and maintaining this gate requires effort and practice, and the most important means are:

- **Maintaining prayers with humility:**It is the basic periodic gateway.
- **Morning and evening remembrances and others:**As a daily fortress and constant reminder.
- **Contemplate the Qur'an:**It is the greatest remembrance.
- **Reflecting on God's creation:**It inherits respect and knowledge.
- **Supplication and seeking help from God:**To ask for help in mentioning.
- **Self-struggle:**To combat negligence and forgetfulness.

Conclusion:

"Remembrance of God" is not just an act of worship among other acts of worship, but it is...**The spirit and essence of all worship**, and it is **way of life**It is based on constant awareness of the connection with the Creator. It is**The greatest and most continuous energy portal**Which opens for us horizons of strength, serenity, wisdom, and advancement. While prayer represents the cyclical gateway, remembrance is the uninterrupted flow. Let us make remembrance of God present in our hearts, minds, tongues, and limbs, so that we may live connected to the source, aware of its greatness, deriving strength and support from it, and living His oneness in every detail of our lives.

31.14 Who is your God and who is your Lord? Uncovering the references and sources of education in our lives

introduction:

In our quest for a deeper understanding of God, we often focus on His attributes and actions, but there is a crucial aspect of this journey that concerns us: Who is the entity or principle to which we turn entirely and as our ultimate authority? And who is the source that shapes our consciousness, cultivates our values, and guides our behavior? "Qur'anic Linguistics," as we explored in our conversations, offers us a subtle and pivotal distinction between the concepts of**"god"** and **"The Lord"**It is a distinction that reveals to us the truth of our orientations and the sources of our formation, and helps us uncover any hidden polytheism or following false paths.

"God": the focus of orientation and the source of references:

The word "God" in the Quranic concept, as this profound linguistic understanding highlights, is not necessarily limited to the divine entity "Allah." Rather,**"God" is that which man deifies and turns to completely, and makes it the highest source and final reference for his thought, knowledge, psychology, and values.**It is the pole around which a person's life revolves and on which his perceptions and decisions are based, even if he does not explicitly admit it.

This "god" may be**The One and Only God**This is the essence of monotheism, which liberates man and connects him to the source of truth and perfection. However, as the Qur'an clearly warns: "Have you seen he who has taken his own desire as his god?" (Al-Jathiya: 23), man may take other gods besides God without realizing it. He may become...**Passion** Personal, wild desires, fickle passions, are the guide and controller, that is, the actual "god" whose commands we obey and whose prohibitions we abide by. And it may also be**Satan**, or**Outdated traditions** which we sanctify, or **tyrannical authority**Which we fear and obey, or any **thought, principle, or person**The one who is given this supreme authority in determining right, wrong, and values is our true "God." Knowing your true "God," from whom you

actually derive your ultimate authority, is the first and fundamental step in determining your spiritual and intellectual identity and your life's direction.

"The Lord": the master, the educator, and the source of sustenance:

As for the word **"The Lord"** It carries within it meaning. **Master, owner, educator, manager, reformer, one who takes care of something, looks after it, develops it, and directs it** Although the absolute and sole "Lord" is God Almighty (Lord of the Worlds, Lord and King of everything), the Qur'anic text and language acknowledge that the term may be used in other contexts to refer to someone who performs a restricted and limited role of nurturing, guiding, and caring (such as the head of the household, the employer, and even in the words of Joseph, peace be upon him, to the prison guard: "Remember me before your Lord").

The great importance of the concept of "God" in the journey of consciousness lies in its role **As a source of education and guidance that shapes human awareness, behavior, and values.** The fundamental question here is: Who "raises" you, charges your data, nourishes your heart, and guides your actions and decisions? From whom do you draw the knowledge, concepts, and values upon which you build your life?

Your Lord may be **God Almighty**...who nurtures you through His cosmic and Quranic verses, and through His messengers and direct guidance (via messages, visions, and inspiration). This is true divine nurture. However, your actual "Lord" who shapes your beliefs and behavior may be **Satan** He who commands evil and indecency and beautifies falsehood, or it may be **outdated customs and traditions** It is she who raises you and controls your reactions unconsciously, or it may be **A sheikh, a thinker, a social system, a media figure, or even a group of friends** They are the ones who nurture your thoughts, guide your convictions, and determine your criteria for acceptance and rejection. The story of Joseph highlights that God is his true "Lord," who nurtured him and bestowed upon him knowledge and wisdom: "My Lord, You have given me sovereignty and taught me the interpretation of dreams." (Yusuf: 101)

Conclusion: The necessity of awareness of reference and education:

The precise distinction between "God" and "Lord" is not an intellectual luxury, but a crucial practical tool for the journey of self-awareness and spirituality. It invites us all to pause for critical and honest reflection:

- **Who is my true God?** What is the highest source from which I derive my ultimate values and standards? Is it really God, my whims, society, or a particular ideology?
- **Who is my actual Lord?** Who shapes my upbringing, beliefs, and daily behavior? Do I draw my upbringing from God's guidance and revelation, or from other sources that may be misleading or false?

Only through this awareness and discrimination can we discover any hidden polytheism in our lives, free ourselves from illusory bondages, and truly begin the journey of unifying our direction towards God Almighty alone, as our God and Lord.

31.15 There is no god but God: The Oneness of God and Lord as a way of life and salvation for a nation

introduction:

After our journey of exploring insights into God, His transcendence, understanding His laws and management, and how to communicate with Him, and after revealing the importance of distinguishing between "God" as the supreme authority and "the Lord" as the source of education and guidance, we now arrive at the essence, spirit, and supreme word of Islam:**There is no god but God**This great word is not merely a verbal testimony, but, when deeply understood and sincerely applied, it represents**An integrated lifestyle**, which is the true way**To unify God and Lord**In our journey, it is key.**Salvation and liberation** For the individual and the nation.

"There is no god but God": the identity of God and God

The danger of confusing or separating "God" from "God" lies in the fact that it inevitably leads to polytheism or misguidance, even if one doesn't acknowledge it. We may think we worship "God" as a "god" and turn to Him in prayer and supplication, but in the reality of our daily lives, we may receive our upbringing, guidance, values, and standards from another "god": desire, Satan, tradition, society, the media, or figures we revere... This results in a spiritual and intellectual split and schizophrenia.

Here the greatness of "There is no god but God" is revealed in its comprehensive, practical meaning. It is a clear and decisive declaration:

- **"There is no god":**A denial of all false references, of everything that can be deified and made a higher source of value, knowledge, and judgment other than God. A rejection of slavery to whims, desires, traditions, people, and ideas.

- **"Except God":**Proof that the only supreme authority, the only pole to which we must turn entirely, the source of our ultimate values and standards, is**God**The One, the Unique, the Perfect.

At the same time, it is an acknowledgment that:

- There is no real "Lord" who raises us, guides us, reforms our affairs, and manages our matters in a just and perfect manner except**God**We reject any education or guidance that contradicts His approach, and we submit our affairs to His Lordship alone.

True and practical monotheism is only complete when "the Lord" and "the God" are identical in human life. That is, when God Almighty is**"god"**The only one who represents the highest source of intellectual, psychological and ideological reference, and at the same time**"The Lord"**The One who represents the source of education, guidance, and legislation, to whom we voluntarily submit, whose laws we follow, to whom we surrender all matters, and from whom alone we derive the data of the good tree.

"There is no god but God": A comprehensive way of life and true freedom

When this congruence is achieved, "There is no god but God" becomes a way of life that colors all aspects of our existence:

- **Worship in its comprehensive sense:**All of life becomes an act of worship. Work, study, relationships, and morals all become directed towards God and in accordance with His method.

- **True freedom:**Man is liberated from all other forms of slavery (to desire, money, people, traditions...) and attains the glory of slavery to God alone.

- **Integrity and tranquility:**A person finds a clear compass and a fixed path to follow, which gives him reassurance and integrity in the face of life's vicissitudes and temptations.

- **Power and glory:**Connecting to the highest source of power gives the believer inner strength and true dignity that is not derived from the fleeting worldly gain.

"There is no god but God": The path to the nation's salvation and the issue of the age

"There is no god but God" is not just an individual salvation, but it is**The way to the nation's salvation**From its weakness, fragmentation, and backwardness, a sincere return to its correct understanding and comprehensive application in the lives of individuals and societies is what will reform the nation's conditions and achieve its unity, dignity, and empowerment.

In today's world, which is teeming with modern polytheism, where intellectual and material idols abound, and where references and masters are in conflict, "There is no god but God" remains the**The real and central issue of the era**Understanding it, renewing it, and calling for it with wisdom and insight is the responsibility of every Muslim who believes that there is no salvation or success except by implementing this great word.

Conclusion: Renewing the Covenant and the Journey

"There is no god but God" is not just a historical phrase or a slogan. Rather, it is a daily declaration of our identity and our destination, and our conscious choice to have God alone as our reference and upbringing. Let us renew our covenant with it and strive to realize it in ourselves and in our lives, so that it may be our approach and beacon, a path to true liberation and success in this world and the hereafter.

31.16 Beyond the Dictionary: Treasures of Meaning in "Play/Play," "God/Lord," and Other Quranic Words

introduction:

In our journey to contemplate the Holy Quran, we often settle for the common or direct dictionary meaning of words. However, the Quran, with its clear Arabic and miraculous eloquence, uses words in ways that carry multiple layers of meaning and profound connotations that are revealed through contemplation and delving into the linguistic and cultural contexts and roots. Relying on superficial meanings can hide treasures of wisdom and insight. This article invites us to go beyond the apparent lexicon and presents examples of how investigating the subtleties of the Quran's use of terms, even familiar ones, opens up new horizons of understanding, as demonstrated in careful analyses of concepts such as "play and amusement" and "God and Lord."

1. The wisdom of advancing and delaying: Example: "playing and having fun":

The words "play" and "amusement" may seem synonymous or close in meaning, and they often appear together in the Qur'an to describe worldly life or the behavior of the heedless. But have we ever wondered why the Qur'an places "play" before "amusement" in verses such as: "Know that the life of this world is only**play and fun**...﴾ (Al-Hadid: 20) and ﴿And leave those who have taken their religion**Playing and having fun**...﴾ (Al-An'am: 70), while "amusement" comes before "play" in other verses such as: ﴿Those who have taken their religion as a religion**Fun and games**...﴾ (Al-A`raf: 51) and ﴿And this worldly life is nothing but**Fun and games**...﴾ (Al-Ankabut: 64)?

Al-Iskafi's careful analysis, based on the specific context of each verse, reveals a remarkable rhetorical and moral wisdom:

- **Presentation of the game (cattle and iron):**It is when the context relates to either**By directly mocking religion**When you hear it (play is the first act), or**In the natural age progression**For worldly life (play begins in childhood before amusement in youth).

- **Presenting entertainment (Al-A'raf and Al-Ankabut):**It is when the context relates to either**By general and most common neglect**About religion by being preoccupied with the adornments of this world (for amusement is the state of the majority and the first), or**Describing the short duration of worldly life**(Times of amusement and preoccupation are longer and more frequent than times of outright play.)

This example illustrates how the precise arrangement of words in the Qur'an is not random, but rather carries profound meanings that are revealed by contemplating the context and meaning.

2. Revealing references and sources of education: Example: "God" and "Lord":

As we have reviewed in detail in a previous article (16.2), the distinction made by "Qur'anic linguistics" between "God" and "Lord" goes beyond the direct traditional meaning:

- **God:** Not only "God" is worshipped, but**Source of the highest authority**To which man turns and from which he derives his ultimate values and standards (it may be God, it may be desire, tradition, or any other thought).

- **Lord:**Not only is "God" the Creator and Controller, but**Source of education, guidance and discipline**Who shapes human consciousness and behavior (it could be God, Satan, society, or the media...).

This distinction reveals deeper layers of hidden polytheism, calls us to review our true sources of reference and education, and confirms that true monotheism is...**Matching God and Lord**In our lives, let God alone be the source of our values and guidance.

3. Beyond other words:

This approach of searching for deeper meanings can be applied to many Qur'anic words that go beyond their direct lexical meaning or our common understanding of them: "heart" (not just a blood pump), "soul" (a distinction between life and human accountability), "chest" (not just the rib cage), "heart" (not just the brain), "remembrance" (not just the repetition of words), "prayer" (not just movements), "fasting" (not just abstaining from food), "pilgrimage" (not just a journey to Mecca), "heaven" and "earth" (not just physical dimensions), "jinn" and "devils" (not just supernatural beings), and many more.

Conclusion: An invitation to dive into the sea of meanings:

The Holy Quran is an ocean of endless wonders and meanings. Relying on the superficial or direct lexical meaning of words may deprive us of the treasures of wisdom and insight that God has deposited within it. This article invites us to transcend superficial reading and adopt a contemplative approach that delves into the depths of the language, analyzes contexts, explores roots, compares the various uses of words, and connects them to the overall objectives of the Quran. This approach opens the door to a deeper understanding of God's message and enables us to draw true guidance for our lives that goes beyond the surface of letters and words.

31.17 Certainty is not dispelled by doubt: How do we deal with the interpretive heritage with a critical mind?

introduction:

On our journey toward a deeper understanding of the Holy Quran, we find ourselves faced with a vast and immense interpretive heritage, left behind for us by eminent scholars over the centuries, who have exerted strenuous efforts to serve the Book of God and clarify its meanings. This heritage represents an indispensable and precious treasure, a fundamental source of enlightenment and guidance. But how should we deal with this vast heritage? Should we take it as final, unquestionable certainties? Or does rational and critical contemplation have a role to play in reading, scrutinizing, and utilizing it in a manner consistent with our understanding of the original text and the challenges of our time?

1. Certainty of the origin and dealing with the branch:

The golden methodological rule we should start from is:**Certainty is not removed by doubt**.

- **The certain origin:**It is the Quranic text itself, preserved by God, and what has been proven by rational and logical proof, such as the existence of God and His perfect attributes, as well as what has been proven by the authentic, continuous, or close-to-confirmed prophetic Sunnah. This is the firm, unshakable foundation.

- **The Ijtihad branch:**It is the interpretive heritage, which represents in its entirety**Human efforts**To understand the original text. These interpretations are valuable and useful, but they are not infallible. They may be influenced by the circumstances of their time, the level of knowledge of their authors, and their cultural and social contexts. They may also be subject to errors, far-fetched interpretations, or even weak Israelite narratives and narrations.

Therefore, it is logically inappropriate to allow doubt, confusion, or questioning arising from reading a particular human interpretation (the branch) to invalidate or undermine our certainty in the established origin (the Qur'anic text or rational proof). If we encounter an interpretation that appears to contradict another verse, an established scientific fact, sound reason, or the overall objectives of Islamic law, we do not reject the origin; rather, we review, scrutinize, and criticize this interpretive interpretation.

2. Tools for critical dealing with heritage:

Conscious engagement with interpretive heritage requires critical and methodological tools:

- **Back to the Qur’anic text:**Making the Qur'an the ultimate authority and reference. Presenting any interpretation of the same verses in their various contexts.

- **Understanding language and context:**Ensure that the interpretation is consistent with the connotations of the original Arabic language and with the context of the verse, the surah, and the Qur’an as a whole.

- **Taking into account the objectives of Sharia:**Does the interpretation agree with the overall objectives of Islam (preserving religion, life, mind, offspring, wealth, justice, mercy, etc.)?

- **Presentation to reason and instinct:**Does the interpretation conflict with the axioms of sound reason or pure instinct?

- **Comparison between interpretations:**Reviewing the opinions of different commentators and comparing their arguments and evidence helps to form a broader and more mature vision.
- **Benefit from modern science:**Cosmological and human sciences (while being careful not to make them a judge of the text) can illuminate some aspects of understanding and help evaluate some ancient interpretations.
- **Distinguishing between levels of speech:**Differentiating between evidence-based interpretation and personal opinion, and between what is subject to consensus (which is rare and rarely verified under its conditions) and what is subject to disagreement and interpretation.

3. Rejecting blind imitation and individual responsibility:

The critical approach requires freedom from blind imitation of the sayings of scholars, no matter how high their status. Respect for scholars is obligatory, but sanctifying their words is unacceptable. Every Muslim is charged with contemplating and striving to understand the words of his Lord to the best of his ability, and he is accountable for his understanding and convictions before God: “Do they not then reflect upon the Qur’an, or are there locks upon their hearts?” (Muhammad: 24). Hiding behind a sheikh’s fatwa or an inherited interpretation without personal conviction based on research and contemplation does not absolve the individual of responsibility.

4. Goal: Deeper understanding and continuous renewal:

The goal of critical engagement with heritage is not to demolish or reject it completely, but rather**Analysis and analysis**...and benefit from its treasures, build upon it, and overcome any weaknesses, errors, or what may no longer be appropriate for the times, in order to arrive at a deeper, more authentic, and more vital understanding of the Holy Qur’an, an understanding that responds to the challenges of reality and inspires solutions to its problems.

Conclusion:

The interpretive heritage is a sea brimming with knowledge and benefit, but it is a human sea that requires a skilled diver who can distinguish between pearls and coral and the impurities that may cling to them. A conscious and enlightened approach to this heritage requires a critical approach based on certainty in the original (the Qur'an), employing the tools of research, contemplation, and comparison, freeing oneself from blind imitation, and assuming individual responsibility in striving for a deeper understanding of God's word. With this approach, heritage is transformed from a shackle that shackles the mind into a bridge leading to a broader understanding and deeper insights.

31.18 Monotheism in Life: How do we live our deep understanding of God (in the world of data, hearts, monotheism of God, Lord, and the true path)?

We have reached the end of our journey in "Insights Towards God," a journey in which we sought together to transcend familiar and superficial perceptions and delve into the depths of divine knowledge through contemplation, reflection, and criticism. God has purified us from resembling creation, and we have understood His speech more precisely (through the role of the soul and the formula “We”). We have realized His management through His fixed laws and the manifestation of the “statements” of the world of command in the world of creation. We have understood how His command “Be” works through these laws. We have learned how to read His verses in the written book and the visible universe and

listen to His direct messages (messages and visions) as “statements” received by the conscious heart. We have learned the etiquette of supplication and seeking statements of guidance and tranquility. We have dismantled the apparent dilemma of evil by linking it to voluntary nourishment from the tree of malicious statements. We have understood the wisdom of His speech even in His eloquent parables. We have realized the balance between the fixed and the dynamic (as a Hanafi approach) in His cosmic and legislative system. We have become certain of His absolute justice and are aware of the necessity of distinguishing between “God” (the source of reference) and “the Lord” (the source of education). We have emphasized that all of this understanding flows into achieving the essence of Islam: “There is no god but God” as a comprehensive way of life that unites God and Lord are in God Almighty alone, and “remembrance of God” is the greatest gateway to this connection.

Now, the most important question arises: How do we translate this profound understanding and these interconnected insights into a tangible reality in our daily lives? How do we truly live the oneness of God after seeking to understand Him more deeply? How do we make these insights a light that guides our steps and shapes our behavior and decisions in a world swirling with data, information, challenges, and false gods?

True knowledge of God is not merely intellectual convictions, but rather a light that God casts into the heart, inspiring action, behavior, and righteousness. The profound understanding we have attained must be manifested in every aspect of our lives:

Practical Unification of God and Lord (“La ilaha illa Allah” as a methodology): The ultimate goal is for God Almighty to be our sole “God” (our highest authority in thought and values) and, at the same time, our sole “Lord” (the source of our upbringing and guidance). This requires a constant review of our sources: Do our decisions truly stem from God or from whims or traditions we have taken as gods? Are our upbringing and behavior derived from the guidance of our Lord or from false gods? This is the practical application of “La ilaha illa Allah.”

Sincerity of worship and rejection of hidden polytheism (in the world of data): Monotheism requires special caution against hidden polytheism: the polytheism of prevailing ideas, the polytheism of blind imitation, the polytheism of whims, and the polytheism of hypocrisy. True monotheism is a constant purification of the human soul and its sources of data, directing the heart's compass toward God alone.

Discerning Data and Choosing Good Food for the Heart: Living monotheistic life requires constant awareness of the sources of the "data" we receive. We consciously strive to choose nourishment from the "good tree": contemplating the Qur'an, remembrance of God, beneficial knowledge, positive content, and socializing with righteous people. We strive to avoid data from the "bad tree": misleading media, trivial content, destructive ideas, backbiting, and gossip.

Purifying the Heart to Be a Good Receptor of God's Data: The heart is the center for receiving divine data. Working to purify and cleanse the heart, making it "sound" and "soft" is the key to living communication with God.

Consciously engaging with God's laws and direct signs: Our understanding of the laws and mechanisms of divine intervention as statements prompts us to be attentive and vigilant to our Lord's messages in our lives. We treat "coincidences" as "messages," heed true "visions," consciously take precautions, and then put our trust in our true Lord.

Trust and contentment in God’s decree (even in the presence of evil): Our certainty in God’s justice and our understanding of the causes of evil (as a manifestation of the evil tree’s statements) gives us

serenity and contentment in the face of trials, knowing that they are not unjust but proceed according to laws and wisdom, and that God's perfect justice will be fulfilled on the Day of Judgment.

Adherence to the Method (Practical Hanafiyyah): We live monotheism by applying the "Hanafiyyah Method": We adhere to the original, fixed data (the axis), and we practice diligence and positive forward movement in the changing data (the applications), thus combining authenticity and modernity.

"Remembrance of God" as a constant state: We make remembrance of God (in its comprehensive meaning: remembrance of the heart, mind, and limbs) a constant state that goes beyond prayer times, so that the gateway to energy communication remains always open, and we derive strength, tranquility, and guidance.

Continuous critical thinking and reflection: The journey of knowledge never stops. We maintain a critical and reflective mindset, do not sanctify persons or opinions, and hold everything to the test of revelation and sound reason.

Social Role (Disseminating Good Messages): Monotheism has a social dimension. We fulfill our role as "enjoiners of good and forbidders of evil," meaning we call for the oneness of God as God and Lord, disseminate good messages, and warn against evil messages, contributing to the betterment of society.

End of the journey and beginning of the journey:

This series has been a humble attempt to illuminate some aspects of the path toward a deeper understanding of God—an understanding based on contemplation, logic, transcendence, and an understanding of His mechanisms of creation and command through the perspective of "data," the centrality of the "heart," the approach of "Hanifism," and the statement "There is no god but God." It is not the end of the road, but rather, we hope, the beginning of an ongoing journey of research, reflection, contemplation, and purification for each of us.

It is the journey of the human soul towards its Creator, a journey of purification and elevation through the conscious choice of its "God" and "Lord," through nourishing its heart from the tree of good information, and through constant remembrance that keeps it connected to the Source, striving to return to Him with a sound heart, having achieved pure monotheism and fulfilled the trust of choice and responsibility. Let us make these insights our provisions on this journey, and let us be among those who listen to the word and follow the best of it, among those who contemplate the verses of God, pay attention to His messages, strive to purify their hearts, and live His true monotheism in every moment of their lives. We ask Allah to grant us and you a correct understanding of His religion, to make us steadfast in the truth, and to make us among His sincere and upright servants.

Thank God**Lord of the worlds.**

32A Journey to Know God: Worship, Vision, and Divine Speech

introduction:

These articles aim to answer fundamental questions about the concept of God, His worship, and interaction with His cosmic order, drawing on the original text and the in-depth dialogue

that follows. We will explore who God is, how His worship alone manifests itself with the appreciation of His saints, and the possibility of His vision and speech, connecting these concepts to form a comprehensive understanding.

1. The concept of God: the one and only Creator and Ruler of the universe

The central question, “Who is God?” finds its answer in His being.**The One Creator**For everything, He is the One who sends down the laws and regulations that govern His kingdom. He is not like anything we know.**There is nothing like it**), but it is present and perceived through its imprint in every creation and law. The text describes the existence of two worlds:**The world of creation**(tangible assets) and**The world of command**(The divine orders and laws that were revealed on the Night of Decree to determine everything).

God is**Lord of the Worlds**...who has ascended the throne in a manner befitting His majesty, to administer and guide the universe. This concept is closely related to**Unity of absolute Lordship**That is, the acknowledgment that God alone, with no partner, is the Creator, Owner, and Manager of all the affairs of the universe in a comprehensive, complete, and permanent manner. He is**The Giver of Life and Death**...in whose hand is all authority. Realizing this absolute Lordship is the foundation of our understanding of who God is, and it is this that necessitates that He be singled out for worship.

2. Worshiping God alone and appreciating His saints: achieving monotheism in the divine order

Knowing God as absolute lordship entails the necessity of...**Worship Him alone, with no partner**The text and the Holy Qur’an (as in verse 4:36) confirm this principle, which is the essence of**Monotheism**Worship in all its forms, both apparent and hidden, must be devoted to God alone.

But how do we reconcile this with the appreciation of God's "soldiers" or saints? The text makes clear that God has soldiers who carry out His commands in the universe, from the honorable angels (such as Gabriel and Michael) to the messengers, prophets, scholars, and righteous people who contribute to the development of the earth and the guidance of mankind by God's command. Appreciating and thanking them for their efforts (such as being dutiful to parents, respecting those who are enjoined to do good, and believing in the messengers and angels) is part of acknowledging God's order and plan, not an act of worship.

This is where understanding comes in.**Relative divinity**God has entrusted certain tasks and responsibilities to some of His creation (such as parents as the "head" of the household, meaning nurture and care, and angels as managers of specific matters). Respecting these roles is an act of obedience to God, who established this system, but it never rises to the level of worship. One must be careful not to confuse these roles. Appreciation of saints must not exceed the limit of shirk, just as one must be careful not to allow ideas or whims that could become "lords" worshipped instead of God and distract from His pure worship. Worship

belongs to God alone, and appreciation and respect are due to those who deserve it within the limits of Islamic law.

3. Seeing God between sight and insight: realizing divine greatness

Can God be seen? The accompanying text provides a subtle distinction between **sight**(naked eye vision)**Vision**(Meaning perception, knowledge, and insight). The text asserts that seeking a direct, sensory vision of God openly in this world is unacceptable and impossible, citing the story of Moses' people and Moses' own request (“You will not see me”).

But does this mean that it is impossible to completely "see" God? The text argues that "seeing" in the sense of perception and knowledge is both possible and necessary. Man can "see" God through:

- **His signs in the universe:**Contemplating the greatness, precision, and order of creation (the sun, the moon, the stars, the diversity of beings).
- **His verses in himself:**Reflecting on His miraculous creation and the functions of His body (as the text metaphorically refers to the cells as angels).
- **Realizing his laws (Sunnah):**Understanding the cosmic and social laws that govern life (earthquakes, floods, cycles of life and death, scientific laws) is a recognition of God's order and power, and thus a "seeing" of Him through His actions.
- **His recited verses:**Contemplate the Holy Quran and understand its wisdom and rulings.

The possible vision is the vision of the heart and insight that perceives God’s greatness, power, and wisdom through His effects, actions, and laws, and not the vision of the limited physical eye.

4. God’s Word and Communication with His Creation: Revelation and Signs

Does God speak to us? Yes, God communicates with His creation in multiple ways befitting His majesty:

- **Direct speech:**God also spoke to His Prophet Moses directly, which is a special rank.
- **Revelation by angels:**It is the predominant way to deliver His messages and books to the prophets and messengers, most notably Gabriel, peace be upon him, who brought down the Holy Qur’an.
- **"The Words of God" in its broadest sense:**As we have discussed, the “words of God” are not limited to revealed books. They include**The Creator commanded him to "Be"**By whom all things exist, and**His absolute knowledge**Which is inexhaustible, and**Sunnahs and laws**That He deposited in the universe. All of these are expressions of His will, His wisdom, and His creative word.

- **Cosmic and Quranic verses:**The universe is a visible book, and the Quran is a written book. Both are signs from God that carry His messages and point to Him. Contemplating the universe and reflecting on the Quran is a way of receiving God's "words" and understanding His intent.

So, God communicates with us through His direct and indirect revelation, through His verses spread throughout the horizons and in the souls, and through His formative and legislative words.

conclusion:

These concepts interconnect to form a coherent picture: God is the one Lord, the only One worthy of worship. His worship includes acknowledging His absolute Lordship, while appreciating and respecting the roles He has assigned to some of His creation within His perfect system (relative Lordship). He cannot be seen with the eyes of this world, but His greatness and effects can be perceived with insight. He communicates with us through His revealed words and His cosmic verses, calling us to contemplation, monotheism, and pure worship.

33"Lordship and Divinity" Series - Towards a Renewed Understanding of the Holy Qur'an

Methodological foundations and controls for understanding this series

Introduction to the methodological section:
Before embarking on an exploration of the concepts of Lordship, divinity, and the role of Gabriel, peace be upon him, from a perspective that may seem innovative or different from the prevailing traditional approach, we deem it necessary to establish some methodological foundations and guidelines that govern this research and guide the reader to understand these proposals in their proper context. These guidelines are inspired by the importance of returning to the fundamentals of Quranic understanding, as emphasized by contemporary researchers such as Dr. Samer.

1. Distinguishing between the fundamentals of religion and its branches (issues of belief and issues of understanding):
It must be emphasized at the outset that the discussions presented in this series about**The meanings of some Quranic words**(such as "Lord," "worship," "prayer") and how to use them in different contexts, or about**Understanding the role of some creatures**(Like angels and Gabriel) in the divine system,**It is not one of the fixed fundamentals of religion.**The foundations of faith and disbelief are built upon them (such as belief in the one and only God, the Last Day, the angels, the books, the messengers, good deeds, and the basic lawful and unlawful). These principles are:**Constants and axioms that are not subject to debate**.
The issues raised here fall within the scope of**Understanding, interpreting and contemplating texts**The difference in it is a difference in understanding and deduction, which revolves

around...**Relative right and wrong**, and not between disbelief and faith, or absolute truth and absolute falsehood.

2. Absolute emphasis on the constants of monotheism:
We unequivocally confirm that everything that will be shown in this series**It never aims to undermine the essence of the pure Islamic doctrine of monotheism.**, which are:

- **The absolute oneness of God:**{Say, "He is God, the One. God, the Eternal Refuge. He neither begets nor is born. And there is none comparable to Him."}
- **God's uniqueness in creation:**{God is the Creator of all things.}
- **God is unique in absolute Lordship and supreme management:**{Unquestionably, His is the creation and the command.}
- **God alone is worthy of all types of worship:**{You alone do we worship, and You alone do we ask for help.} {And they were not commanded except to worship God, devoting religion to Him sincerely.}
- **Exonerating God from resembling created beings:**{There is nothing like Him, and He is the Hearing, the Seeing.} {So do not attribute to God any comparisons.}

These constants are:**red lines**They cannot be ignored, and any understanding or interpretation that contradicts them is absolutely unacceptable. Our goal is to understand within these constants, not to undermine them.

3. Reliance on the Qur'an and the clear Arabic language:
The basic approach followed is to try to understand the Qur'an from**Within the Qur'an itself**and depending on**The clear Arabic tongue**Which was revealed to him. This means:

- Trace how the Qur'an uses words and terms in their various contexts.
- Understanding the meanings of words based on their linguistic origins and their uses at the time of revelation.
- Starting from the fact that the Qur'an is a text**It is clear, precise, and free from falsehood. It is free of frivolity, padding, or metaphor that leads to confusion regarding the principles of belief.**God's use of language is miraculous and precise, reflecting His knowledge and wisdom.

4. The necessity of direct contemplation and transcending blind imitation:
We invite the reader to deal with the Qur'anic texts in a**Direct and deliberate**. that **The Qur'an is the proof in itself**We must free our minds from:

- **Blind imitation:**Absolute reliance on the statements of predecessors or commentators without scrutiny or consideration of their compatibility with the Quranic text itself. "The words and traditions of our forefathers are not proof."
- **Majority power:**The belief that the majority opinion is always correct. Truth is not known by the number of people who say it.

- **Doubts that hinder contemplation:**Such questions as, "Why didn't anyone say this before us?" or "Where did you get this saying from?" can hinder scholarly research and free contemplation of texts.

What is required is**Personal reflection**While taking into account the efforts of those who came before and after, the final judgment remains with the Qur'anic text itself and the logic of the language in which it was revealed.

5. The call for understanding before conviction (patience and not rushing):

The first objective of presenting these ideas is to:**understanding**:Understanding how it is presented, its methodology, and the evidence (linguistic and Quranic) on which it is based.**contentment**It comes later, and may require time, thought, and review.

We invite the dear reader to:

- **Take your time and don't rush**In the judgment of acceptance or rejection.
- **Trying to understand the proposal**As it is, before trying to criticize or endorse it.
- **give yourself a chance**To think calmly, compare various evidence, and weigh matters with reason and correct transmission. It may take days, months, or even years to reach a firm or modified conviction.

Methodological summary:

This series is an attempt**For contemplation and renewed understanding**For some aspects of the Qur'anic text, within**Strict monotheism controls**and depending on**The Origins of the Arabic Language and Quranic Logic**We urge you to read it with an open mind and a heart seeking the truth, always remembering that infallibility belongs to God's Book alone, and that every human effort is an attempt to accept right and wrong.

33.1 God's Lordship and Relative Lordships - The Basis

introduction:

The concept of "Lordship" represents the cornerstone of understanding the relationship between Creator and creation in Islam. This series seeks to explore this concept in depth, distinguishing between**God's absolute and comprehensive Lordship**and between**Limited relative divinities**which appear at different levels of existence. This distinction aims to build a precise understanding of the "Our Lord Gabriel" series (inspired by the ideas of Firas Al-Munir and Ibn Awda), and to avoid any confusion that might impinge on the oneness of God or lead to exaggeration regarding creation.

1. The word "Lord" in the Arabic language and its Quranic usage:

- **The linguistic origin (Rabbab):**Before delving into the term, it is necessary to understand the linguistic origin. The word "rab" is derived from the root "rabbab," which carries essential meanings revolving around**Education, management, administration, care, reform, growth, and**

assemblyIn language, the Lord is the owner, the obeyed master, the reformer, the manager, and the educator.

- **"Lord" as an attribute and function:**Based on this linguistic origin, the word "Lord" in the Arabic language is basically **job title or description**It is called*Everyone who does*With the tasks of management, administration, education, and care in a certain field. It is not an exclusive name for a specific entity in itself in the original language.
- **Quranic usage emphasizes generality:**The Holy Qur'an, which was revealed in clear Arabic, used the word "Lord" in accordance with this linguistic origin. It did not limit it to God Almighty alone, but also applied it to other creatures in specific contexts:
  - **In the story of Joseph, peace be upon him:**
    - Joseph said to the prisoner:**Remember me with your Lord**(Yusuf: 42), meaning the king or the ruler.
    - About the prisoner who escaped:**Satan made him forget to remember his Lord.**(Yusuf: 42), meaning he forgot to mention the king's command to Joseph.
    - Joseph said about the Aziz of Egypt who took care of him:**He is my Lord, who has made my abode good.**(Yusuf: 23), acknowledging his favor in raising and caring for him (relative lordship within the scope of the home and care).
  - **In the words of Pharaoh:**Pharaoh claimed, "**I am your supreme Lord**(An-Nazi'at: 24). His use of the word "the highest" implicitly acknowledges the existence of other "lords" (such as the elite or officials in his system), but he claims superiority over all of them.
- **Non-exclusive meaning:**These clear Qur'anic examples are direct evidence from the text itself that the term "Lord" is not exclusive to God Almighty, but rather is an attribute that can be applied to a created being who exercises a role of management, care, or authority.
- **A note on the knowledge of the "Lord":**As Dr. Samer pointed out, it is noteworthy that the word "Lord" (definite and singular) does not appear in the Qur'an as a proper noun for God like "the Creator," "the Maker," or "the Fashioner." It always appears in the genitive case.**addition**(Noun and noun complement), such as:**Lord**The worlds**My Lord**"(Lord + speaker's Ya)"**Your Lord**"(Lord + the second person pronoun)"**Lord** the house", "**Lord**"Work." This permanent addition determines**Scope and scope**This lordship, which enhances its understanding as a functional attribute or role attributed to a particular entity in a particular context, rather than as an exclusive personal name for God in that defined form.

2. The absolute Lordship of God (its characteristics and evidence):

- **basis:**It is the firm acknowledgment that God**lonliness** he **The Creator of everything from nothing, the true Owner of everything, and the sole and supreme Manager of all the affairs of the universe, without partner or rival.**This is the essence of the Oneness of Lordship in the Islamic faith.

- **Comprehensiveness and eternity:**God's Lordship**divorced**(unrestricted),**Comprehensive**(For every atom in existence),**Eternity**(has no beginning),**eternity**(It has no end).
- **Association with nouns and adjectives:**God's absolute sovereignty is closely linked to His beautiful names and supreme attributes, which express the perfection of His power, knowledge, wisdom, and sovereignty: the Creator, the Maker, the Fashioner, the Provider, the Giver of Life, the Giver of Death, the Owner, the King, the All-Powerful, the All-Knowing, the All-Wise, the Manager... etc.
- **Quranic evidence:**The Qur'an is full of verses that confirm this absolute Lordship:
  - *{Thank God **Lord of the worlds**}*(Al-Fatihah: 2) - He is the Lord of all worlds without exception.
  - *{God **Creator of all things**And He is Disposer of all things.*(Az-Zumar: 62) - Comprehensive creation and absolute agency.
  - *{Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight? And who brings the living out of the dead and brings the dead out of the living? And who**He manages the matter**Then they will say, "Allah." Then say, "Then will you not fear Him?"*(Yunus: 31) - Acknowledgment that the management of the cosmic affair is in God's hands.

3. Relative limited divinities (their nature and examples):

- **basis:**It is the acknowledgment that God Almighty, in His wisdom and plan, has...**to entrust or to entrust**To some of his creatures to perform some tasks**manage, nurture, influence, or implement**In the universe, but these tasks are always:
  - **By God's permission and command:**It does not stem from an independent, intrinsic ability.
  - **Limited scope:**In a specific and defined field (not comprehensive).
  - **Relativity:**Compared to the absolute sovereignty of God.
  - **Incident and created:**God's Lordship is not eternal.
- **Examples of relative divinities:**
  - **The Lordship of Angels (Direct Implementation and Management):**Angels are charged with specific managerial tasks by God's command: {**And the ones who manage affairs**} (An-Nazi'at: 5). This includes sending down revelation (Gabriel), taking souls, recording deeds, sending down rain, and other cosmic matters that they manage as soldiers of God and implementers of His command.
  - **The Lordship of the Prophets and Messengers (preaching and legislation):**They are "masters" in the sense that they are responsible for conveying the message of their Lord (God),

teaching and purifying people, and establishing the legislative foundations for society by God's command. Obedience to them in this context is obedience to God.

- **Parental authority (upbringing and care):**Parents have a "divine" role towards their children, meaning they are responsible for raising, caring for, and educating them:**And your Lord has decreed**That you worship none but Him**And to parents, do good.**...and say**My Lord, have mercy on them as they raised me.**{Infant} (Al-Isra: 23-24). The use of the word "rabbiyani" confirms this meaning.

- **Lordship of those in power (societal management):**Rulers and officials (those in authority) are charged with managing people's affairs, establishing justice, and organizing society. They exercise a kind of administrative and political lordship: {O you who have believed, obey Allah and obey the Messenger**And those in authority among you**(An-Nisa: 59).

- **Lordship of ideas and beliefs (influence and direction):**The prevailing ideas, principles, and beliefs in a society can exercise a kind of "divinity," meaning that they direct people's behavior, shape their convictions, and control their decisions, whether these ideas are true or false (this is what may be understood from Surat An-Nas, as will be explained in detail later).

4. The relationship between God's Lordship and relative lordships:

- **Origin and branch:**The absolute sovereignty of God is**Origin and source**And all other relative divinities are**Branches**Derived from it, subject to it, and operating within its framework and with its permission.

- **Not equal, but complementary:**There is no contradiction or equality between God's Lordship and the legitimate relative Lordships. The relationship is a relationship of**Integration, harmony, causes and means**Angels, prophets, parents, and righteous rulers are means and causes for the realization of God's wisdom and plan in the universe and society.

- **Monotheism is the foundation:**True monotheism requires**Attributing all acts of Lordship ultimately to God**It is God who has given permission to the angels to manage affairs, who has sent the prophets, who has made it obligatory to be dutiful to parents, and who has commanded obedience to those in authority in what is right. Everyone who practices a legitimate relative lordship does so with God's permission, creation, guidance, and obligation.

5. The importance of understanding this distinction:

- **Protecting monotheism from polytheism and extremism:**Understanding this subtle distinction protects the Muslim from falling into polytheism (attributing to the creation the characteristics of the Creator) or exaggeration (exaggerating in glorifying the creation and elevating it above its status as angels, prophets, and righteous people).

- **A correct understanding of the relationship with the universe and creation:**It helps us understand the nature of the relationship between God and the universe, and how God manages the universe through an integrated system that encompasses causes and effects,

including the roles of certain creatures. It also clarifies the nature of the relationships among creatures (relationships of obedience, responsibility, and care).

- **Correcting concepts and deepening the understanding of the Qur'an:**It corrects common misconceptions that limit the word "Lord" to God alone, and opens the door to a deeper understanding of verses that use this word to refer to other than God in their correct contexts, thus increasing the consistency of our understanding of the Holy Quran.

6. Introduction to the series "Lordship and Divinity":

- **Gabriel as a model of relative divinity:**This foundational understanding of absolute and relative divinity will be the basis upon which subsequent topics in this series will be built, which will focus particularly on:**Gabriel, peace be upon him, as a prominent and pivotal model of relative divinity**...as the head of the highest assembly (according to the vision of Firas Al-Munir and Bin Awda) and the first person responsible for implementing the divine command related to revelation and management.

- **The aim of the series:**The series aims to clarify the pivotal role of Gabriel in the divine order as understood from the Qur'an, and to understand the nature of the relationship between him and God, and between him and the prophets and humankind, in light of the concept of relative lordship, while constantly emphasizing his absolute submission to God Almighty.

conclusion:
The concept of Lordship in Islam is profound and broad. The clear distinction between**God's absolute sovereignty**Which no one shares with him, and between**Relative divinities**The practice of some creatures, with God's permission and within a specific scope, is a fundamental key to a deeper understanding of the relationship between God and the universe, to protecting the doctrine of monotheism from any blemish, and to interpreting many Qur'anic texts in a way that is consistent with the clear Arabic language.

33.2 Gabriel: The Trustworthy Messenger and Mediator between God and Humanity

introduction:

We continue what we began on the concept of Lordship, and this is the core topic of the series "Lordship and Divinity." Here, we will discuss the character of Gabriel, peace be upon him, defining his pivotal role in Islam, clarifying his status as an intermediary between God and humanity, and emphasizing his status as a trustworthy messenger.

1. Gabriel in the Holy Qur'an and the Sunnah of the Prophet:

- Names and titles:
  - Gabriel (Gabriel).

- The faithful spirit.
- Holy Spirit.
- The Holy Messenger.
- Very powerful
- Once upon a time.
- The enabler.
- The Secretary

- Attributes:

- Strength: {He was taught by the One mighty in power} (An-Najm: 5).
- Trust: {The Trustworthy Spirit has brought it down} (Ash-Shu'ara: 193).
- High status: {Indeed, it is the word of an honored Messenger} (At-Takwir: 19), {Possessor of power, secure in the presence of the Lord of the Throne} (At-Takwir: 20).
- Obedience: {Obeyed there and trustworthy} (At-Takwir: 21).

- Jobs:

- The mediator in revelation: {And indeed, it is a revelation from the Lord of the worlds. The Trustworthy Spirit has brought it down upon your heart that you may be among the warners.} (Ash-Shu'ara': 192-194).
- Supporter of the Prophets: {And We supported him with the Holy Spirit} (Al-Baqarah: 87).
- The executor of God's commands: {So We sent to her Our Spirit, and he represented himself to her as a well-proportioned man} (Maryam: 17).

2. Gabriel: The Trustworthy Messenger:

- **Absolute trust:**Gabriel is characterized by absolute trustworthiness in conveying the revelation. He neither adds to it nor subtracts from it, nor changes it nor alters it.
- **Evidence: The Trustworthy Spirit has brought it down upon your heart.**(Ash-Shu'ara: 193-194): This verse confirms that Gabriel brought down the Qur'an to the heart of the Prophet Muhammad, may God bless him and grant him peace, and that he is the trustee of this message.
- **Oral and written message:**Gabriel's trust is not limited to conveying the oral message, but also includes the written message (the Holy Qur'an).

3. Gabriel: The mediator between God and humanity:

- **Link:**Gabriel is the link between God and the prophets. He receives revelation from God and then conveys it to the prophets.
- **Not a mediator in the polytheistic sense:**Gabriel's mediation does not mean that he is a partner with God in divinity, but rather that he is a commanded servant who carries out God's commands.
- **The importance of mediation:**Gabriel's mediation is necessary because humans cannot receive revelation directly from God.
- **Respect and appreciation:**We must respect and appreciate Gabriel, because he is the bearer of God's message to us.

4. Gabriel: The Leader and the Manager:

- **Archangel:**Firas Al-Munir believes that Gabriel is the chief angel, who leads and directs them.
- **Implementing divine orders:**Gabriel is responsible for carrying out divine commands in the universe, in cooperation with the other angels.
- **Management and Lordship:**Firas believes that Gabriel exercises a kind of lordship (management and care) in the universe, but this lordship is by God’s mandate and within certain limits.

5. Gabriel in traditional interpretation:

- **Difference:**Firas Al-Munir differs with the traditional interpretation on some points, such as:
  - **Gabriel's status:**Firas believes that Gabriel has a higher status than the traditional interpretation.
  - **Gabriel's role:**Firas believes that Gabriel has a broader and more comprehensive role than the traditional interpretation.
  - **Lordship:**Firas sees Gabriel as exercising a kind of divinity, while the traditional interpretation rejects this term.

6. The importance of understanding Gabriel’s role:

- **Understanding revelation:**It helps to understand the nature of revelation and how it reached the prophets.
- **Understanding the relationship between God and creation:**It helps us understand the relationship between God and His creation, and how God manages the affairs of the universe.
- **Avoid exaggeration:**It protects against exaggeration in Gabriel and falling into polytheism.

- **Appreciating the blessing:**It makes us appreciate the blessing of Allah upon us by sending Gabriel to us with revelation and guidance.

conclusion:

Gabriel, peace be upon him, is a great creation, a trustworthy messenger, and an intermediary between God and humanity. Understanding his role and position contributes to a deeper understanding of Islam and the Holy Quran.

33.3 The boundaries between God and Gabriel: defining the concepts of monotheism, worship, and supplication

introduction:
Having reviewed the concept of relative divinity and Gabriel’s potential role in it as an intermediary and messenger, it now becomes necessary**Draw clear boundaries**Between the Creator and the creature, between God and Gabriel. Gabriel's great status and pivotal role in revelation and management (by God's command) must never lead to any infringement on the essence of**Monotheism**...or falling into any form of polytheism or extremism. To achieve this, we must refine our understanding of some basic concepts, such as worship and supplication, which can be misunderstood if we fail to refer to their precise linguistic and Quranic connotations.

1. Monotheism: The fundamental pillar and the highest goal:

- **Definition of monotheism:**Monotheism is the absolute and firm belief that**God is one and has no partner**...in His essence (there is no equal to Him), in His attributes (there is no similar to Him), in His actions (such as creation and absolute management), and in His being worthy of worship (there is no true deity other than Him). He is the essence of Islam and its solid foundation, and all acts of worship and deeds are not accepted unless they are done sincerely for His sake.

- **Sections of monotheism (for clarification):**

  - **Monotheism of Lordship:**Singling out God in His actions, such as creation, sovereignty, provision, and absolute management of the universe (as we explained previously).

  - **Monotheism (worship):**Singling out all types of worship to God, whether in the heart, in words, or in action, and not devoting any of it to anyone else, whoever he may be.

  - **Unification of names and attributes:**Belief in what God has described Himself with and what His Messenger has described Him with of beautiful names and supreme attributes, without distorting, disabling, adapting, or representing, with certainty that {**There is nothing like Him, and He is the Hearing, the Seeing.**(Ash-Shura: 11).

- **Conclusive evidence:**Surah Al-Ikhlas is the most eloquent statement of this absolute monotheism: {**Say, "He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born, And there is none comparable to Him."**}.

2. Defining the concept of "worship": between the general and specific meaning:

- **Not exclusive to the religious meaning:**A common mistake is to limit the word "worship" and its derivatives to the devotional meaning of God alone. The Qur'an, in its clear Arabic language, uses it in a broader sense.
- **General linguistic meaning:**Worship in language revolves around**Submission, obedience, humility, and reverence**All of these meanings may be realized together, or some of them may be realized without others, depending on the context.
- **Multiple Quranic uses:**
  - **Worship to God:**It comes in its most complete forms and meanings (submission, obedience, humility, glorification, sanctification, love, fear, hope): {**You alone we worship**And You alone we seek for help. (Al-Fatihah: 5)
  - **Worship means obedience and systematic submission (to other than God):**The Qur'an uses derivatives of worship in contexts that do not imply polytheism, but rather obedience and submission within the framework of a social system or divine mandate:
    - {And marry the unmarried among you and the righteous among your descendants.**Your servants**"And your female servants" (An-Nur: 32). "Your servants" here means followers or slaves who are subject to your authority and system, and it is not polytheistic worship.
    - Verses that use the plural form "na" for the speaker (which Firas Al-Munir and Bin Awda believe may refer to the highest assembly by God's command):
    - They were under**Two slaves** from **Our servants**(righteous) (At-Tahrim: 10).
    - {So they found**slave** from **Our servants**We gave him mercy from Us and taught him knowledge from Us. (Al-Kahf: 65)
    - And remember**Our servants** Abraham, Isaac, and Jacob... (Sad: 45).

In these contexts, "our servants" can be understood as the prophets and the righteous who are submissive and obedient.**For the divine order** It is managed and implemented by these higher authorities by God's command. It is servitude to God manifested in obedience to His commands, which are carried out through these intermediaries, and not worship of the authorities themselves.

- **Conclusion:**Understanding this multiple use of the word "worship" is essential lest we interpret all obedience or submission as polytheism. Polytheistic worship is the attribution of any form of worship that is permissible only to God (such as sanctification, absolute humility, and seeking help in matters that only He can accomplish) to anyone other than God.

3. Defining the concept of "supplication": between request and seeking help:

- **Supplication is not of one type:**The word "du'a" also does not have one meaning, but rather its connotations vary according to what is required and what is required of it.
- **Discrimination is essential:**
  - **Supplication means worship and seeking help:**And he is **Asking for what only God can do** (Such as asking for a child from nowhere, or for complete healing, or forgiveness, or salvation from great distress). This type of supplication is **pure worship**It is not permissible to spend it except for God alone: {And your Lord said: **Call upon Me and I will answer you.** Indeed, those who are arrogant about **My worship**They will enter Hell, humbled. (Ghafir: 60) Notice how God called supplication here "worship." He said: {And that the mosques are for God, so do not**You call**{There is no one with God} (Al-Jinn: 18). And supplicating to other than God in this sense is**Major polytheism**And who is more astray than he who**He calls upon other than God**{Those who will not respond to him until the Day of Resurrection, and they, of their supplication, are heedless.} (Al-Ahqaf: 5)
  - **Supplication means asking from a creature (in what he is able to do):**And he is**Asking for help or need from another person in matters that fall within his ability and financial means**Such as asking a doctor for treatment, a rich person for money, or a powerful person for help. This type of "supplication" (meaning a request) is permissible linguistically and religiously, and is not considered polytheism as long as the heart is attached to God and this creature is merely a means.
- **The role of the Supreme Being in "responding" (not receiving devotional supplication):**Here comes the precise point that Dr. Samer pointed out regarding verses such as {**So we responded**And We gave him John...} (Al-Anbiya: 90) or {Indeed, they used to hasten to good deeds and**They call us**{With hope and fear} (Al-Anbiya: 90). The prophets and righteous people in these verses**Leave God alone**(Supplication of worship and seeking help). God is the one who answered their supplication. But the process of…**Implementing the response**In the world of command, it may be done by the higher angels charged with that (the angels, headed by Gabriel, according to Faras's view). They understand.**Implementation tools**By God's command, the action may be attributed to them in the plural form ("We responded," "they call upon us," meaning they direct the supplication to the system whose commands we carry out). This does not mean that the original supplication was directed to them, nor does it make them partners in the deservingness of the devotional supplication. They are a party to the process.**investigation**Supplication by the command of God, and they are not a party to it**His entitlement**.

4. Gabriel: God's servant and trust worthy messenger:

- **Absolute servitude to God:**Before and after everything, Gabriel is **A created slave**One of God's servants, subject to His will, obedient to His commands, and possessing no power to benefit or harm himself except by God's permission.
- **Message and mediation:**Its main mission is to be**A noble and trustworthy messenger**From God, charged with conveying revelation to the prophets. His mediation does not make him a partner with God, but rather he is **tool** To implement God's will and wisdom in delivering the message.
- **He does not possess any of the characteristics of divinity:**Gabriel, despite his greatness, power and status, does not possess**Any attribute**Among the attributes of the intrinsic divinity:
  - It does not create from nothing.
  - He is not independent.
  - He neither gives life nor death by Himself.
  - He does not know the unseen except what God has informed him of ({He is the Knower of the unseen, and He does not disclose His knowledge of the unseen to anyone, except to a messenger with whom He has chosen...} Al-Jinn: 26-27).
  - He does not deserve any kind of worship that is the sole right of God.

5. The limits of Gabriel's role (in light of the vision of relative divinity):

Even if we interpret Gabriel's role as exercising "relative lordship" (meaning management and implementation of God's command), this lordship has clear limits that it cannot exceed:

- **Revelation:** he **Safe carrier** Lalouhi, Willis **Its source**The source of revelation is God alone.
- **Legislation:** he **preacher**To divine legislation, not**legislator**From himself.
- **Management:**He may participate in managing some of the affairs of the universe as a leader of the angels (according to Faras' interpretation), but he does so**By God's command, guidance and power**, not by independent self-power.
- **Benefit and harm:**He has no power to benefit or harm.**Independence**Every benefit or harm that occurs in the universe is by the decree and permission of God.

6. Comparison table (to confirm the essential differences):

Adjective/ Verb	God (the Creator)	Gabriel (the greatest creature)
existence	Necessary existence, eternal, everlasting	possible existence, created, accident

Science	absolute, comprehensive, subjective, all-encompassing	Limited, acquired, restricted by what God has taught him
ability	Absolute, comprehensive, intrinsic, and incapable of anything	Great, but limited and derived from God
will	Absolute, effective, irrevocable	Bound by God's will and command
Creation	Creation from nothing	It may "create" in the sense of forming or shaping by God's command (such as the breathing of the soul into Mary).
Lordship	Absolute, comprehensive, intrinsic (Lord of the Worlds)	Relative, functional, limited (by God's command)
Divinity	He alone deserves it, with no partner.	He definitely doesn't deserve it, he is a servant of God
Worship	Worthy of all kinds	Not worth any of it
infallibility	Free from all defects and flaws (absolute perfection)	Infallible in what he conveys from God (trust)

7. Responding to potential suspicions:

- **Plural form in the Qur'an ("na"):**As we have explained, it may refer to the greatness of the speaker (God), or to the supreme angels who speak as an executive unit under God's command. It never implies the existence of an equal partner with God.
- **Calling Gabriel "the Lord" (in Firas's interpretation):**If this name is correct in certain contexts, it is certainly in the sense**Relative functional**(The one responsible for revelation or management by God's command), and it does not mean the worshipped god or the absolute lord. Context is the deciding factor.
- **The great deeds attributed to him (such as the destruction of the people of Lot):**These actions were done.**By God's command and power**And Gabriel and the angels were**Implementation tools**For that ability, and not from an intrinsic power independent of God.

8. The importance of this subtle distinction:

- **Maintenance of the fortress of monotheism:**It is the basic guarantee to protect the essence of monotheism from any taint of polytheism or exaggeration in the treatment of creation, no matter how great their status.

- **A sound understanding of revelation:**It helps to understand the nature of revelation and how it is delivered faithfully and accurately through an infallible intermediary (as far as it is conveyed).

- **A disciplined appreciation for Gabriel:**It makes us appreciate, respect and love Gabriel's great role as a noble messenger, but within his limits as a creature, without elevating him to the rank of absolute divinity or lordship.

- **Sincerity of worship to God:**It directs the heart and worship to God alone, reminding us that everything else is created and in need of Him, and that true worship is only for the Creator, the Beneficent, the Unique in Perfection.

conclusion:
Gabriel, peace be upon him, is the master of the angels, the faithful spirit, a great creature, a noble messenger, and a trustworthy mediator between God and His prophets. But he remains...**A created servant of God**Understanding the boundaries between the absolute attributes of the Creator and the attributes of the created (no matter how great) is a basic condition for achieving...**Pure monotheism**This is the ultimate goal of religion, and a correct understanding of the nature of revelation and the relationship between the unseen world and the visible world. Any transgression of these boundaries constitutes a deviation from the straight path.

33.4 Evidence from the Holy Qur'an on Gabriel's divinity (in the functional sense)

introduction:

Having explained the concept of Lordship, Gabriel's status, and the boundaries separating him from God, we now move on to reviewing the Qur'anic evidence that Firas Al-Munir relies on to prove Gabriel's Lordship (in the functional sense that we explained).

Methodological notes:

- **Special interpretation:**It must be emphasized that this evidence is based on a particular interpretation by Firas Al-Munir, and others may disagree with him on this.

- **Functional lordship:**What is meant by Lordship here is the leadership and management role that Gabriel plays in the universe, and not the absolute Lordship that belongs to God alone.

- **Quranic context:**We will try to understand the verses in their Quranic context, taking into account Firas Al-Munir's view.

Quranic evidence:

1. Verses of revelation:

- {The Trustworthy Spirit has brought it down upon your heart that you may be among the warners.} (Ash-Shu`ara: 193-194)

  - **Interpretation:**Firas believes that this verse indicates that Gabriel was the one who brought down the Qur'an to the heart of the Prophet Muhammad, and that he was responsible for conveying the revelation.

  - **Evidence of Lordship:**This responsibility for revelation is considered a kind of lordship (management and guidance).

- {Indeed, it is the word of an honored Messenger, endowed with power with the Lord of the Throne, firmly established and obeyed there, and trustworthy.} (At-Takwir: 19-21)

  - **Interpretation:**He sees that these verses describe Gabriel as a "noble messenger," "powerful," "established" (i.e., having a position), "obedient" (i.e., the angels obey him), and "trustworthy" (i.e., entrusted with revelation).

  - **Evidence of Lordship:**It is considered that these attributes indicate that Gabriel has a leadership role and authority in the highest assembly, and that he is responsible for carrying out God's commands.

2. Verses of management:

- {And those who manage affairs} (An-Nazi'at: 5):

  - **Interpretation:**He believes that this verse refers to the angels who manage some of the affairs of the universe by God's command, and that Gabriel is their leader.

  - **Evidence of Lordship:**This measure is considered a kind of lordship.

- {He directs the affair from the heaven to the earth} (As-Sajdah: 5):

  - **Interpretation:**He believes that this verse indicates that Gabriel is responsible for managing affairs in the universe, from heaven to earth.

  - **Evidence of Lordship:**This measure is considered a kind of lordship.

3. Other verses:

- {Say, "Whoever is an enemy to Gabriel - it is he who has brought it down to your heart by permission of Allah."} (Al-Baqarah: 97)

  - **Interpretation:**He believes that this verse confirms that it was Gabriel who brought down the Qur'an to the heart of the Prophet Muhammad, and that enmity towards Gabriel is enmity towards God.

- **Evidence of Lordship:**This is considered to indicate Gabriel's special status with God.

- {And remember when God said, “O Jesus, son of Mary, did you say to the people, ‘Take me and my mother as two deities besides God?’} (Al-Ma’idah: 116)

  - **Interpretation:**He believes that this verse indicates that taking Jesus and his mother as gods other than God is a type of polytheism, but it is not polytheism directly with God, rather it is polytheism with regard to the Lordship (i.e., with Gabriel).

  - **Evidence of Lordship:**This is considered evidence that there is a lordship other than God’s lordship, and that this lordship belongs to Gabriel.

4. Verses of selection:

- {Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran over the worlds.} (Al Imran: 33)

- **Interpretation:**Firas believes that this verse indicates that God chose the family of Imran over all the worlds in their time and place, and not over all the worlds.

- **Evidence of Lordship:**The selection here is selection for a mission, and it is done through the highest assembly.

Conclusion:

These are some of the evidence Firas Al-Munir relies on to prove Gabriel's divinity (in the functional sense). It should be emphasized that this interpretation is based on Firas Al-Munir's particular view, and others may disagree with him on this.

Lord in the Quran:

Lord: It is a name that denotes the attribute of Lordship (management, care, sovereignty), and it can be given to God (“Lord of the Worlds”), or it can be given to someone else (such as Gabriel) in the sense of management and care within a specific scope.

- **My Lord, your Lord, our Lord, your Lord:**These phrases do not always refer to God, but may refer to Gabriel, especially when the context is talking about revelation, matters related to legislation, or worldly matters.

- **The purpose of differentiation:**Firas believes that this distinction is necessary to understand the Qur’an correctly and to avoid polytheism and exaggeration in the treatment of created beings.

33.5 The crisis of consensus and contemplation in Islamic thought

introduction:

This paragraph deals with a central problem that has influenced and continues to influence the

course of Islamic thought, which is:**Dealing with the concept of "consensus"**And its impact, which may be negative on vitality**contemplation**And diligence, and its relationship to the decline or marginalization of the critical mind in understanding religion.

1. Consensus: Concept and Challenges:

- Definition of consensus: Linguistically: agreement and determination. Technically (in the principles of jurisprudence): agreement of all Muslim scholars in a given era on a legal ruling after the death of the Prophet, may God bless him and grant him peace.

- The authority of consensus: Consensus is considered one of the sources of Islamic legislation.**According to the majority of scholars**They prove its theoretical validity by citing some verses and hadiths that they interpret to support this concept.

- Consensus between theory and practice:

  - Theoretically: Consensus is supposed to be an expression of the nation's agreement (represented by its mujtahids) on a correct understanding of religion that cannot be agreed upon in error.

  - Practically and practically: The concept of consensus and its authority face numerous challenges that make adhering to it as a definitive principle extremely problematic:

    - **Difficulty of conclusive verification:**It is almost impossible to verify with absolute certainty that consensus has occurred under its theoretical conditions (agreement).*all*The hardworking ones*evening*What's on?*specific ruling*), especially in later periods, with the expansion of the Islamic world and the dispersion of scholars. Much of what is called "consensus" is in reality the opinion of the majority or the well-known, and there may be a dissenting opinion whose voice was not heard or whose opinion did not reach us.

    - **Difference in its definition and conditions:**Scholars themselves have not agreed on a precise definition of consensus, nor on its valid conditions, nor on who are the "mujtahids" whose agreement is considered valid, which has led to widespread disagreement over what is and is not considered consensus.

    - **Ideological and political use:**Historically, the claim of "consensus" has often been used to advance certain political, jurisprudential, or theological positions, and to suppress and silence dissenting opinions, thus losing much of its scientific and objective credibility.

    - **Sometimes contradicting the explicit text:**Consensus may be claimed on issues that clearly contradict the apparent meaning of the Qur'anic text or the authentic Sunnah, which raises a fundamental question: which takes precedence?

2. The crisis of consensus and intellectual stagnation: (

- **Stagnation and closing the door to ijtihad:** that **Treating "consensus" (or what is thought to be consensus) as an absolute truth and a binding legislative source that is equal to the**

Qur’an and Sunnah, or even takes precedence over them at times. This has led to a state of stagnation in Islamic thought, and to hesitation or fear of reconsidering many of the inherited principles, and even to closing the door to ijtihad and renewal in many vital areas.

- **Marginalization of critical reason and the authority of heritage:**This trend has contributed to marginalizing the role of critical reason and direct contemplation in understanding the original religious texts (the Qur’an and Sunnah). Instead of starting from the text to understand it, many have begun to start from “consensus-based sayings” (presumably) as axioms that may not be exceeded or even questioned. This perpetuates**The authority of inheritance, the tradition of fathers and the majority**This is what the Qur’an has repeatedly warned against, and it contradicts the emphasis that**The sayings and traditions of the fathers are not proof, nor are the majority.**An argument in itself for the truth, and these claims may even be, as Dr. Samer pointed out, from**"Satanic doubts" that hinder Quranic contemplation and correct knowledge**.

- **Excluding the dissenter and narrowing the scope of disagreement:**The claim of consensus became a weapon for eliminating opposing views, considering them anomalies, innovations, or even blasphemy, which led to a narrowing of the space for legitimate and enriching disagreement that was known in the early Islamic eras.

- **Internal contradictions:**Adherence to different consensuses (which may be conflicting or changing over the ages) has led to the emergence of contradictions within the jurisprudential or theological system, and to the difficulty of reconciling some of these “consensuses” with the clear original texts.

3. **Migration of contemplation**:

- **Definition of contemplation:**Contemplation is the act of thinking and reflecting on God’s verses in the universe and in the Holy Qur’an, with the aim of understanding their meanings and drawing lessons and morals from them.

- **The importance of contemplation:**Contemplation is the key to a correct understanding of religion, which generates true faith and motivates good deeds.

- Reasons for the migration of contemplation:

  - **Relying on consensus:**Making people content with what scholars say, and not thinking for themselves.

  - **Blind imitation:**Making people imitate their fathers and grandfathers, and not seek the truth themselves.

  - **Fear of making mistakes:**Making people afraid to think independently, for fear of making mistakes.

  - **Focus on form:**Making people focus on the formal aspects of religion, and neglect the essential aspects.

- Negative results:
  - **Flattening understanding:**People's understanding of religion became superficial, and was limited to memorizing and transmitting sayings.
  - **fanaticism:**It led to fanaticism of opinions and doctrines, and rejection of others.
  - **Stagnation:**It led to intellectual stagnation and the inability to keep up with developments.

4. The relationship between the crisis of consensus and contemplation:

- **Consensus hinders contemplation:**Over-reliance on consensus kills the spirit of contemplation and diligence.
- **Contemplation frees from consensus:**Contemplating the original texts frees one from the constraints of consensus and enables one to think independently.
- **The required balance:**What is required is a balance between respecting the sayings of scholars and contemplating the original texts.

5. Proposed solutions:

- **Reviving the critical mind:**Reinforcing reason and logic in understanding religion, and encouraging critical thinking.
- **Back to the Qur'an and Sunnah:**Return to the Qur'an and Sunnah as the primary sources of legislation, and understand them correctly.
- **Understanding the objectives of Sharia:**Focus on understanding the objectives of Sharia (the wisdom behind the rulings) and implementing them.
- **Distinguishing between constants and variables:**Distinguish between constants (which cannot be changed) and variables (which can change over time and place).
- **Encouraging diligence:**Encouraging diligence and renewal in religious thought, and opening the door to dialogue and discussion.
- **Benefit from heritage:**Benefit from Islamic heritage, but with criticism and scrutiny.
- **Take individual responsibility:**Encourage people to take responsibility for thinking for themselves, and not to blindly rely on others.
- **Expand your search:**Expanding the scope of research into Islamic thought and openness to different opinions.

conclusion:

The crisis of consensus and the migration of contemplation are among the greatest challenges facing contemporary Islamic thought. Overcoming this crisis requires reconsidering reason,

reflecting on texts, and striking a balance between adherence to fundamental principles and openness to renewal.

33.6 “The Hand of God” and “The Hand of the Lord”: A Reading of the Qur’anic Connotations between Support and Power

introduction:

The Arabic language abounds with metaphors and figures of speech, and the Holy Quran, as the greatest Arabic text, uses these rhetorical devices with great skill. Among these metaphors is the use of the words "hand" and "hands," which carry multiple connotations beyond their direct literal meaning. This section seeks to explore these connotations, focusing on the distinction between "the hand of God" and "the hand of the Lord," and how this distinction may relate to the concept of divine support, especially in the context of Gabriel and the angels.

"Hand" and "Hands" in language and the Qur’an:

Literal meaning: “Hand” means the known organ (lung), and “hands” is its plural.

Figurative meanings: In the Holy Qur’an, these words go beyond their literal meaning to include:

Power and strength: as in the Almighty’s saying: {And the heaven We constructed with power} (Adh-Dhariyat: 47).

Grace and giving: as in the Almighty’s saying: {The hand of Allah is above their hands} (Al-Fath: 10).

King and Sultan: as in the Almighty’s saying: {In Your hand is all good} (Al Imran: 26).

Support and victory: as in the Almighty’s saying: {And remember Our servant David, the possessor of strength} (Sad: 17).

Work and action: as in the Almighty’s saying: {For what your hands have put forth} (Al-Hajj: 10).

Side and direction: as in the Almighty’s saying: {before him and behind him} (Al-Ra’d: 11).

"The Hand of God": Absolute Power and Divine Providence:

When the Holy Qur’an attributes “the hand” to God, it is not a physical organ that is meant, but rather the absolute and limitless divine power, or the all-encompassing divine providence, or the unparalleled kingship and authority.

"The hand of the Lord" and "Hands": support and granted power:

Firas Al-Munir's vision: Firas Al-Munir believes that "the hand of God" may refer to the power granted by God to Gabriel or other angels or prophets. The word "hands" often refers to actions.

Context is key: Determining the exact meaning of “hand” or “hands” depends on the Quranic context in which the word appears.

Gabriel and the Angels: Instruments of Divine Support:

Support by revelation: Gabriel is the intermediary of revelation, and he supports the prophets with the divine message.

Support by miracles: Angels may be a means of supporting prophets with miracles.

Support in victory: Angels may participate in the victory of believers in battles.

The importance of this distinction:

Exoneration of God: This distinction helps to exonerate God from likeness and representation, and from material human attributes.

Deeper Understanding of the Quran: Helps in gaining a deeper understanding of the Quranic verses that speak of “the hand” and “hands.”

Understanding the relationship between God and creation: It helps to understand the relationship between God and creation, and how God supports His righteous servants.

Monotheism: This distinction helps in understanding monotheism and avoiding misinterpretations.

conclusion:

Understanding the multiple meanings of the words “hand” and “hands” in the Holy Quran, and distinguishing between “the hand of God” and “the hand of the Lord,” helps one gain a deeper understanding of the relationship between God and creation, and to appreciate the role of Gabriel and the angels in supporting the prophets and believers.

Invitation to readers:

We invite readers to share their opinions and interpretations on this topic, and to provide further evidence that supports or opposes this view.

33.7 The hierarchy of divinity in the vision of Ibn Awda and Firas al-Munir

introduction:

To complete the series "Lordship and Divinity," we will deepen our understanding of the concept of Lordship by presenting a "hierarchical" model that illustrates the different levels of Lordship, as viewed by Ben Ouda Abdelghani and Firas Al-Munir. This model helps us understand the relationship between God and creation, revelation and reality, and religion and society.

1. The concept of hierarchy:

- **Gradual:**Hierarchy means having graduated levels of authority, responsibility, or influence.
- **Hierarchy:**Higher levels in the pyramid have more authority or influence than lower levels.
- **Interconnectedness:**The different levels in the pyramid are interconnected and work together in an integrated manner.

2. Hierarchy of Divinity (Proposed Model):

- **Summit: Allah (Lord of the Worlds):**He is the absolute Lord, the Creator, the Owner, the Manager, with whom no one shares the attributes of divinity.
- **Level 1: Gabriel:**He is the head of the highest assembly, the mediator between God and His creation, and he is responsible for conveying revelation and implementing God’s commands.
- **Level Two: Angels (Specialized Masters):**Angels are assigned specific tasks in the universe, such as sending down rain, preserving deeds, and taking souls.
- **Level Three: Prophets and Messengers (Masters of Communication):**Prophets and messengers are charged with conveying God's message to people, teaching them, and guiding them.
- **Level Four: Scholars and Reformers (Masters of Guidance):**Scholars and reformers are the heirs of the prophets, and they are charged with guiding people and directing them to the path of truth.
- **Level Five: Parents (Educational Leaders):**Parents are responsible for raising their children and bringing them up with good values and morals.
- **Level 6: Power holders (masters of management):**Rulers and officials are responsible for managing people's affairs and establishing justice among them.
- **Level Seven: Prevailing Ideas and Beliefs (Masters of Influence):**The prevailing ideas and beliefs in society influence people's behavior and decisions.

3. The relationship between the levels of the pyramid:

- **Submission to God:**Every level in the pyramid must submit to God and act according to His commands.

- **integration:**The different levels in the pyramid are integrated, working together to achieve God's will in the universe.
- **Mediation:**The upper levels of the pyramid are intermediate between God and the lower levels.
- **Responsibility:**Each level in the pyramid is responsible for the tasks assigned to it.
- **Justice:**Justice must prevail at all levels of the pyramid, and no one should be wronged.

4. The importance of understanding this hierarchy:

- **Understanding monotheism:**It helps to understand monotheism more deeply, and to avoid polytheism and exaggeration in the treatment of creation.
- **Understanding revelation:**It helps to understand the nature of revelation and how it reached the prophets.
- **Understanding the relationship between God and creation:**It helps us understand the relationship between God and His creation, and how God manages the affairs of the universe.
- **Understanding the role of humans:**It helps to understand the role of man in the universe, and his responsibility in building the Earth.
- **Understanding the relationship between religion and society:**It helps to understand the relationship between religion and society, and how religion affects people's lives.

5. Practical applications:

- **Respect and appreciation:**We must respect and appreciate everyone who practices divinity in their own sphere, from parents to scholars to those in authority.
- **Obedience in what is good:**We must obey these masters in what is right, and refuse to obey them in what is wrong.
- **Constructive criticism:**We must criticize the ideas and beliefs prevalent in society, and distinguish between right and wrong.
- **Calling to God:**We must call to God with wisdom and good advice, and show people the truth from falsehood.

conclusion:

The hierarchy of divinity is a model that helps understand the relationship between God and creation, between revelation and reality, and between religion and society. Understanding this hierarchy helps achieve pure monotheism and build a sound Islamic society.

comments:

- This model is a personal effort, based on the vision of Firas Al-Munir and Bin Awda Abdul-Ghani.
- This model may vary with other interpretations.
- The most important thing is to contemplate the Holy Quran and search for the truths ourselves.

We present a comprehensive model of the hierarchy of divinity, as viewed by Firas Al-Munir and Bin Awda, which clarifies the relationship between the levels of the pyramid and the importance of understanding this hierarchy in our lives.

33.8 "And your Lord has come" - between divine coming and divine plan

introduction:

We continue our series, "Our Lord, Gabriel," and analyze a pivotal Quranic verse that raises questions about the nature of the relationship between God and creation. It is the Almighty's statement:**And your Lord will come with the angels, rank upon rank.**(Al-Fajr: 22). We will attempt to understand the meaning of “your Lord has come” in this verse, taking into account Firas Al-Munir’s view of Lordship.

1. The traditional interpretation of the verse:

- **The real coming:**Many scholars interpret this verse to mean that God Almighty will come in person on the Day of Judgment.
- **The method is unknown:**They assert that the manner of this coming is unknown to us, and we cannot comprehend it with our limited minds.
- **Proof of the attribute of coming to God:**They consider this verse as evidence of the attribute of coming for God Almighty.

2. Firas Al-Munir’s vision:

- **"Your Lord has come":**It does not necessarily mean the coming of God Himself, but it may mean:
  - **The manifestation of God's power:**The clear manifestation of God's power and greatness on the Day of Resurrection.
  - **God's promise is fulfilled:**God's promise of reward and reckoning has been fulfilled.
  - **Demonstrating divine justice:**Demonstrating perfect divine justice and holding people accountable for their actions.
  - **The coming of God's command:**It may mean the coming of God's command, i.e. the event that will take place on the Day of Judgment.

- **Gabriel:**He believes that “your Lord” here may mean the Lord Gabriel (the mediator), as he is responsible for carrying out God’s command.

- "And the angels, rank upon rank":

  - **Angels:**They are God's soldiers, who carry out His commands.
  - **Line-up:**It indicates order, arrangement and readiness to implement God's command.
  - **Gabriel (may be):**Firas believes that Gabriel may be at the head of these ranks, as he is the leader of the angels.

3. Evidence that Firas Al-Munir may rely on:

- Arabic:

  - **came:**It may mean "came", "appeared" or "happened".
  - **Lord:**It may mean God, or it may mean master or administrator (as in the case of Gabriel).

- Quranic context:

  - **Other verses:**This verse is linked to other verses that talk about the Day of Resurrection, the role of the angels, and the greatness of God.
  - **Non-anthropomorphism:**He believes that interpreting the coming as a physical coming contradicts the transcendence of God from resembling creatures.

- Relative divinity:

  - **Gabriel is the mediator:**He believes that Gabriel is the mediator between God and His creation, and he is the one who carries out His commands in the universe and in the afterlife.
  - **Divine Providence:**The coming of the Lord here is considered part of the divine plan for the Day of Judgment.

4. The relationship between the coming of the Lord and the alignment of the angels:

- **Arrangement:**The coming of the Lord (or the manifestation of His power) precedes the lineup of angels, indicating that angels are God's soldiers, carrying out His commands.
- **integration:**The scene expresses the integration between God's power and the work of the angels.
- **Result:**This scene is an announcement of the beginning of the reckoning and reward.

5. The importance of this interpretation:

- **Exoneration of God:**It helps to sanctify God from resembling creatures and from attributes that do not befit His majesty.

- **Understanding the role of angels:**It helps to understand the role of angels in the universe and in the afterlife.

- **Understanding Lordship:**It helps to understand the concept of Lordship more deeply, and to distinguish between the absolute Lordship of God and the relative Lordship of Gabriel.

- **Strengthening faith:**It strengthens faith in God, the Last Day, and divine justice.

conclusion:

The verse "And your Lord will come with the angels, rank upon rank" is a powerful verse, depicting a majestic scene from the Day of Judgment. A proper understanding of this verse helps deepen our faith in God, understand the role of angels in the universe, and prepare us for the Last Day. Firas Al-Munir's vision offers an alternative interpretation, focusing on the symbolic and moral aspects of the verse and the role of Gabriel in carrying out God's command.

33.9 The Day of God and the Day of the Lord, the Face of God and the Face of the Lord: An Approach in Temporal and Conceptual Dimensions

introduction:

We continue our exploration of the Qur'anic concepts related to God and the Lord, focusing on the concepts of "day" and "face" as they appear in the Qur'an, and how their usage differs when speaking of God and when speaking of the Lord (the latter, according to Firas Al-Munir's interpretation, refers to Gabriel).

1. The Day of God and the Day of the Lord: Temporal Dimensions:

- God's Day:
  - **Definition:**It refers to the Day of Resurrection, the Day of Reckoning and Recompense, which is a day of a special nature, different from the days of this world.
  - **Duration:**Its duration is not explicitly specified in the Qur'an, but some verses indicate that it is equivalent to fifty thousand years of what we count (**The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years.**- Al-Ma'arij: 4).
  - **Features:**It is characterized by great horrors and tremendous cosmic changes, and in it God Almighty appears to His servants to hold them accountable.
  - **the goal:**Demonstrating absolute divine justice, holding people accountable for their actions, and rewarding them with Paradise or Hell.
- Lord's Day:

- **Definition:**It refers to a specific period of time (one thousand years as we count) related to the management of the affairs of the universe and the implementation of God's commands.

- Duration: It is mentioned in the Holy Quran in Surat Al-Hajj and Surat As-Sajdah, where God Almighty says: {And indeed, a day with your Lord is like a thousand years of those which you count} (Al-Hajj: 47), {He directs the affair from the heaven to the earth. Then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count} (As-Sajdah: 5).

- **Features:**It is related to managing the affairs of the universe and implementing God's commands, and it is linked to the angels, headed by Gabriel.

- **the goal:**Realizing God's will in the universe, implementing His commands, and achieving the interests of His servants.

2. The Face of God and the Face of the Lord: Conceptual Dimensions:

- Face of God:

- **Meaning:**It refers to the divine self, and to God's majesty, greatness, and supreme attributes.

- **Vision:**The face of God cannot be seen in this world, but in the hereafter.

- **The effect:**Seeing the face of God in the Hereafter is the greatest bliss that believers await.

- Examples:

- {Everything will perish except His Face} (Al-Qasas: 88).

- {To God belong the East and the West. So wherever you turn, there is the Face of God.} (Al-Baqarah: 115).

- The face of the Lord:

- **Meaning:**It refers to the aspect in which God is manifested in His relationship with creation, in the management of the affairs of the universe, and in the manifestation of His mercy.

- **Vision:**The face of God can be seen in this world, by contemplating God's signs in the universe, and the manifestations of His mercy.

- **The effect:**Seeing the face of God in this world helps increase faith, strengthen certainty, and enhance the connection with God.

- **Examples:**There are no direct examples of the phrase "the face of the Lord" in the Qur'an, but it can be understood through verses that speak of God's management of the affairs of the universe, and of His mercy and care for creation.

3. The relationship between the day of God and the day of the Lord, and the face of God and the face of the Lord:

- **integration:**The day of God and the day of the Lord, the face of God and the face of the Lord, are all complementary concepts, expressing different aspects of God's relationship with the universe and with creation.
- **Gradual:**The "day of the Lord" can be seen as a stage or part of the "day of God," and the "face of the Lord" can be seen as a manifestation of the "face of God."
- **Purpose:**The ultimate goal is to reach God, achieve complete servitude to Him, and see His noble face in the afterlife.

4. The importance of this distinction:

- **A deeper understanding of the Qur'an:**It helps to gain a deeper understanding of the Quranic verses that speak about God and the Lord.
- **Avoid similes and metaphors:**It protects against likening and representing, and against attributing the attributes of created beings to God.
- **Promoting monotheism:**It promotes pure monotheism of God, and prevents polytheism and extremism in the treatment of creation.

conclusion:

"The Day of God" and "The Day of the Lord," "The Face of God" and "The Face of the Lord," are subtle Qur'anic concepts that carry profound meanings and help us understand the relationship between God and creation, and between this world and the hereafter. A correct understanding of these concepts helps us achieve pure monotheism and walk the straight path.

comments:

- This analysis is based on Firas Al-Munir's view, and others may differ with him in interpreting these concepts.
- The most important thing is to contemplate the Holy Quran and search for the truths ourselves.

We have provided a detailed analysis of the concepts of "the Day of God" and "the Day of the Lord," and "the Face of God" and "the Face of the Lord," clarifying the relationship between them and the importance of this distinction in understanding the Holy Qur'an.

33.10 "Lord of the People": Prevailing Ideas and Their Hidden Power

introduction:

We examine the concept of "Lord of Mankind" as mentioned in Surah An-Nas, discussing how prevailing ideas and beliefs in society can exert a kind of lordship over individuals, and how humans can free themselves from this hidden authority.

1. The traditional meaning of “Lord of the people”:

- **God is the Lord of mankind:**The traditional interpretation holds that the “Lord of mankind” is God Almighty, their Creator, Provider, and Manager of their affairs.

- **Seeking refuge in God:**It is understood that the seeking of refuge in the Surah is from the evil of the sneaking whisperer who whispers in the hearts of people.

2. New vision:

- **"Lord of mankind" as ideas**"Lord of mankind" can refer to the ideas and beliefs that have been nurtured and rooted in people's minds, and have come to control their behavior and decisions.

- **The power of ideas:**These ideas exercise a kind of power over people, directing them in life, and these ideas may be right or wrong.

- **Obsession:**He believes that the source of these thoughts is obsessive thoughts, and that they may come from the people themselves or from the jinn.

- **Freedom from power:**Calls for liberation from the authority of prevailing ideas, critical thinking, and a return to divine revelation.

3. Evidence on which it may be based:

- **Linguistic context:**The word "Lord" in the language means owner, master, and educator, and it can apply to the thoughts that control a person.

- **Quranic context:**This verse connects to other verses that talk about the influence of thoughts and beliefs on people.

- **Social reality:**It indicates that the prevailing ideas in society exercise great power over individuals and direct their behavior.

4. The importance of this interpretation:

- **Freedom from dependency:**It helps to free oneself from blind dependence on prevailing ideas and encourages independent thinking.

- **A deeper understanding of evil:**It explains that evil may not be just external actions, but may be corrupt thoughts and beliefs that control minds.

- **Call for awareness:**It calls for awareness and vigilance, and for distinguishing between right and wrong ideas.

5. Practical applications:

- **Criticism of prevailing ideas:**We must criticize the prevailing ideas in society, and not accept them uncritically.

- **Searching for the truth:**We must seek the truth for ourselves, and not depend on others to determine what we believe.

- **Adherence to revelation:**We must adhere to divine revelation and make it the primary reference in our lives.

conclusion:

"Lord of mankind" in Surat An-Nas may carry a deeper meaning than simply referring to God. It may refer to the prevailing ideas that control people. Understanding this meaning helps us free ourselves from the power of illusion and build a society based on awareness and knowledge.

"The Worlds" or "The Two Worlds" - A Reading of the Qur'anic Manuscript

introduction:

This research addresses the issue of the difference in the reading of the word "al-Alamin" in the Holy Qur'an, and whether it is written in the original manuscript "al-Alamin" with a "yaa", and the implications of this difference in interpretation.

1. Famous reading:

- **The worlds (with an alif):**The popular and well-known reading is "al-Alamin" (with a fat-ha on the "lām"), which is the plural of "'alim," meaning all creatures in the universe.

2. The other reading (claimed):

- **Al-Alamin (with the letter Ya):**The word in the original manuscript is written "al-Alamin" (with a kasra on the "lām"), and it may mean:
  - **Believers:**Those who know the truth and believe in it.
  - **Scientists:**Those who have knowledge and science.

3. Evidence for the popular reading ("al-Alamin"):

- **Frequency:**The famous reading is mutawatir, meaning it was transmitted by a group from a group that could not have colluded to lie.
- **The Qur'an:**All copies of the Qur'an available today write the word "al-'Alamin."
- **Interpretations:**All reliable commentaries interpret the word to mean all creatures.
- **Quranic context:**The Quranic context in the verses in which the word appears supports this meaning.

4. Evidence for the other reading ("the two sciences"):

- **Manuscripts**There are ancient manuscripts that write the word "Al-Alamin".

- **Interpretation:**Some offer an interpretation of the verse based on this new meaning.

5. The impact of differences in interpretation:

- **Chosen by the family of Imran:**If the word means "the worlds," then the selection of Al Imran applies to all creatures. If it means "the two worlds," then the selection applies to a specific group (believers or scholars).

- **Levels of Lordship:**This difference may affect the understanding of the levels of divinity, and the role of scholars and believers in society.

6. Correct position:

- **Contemplating the meanings:**The meanings of the verses must be contemplated and understood in their general Qur'anic context.

conclusion:

The question of whether to write "al-'Alamin" or "al-'Alamin" is controversial and requires further research and verification. The meanings of the verses must be carefully considered.

33.11 Summary of the series "Lordship and Divinity" - Towards a renewed understanding of the Holy Qur'an

introduction:

After an in-depth intellectual journey in a series of research papers on the concept of Lordship and Divinity（Benouda Abdelghani，2024）（Firas Al-Munir）（Samer Islambouli）We have reached the final stage, where we gather the scattered thoughts and present a concentrated summary of the vision presented by the series, while emphasizing its importance in renewing our understanding of the Holy Qur'an and the relationship between God and creation.

First: Summary of the main ideas:

1. **Gradual divinity:**God is the absolute Lord (Lord of the Worlds), but there are other levels of relative Lordship (the Lordship of Gabriel, angels, prophets, parents, prevailing ideas, etc.).

2. **Gabriel: The Trustworthy Mediator:**Gabriel is the Messenger of God, the mediator between Him and His creation. He is responsible for conveying the revelation and implementing God's commands in the universe.

3. **Limits of relative divinity:**Relative lordship (including Gabriel's lordship) is limited, does not exceed the limits of what God has permitted, and does not share God's attributes of divinity.

4. **Creation from nothing:**Creation from nothing is unique to God, while creatures (including Gabriel) are created from something (by God's permission).

5. **Absolute worship of God:**True worship is to God alone, but there can be obedience and following of righteous creatures (such as Gabriel) within the framework of obedience to God.

6. **Crisis of consensus and contemplation:**Consensus (in its traditional understanding) may hinder contemplation and independent reasoning, and consideration must be given to reason and reflection on God's verses.

7. **The importance of the Arabic language:**Understanding the Arabic language accurately from within the Qur'an is the key to understanding the Holy Qur'an.

8. **"Your Lord has come":**It does not necessarily mean the coming of God Himself, but it may mean the manifestation of His power and the fulfillment of His promises.

9. **"The Day of God" and "The Day of the Lord":**"The Day of God" is the Day of Judgment, while "the Day of the Lord" is a specific period of time related to the management of the affairs of the universe.

10. **"The Face of God" and "The Face of the Lord":**"The Face of God" refers to the Divine Self, while "the Face of the Lord" refers to the aspect in which God is manifested in His relationship with creation.

11. **"Hand of God" and "Hand of the Lord":**"The Hand of God" means absolute divine power, while "the Hand of the Lord" means the power granted by God to Gabriel or other creatures.

12. **"The worlds" and "the two worlds":**The popular reading is "al-Alamin" (meaning all creatures), but there are those who claim that there is another reading ("al-Alamin"), and this requires further research, verification, and contemplation.

Second: The new vision presented by the series:

- **Correcting concepts:**The series presents a new vision that corrects some misconceptions about Lordship, Gabriel, revelation, and worship.
- **Balance between constants and variables:**It calls for a balance between adherence to constants (such as monotheism) and openness to innovation and independent reasoning.
- **Integration between religion and science:**It encourages the integration of religion and science, and the use of reason and logic in understanding God's verses.
- **Freedom from blind imitation:**It calls for liberation from blind imitation and the search for truths ourselves.

Third: The importance of this vision:

- **A deeper understanding of the Qur'an:**It helps to gain a deeper understanding of the Holy Quran and interpret its verses more accurately.

- **Promoting monotheism:**It promotes pure monotheism of God, and prevents polytheism and extremism in the treatment of creation.
- **Freeing the mind:**It frees the mind from the constraints of tradition and encourages critical thinking.
- **Renewal of Islamic thought:**It contributes to the renewal of Islamic thought and makes it more capable of keeping pace with developments.
- **Confronting atheism:**It presents a coherent and logical vision of religion, helping to combat atheism and doubts.

Fourth: A call to action:

- **Contemplating the Qur'an:**The series calls for contemplation of the Holy Quran and correct understanding of its meanings.
- **Spreading awareness:**Calls for spreading awareness of this new vision and correcting misconceptions.
- **Diligence and renewal:**It calls for diligence and renewal in religious thought, and keeping pace with developments.
- **Calling to God:**Calling to call to God with wisdom and good advice.
- **Research and verification:**We must continue to research and investigate everything related to religion, and not take anything for granted without evidence.

conclusion:

The "Our Lord Gabriel" series is an attempt to understand the relationship between God and creation, and between revelation and reality, through a new vision based on contemplation of the Holy Quran and a thorough understanding of the Arabic language. This vision, while differing from traditional interpretations in some aspects, aims to promote monotheism, renew Islamic thought, and call people to God with wisdom.

Final call:

We invite every seeker of truth to read this series with an open mind and a pure heart, to contemplate the verses of God, to seek a correct understanding of his religion, to act upon what he has learned, and to call people to God with wisdom and good preaching.

34 The Divinity Series - An Introduction to Understanding God in the Qur'an

Introduction to the Concepts of Lordship and Divinity: The Basic Distinction

Lordship (as detailed in the previous series): relates to reality, control, dominion, actual management, and nurture. It is something that exists and exists whether the creature likes it or not. God is Lord of the heavens and the earth, and Gabriel (in the delegated sense) is also Lord. Lordship encompasses all creatures, even the inhabitants of the heavens, who do not have the choice of belief or disbelief.
Divinity: Pertains to the voluntary aspect of creation. It is the intentional orientation toward worship or striving toward something. Divinity, in this sense, is exclusive to those who have the capacity for choice (humans and jinn in the lower heavens and on earth). Therefore, the inhabitants of the upper heavens are not described as having a "god" (because they do not choose to believe), but rather as having a "lord." In the Qur'an, we do not find the expression "God of the heavens and the earth," but rather "Lord of the heavens and the earth."

34.1 "The One God": A Functional System Beyond Traditional Understanding and Reading into the Name "Allah"

When we read in the Book of God the command to turn to "the One God," the immediate image that comes to mind is the Supreme Divine Essence, God Almighty, the only One worthy of worship. This understanding is the foundation and essence of religion: there is no god but God. However, upon contemplating the Quranic discourse and the word itself, we may discover additional dimensions and deeper meanings to this term, as some contemporary readings suggest.

Reading the Name "Allah": Diagram and Linguistic Analysis

It is interesting, in the context of deep contemplation, to examine the spelling of the word "Allah" in ancient Qur'ans before it was fully revised and vocalized. It is noted that the ancient spelling of the word is "Allah," without the shaddah on the lam and without the daggered alif that is written above the shaddah in the modern spelling (Allah).

Some researchers and thinkers believe that this ancient drawing may support a specific linguistic and etymological analysis of the Great Name. Instead of considering it an improvised name (a name created to denote the divine entity without being derived from a linguistic root), it is suggested that the name may originally have been composed of the definite article “al” and the word “lahu.” With this analysis, the meaning of “Allah” becomes**"who has"**Or**"which leads to"**.

By examining the contexts of the Qur’an, this proposed analysis provides a profound meaning for the name, where “Allah” is understood as**"to whom the matter shall be referred"**...that is, the One to whom all matters ultimately return, and the Source of all commands, legislation, and management. It can also be understood as:**"The one to whom the saying is attributed"**...that is, the One to whom all true and honest words are referred. This linguistic

analysis, if correct, links the Great Name directly to the concept of absolute authority and ultimate authority, which is entirely consistent with the essence of divinity.

In contrast, we find the name "Our Lord" often used as a direct addressee, a prayer and supplication to the Creator and Provider. This use as an addressee may be understood as an aspect of the servant's relationship with God in terms of management and care, while the name "Allah" carries a broader and more comprehensive connotation related to the Absolute Self to which all things return.

"The One God": A Functional System Beyond Traditional Understanding

Based on this understanding of the name "Allah" as the One to Whom all commands and words are addressed, a question arises regarding the concept of the "one God" to whom human beings turn in worship. Is this concept limited to referring to the transcendent divine self alone, or might it refer to an integrated functional system that operates as a single unit in its relationship with humankind, particularly in the areas of guidance, revelation, and legislation?

According to some readings, the term “one God” in the Qur’anic discourse, especially in the context of the call to worship and following, may refer to**Integrated functional system**It functions as a single unit in its relationship with the responsible human being, particularly in the areas of guidance, revelation, and legislation. This system is the practical interface through which humans interact to receive and follow the divine approach.

This approach sees this system as consisting of two basic elements that work in absolute harmony:

1. **Allah (Glory be to Him):**He is the first and supreme source of this system. He is the perfect divine essence, the possessor of the absolute command to which all returns, the sender of revelation and the original legislation. He is the pinnacle of the cosmic hierarchy and the source of all true authority and legislation.

2. **Gabriel (peace be upon him):**It is the executive side and the authorized interface of this system for delivering legislation to the human world. It can be described here as "the god without God," not in the sense of an independent deity worshipped besides God, but rather as the great entity chosen by God and entrusted with a fundamental mission within this functional system. Its role is to:

    - **Trustworthy Broker:**He receives divine revelation directly from God to whom he refers.

    - **The messenger who conveyed the message:**He sends down revelation (the Qur’an and divine commands) to the prophets and messengers to convey them to humanity.

    - **Commissioner for Legislation (Executive):**Since the revelation it carries is the word of God and His law, following what Gabriel brought (the Qur'an) is the same as following God's

command and seeking His pleasure. It is the official, authoritative channel through which humanity receives instructions and guidance.

Why is this system considered "one God" functionally?

This integrated system (God as the source and Gabriel as the intermediary executing the revelation) is viewed as “one God” for the responsible human being for several practical and functional considerations:

- **Unity of source and will:**Gabriel's will in conveying revelation and legislation is a direct extension of God's will and command, to which it ultimately refers. There is no conflict or independence on the part of Gabriel in this matter. What Gabriel utters of revelation is what God intended for His creation to convey.

- **Functional integration:**God is the one who initially commands and legislates, and Gabriel is the one who implements and conveys these commands and legislation. They complement each other in conveying divine guidance and methodology to humanity.

- **The practical interface of man:**In his world, man does not receive legislation directly from the transcendent Divine Essence. The practical interface with which he interacts and from which he receives instructions is this system, represented by the revelation sent down through Gabriel (the Qur'an).

Monotheism as belief in the system and orientation towards it

Based on this understanding, the monotheism required by Islamic law is not limited to merely theoretically acknowledging the existence of one God. Rather, it includes a practical orientation toward this system and treating it as a single unit deserving of legitimate worship and absolute obedience. This is achieved through belief in God as the source, belief in Gabriel as a trustworthy intermediary, and devoting worship and obedience to what is revealed through revelation (the Qur'an), as it is binding divine legislation.

Understanding the prohibition of “two gods”

In light of this understanding of the "One God" system, the Quranic prohibition in the verse, "And God says, 'Do not take two gods. He is only one God, so fear Me'" (An-Nahl: 51), becomes more profound. It is not merely a prohibition against worshipping an idol or statue alongside God; rather, it is a prohibition against imagining any independence or separation in the legislative source or guidance that reaches humanity. It emphasizes that the system from which humanity receives commands and legislation is a single, integrated system, its source being God, to whom all commands are directed, and conveyed by Gabriel. It is impermissible to imagine two contradictory or independent sources of divine command. Ultimately, awe and absolute submission belong to God, who is the source of this entire system and to whom all things are directed.

Understanding the "one God" as a functional system comprising God and Gabriel (as the legislative and executive unit), while taking into account the linguistic analysis of the name "Allah" as the one to whom command is directed, provides an additional dimension to the concept of monotheism in the Quran. It demonstrates how belief in God includes belief in His messengers and revelations, and how obedience to the revelations brought by Gabriel is an act of obedience to God, all within the framework of a single, non-contradictory divine system, to which the believer turns with choice, obedience, and legitimate worship.

34.2 Types of Worship: Between Legal Obligation and Real Submission

A. The importance of differentiation:

To accurately understand the concept of divinity and monotheism, it is necessary to distinguish between two distinct types of "worship" or "submission" that humans practice in their lives—a fundamental distinction provided by the reference sources in this series. Confusing these two types leads to a profound misunderstanding of the nature of polytheism and extremism, and may lead some to forbid what is permissible or permit what is forbidden.

B. The first type: legitimate worship (voluntary divinity):

- **Definition:**It is worship**Religious in its special sense**, which includes **Specific heart and body actions and words** The slave does it **By his choice and intention** To get closer to God, obey Him and humble yourself before Him.

- **Appearances:**It includes rituals and rites (such as prayer, zakat, fasting, and Hajj), supplication (especially supplication for help and asking for what only God can do), prostration, vows, sacrifice as an act of devotion, love, fear, and absolute hope, and most importantly...**Following the divine revealed legislation** And adherence to his orders and prohibitions.

- **Orientation:** This worship should be directed towards **Exclusively** Towards **"The One God"** With its approved system (God as the highest source, and Gabriel as a channel for revelation through the Qur'an). Any allocation of any of this legitimate worship to anything other than this system (whether to a “god other than God,” such as idols, or to a “god with God,” such as a tyrant who is thought to be independent) is **blatant polytheism** Definitely forbidden.

- **Basis:** It is based on **Assignment and choice** Man is obligated to do it and has the choice to perform it or leave it.

- **Accounting:**This is the worship that**A person will be held accountable for it religiously.**On the Day of Resurrection, one will be rewarded for doing it and punished for abandoning it or associating partners with God in it.

- **Purpose:**Achieving piety, gaining God's pleasure, and success in the hereafter.

C. The second type: practical/realistic worship (submission to the laws of the Most Gracious):

- **Definition:**It is a state of **practical or even metaphorical submission or interaction** with **a power, superiority, or order based on the laws of the universe**It was established by the Most Gracious. It is not a religious or ritualistic act of worship, but rather a realistic response to the laws of the universe and their manifestations.

- **Appearances:**

  - **Submission to the powers of "gods other than the Most Gracious":**

    - **Angels:**We are practically subject to the laws of gravity or buoyancy governed by angels; we cannot resist them at all. This is real submission, not polytheistic worship.

    - **Scientists and high achievers:**When we use an advanced invention (a smartphone, an airplane, an effective medicine) made by a superior scientist or company ("a god less than the Most Merciful" in his field), and we are forced to pay for it or rely on it, we are practicing a kind of "worship" or practical submission to this superiority based on understanding the laws of the Most Merciful.

  - **Harnessing the universe's resources:**Using the sun for warmth or water for drinking is a practical interaction and submission to the system of the Most Gracious.

- **Orientation:**It does not involve a heartfelt or intentional approach to approach or humble oneself to the deity in the religious sense. It is an interaction with**Material reality and universal laws**.

- **basis:**It is based on**Reality, practical necessity, need or benefit**From the system of the universe and the capabilities of those who understand this system.

- **Accounting: A person is not religiously accountable for it.**In the same way as legitimate worship. It is a natural part of life and interaction with the universe. Mistake or crime only occurs if**Man attributes this practical superiority to himself as if he were independent of the laws of the Most Gracious.**(He becomes "a god besides the Most Merciful") or if**This practical submission turned into polytheistic worship.**(As if the scientist or inventor worships himself through religious rituals).

- **Purpose:**Satisfying worldly needs, benefiting from the universe's power, and developing material life.

D. The danger of mixing the two types:

- **Prohibition of what is permissible:**Anyone who confuses the two may consider it forbidden to engage with advanced technology or benefit from the knowledge of experts, claiming that it is "worship" of someone other than God. This is a misunderstanding.

- **Analysis of haram:**Whoever confuses the two may justify directing some legitimate acts of worship (such as supplication or seeking help) to other than God (such as the righteous or the practically superior prophets) on the pretext that they are merely “causes” or “gods besides the Most Merciful.” This is polytheism itself, because legitimate worship is only permissible for God and His approved system.

- **Lost compass:**Confusion leads to a loss of understanding of true monotheism and the meaning of polytheism, and a failure to differentiate between natural interaction with the universe and its causes, and pure devotion to God.

a summary:
Legitimate worship is a relationship**Optional and intentional**With the "one God" through legislation and rituals, which are the basis of religious obligation and accountability. As for practical worship, it is **realistic submission or interaction**With the laws of "the Most Gracious," their manifestations in the universe, and the superiority based on them, they are a natural part of life and not related to religious obligations to the same degree. Understanding this difference is essential for maintaining monotheism and properly understanding religion and life.

34.3 "Ar-Rahman": The manifestation of order and law in the world of creation

introduction:
In the previous sections, we distinguished between types of "gods" based on their relationship to God as the source of law and legitimate worship. Now, we move on to deepen our understanding of the role of the name "Ar-Rahman," not only as one of God's beautiful names denoting mercy, but also as a name that is intrinsically linked, according to the reference sources and our analyses, to the order and laws of the universe and the manifestation of the divine self in the world of material creation. This understanding helps us view the relationship between religion and science, between faith and the universe, from an integrated perspective.

1. The Most Gracious and the World of Creation: The Close Connection:

- If the name “Allah” is more specifically associated with the world of command, the unseen, legislation, and direct will, then the name “Ar-Rahman” stands out and is most strikingly manifested in**The world of creation**, that is, the tangible, material universe in which we live and study.

- Ar-Rahman is the name through which He is manifested.**God's vast mercy in creating and maintaining this visible universe**This mercy is not just an emotion, but it is**A precise and precise system and fixed laws**God placed it in creation to ensure its continuity, balance, and suitability for life and livelihood. The universe, with its laws, is a manifestation of the Merciful God's mercy.

2. The Laws of the Most Gracious: The Scientific Laws of the Universe:

- What we call in modern science natural or universal laws (laws of physics, chemistry, astronomy, biology, geology...) can be considered in this context**"Laws of the Most Gracious"**They are the laws by which God created the universe, which do not change or alter. {You will never find any change in the way of God, and you will never find any alteration in the way of God.} (Fatir: 43).

- These laws are a manifestation of God's knowledge, power, and wisdom in creation. They are not separate from His will, but rather represent the method chosen by the "Most Merciful" to govern this material world.

- **Studying, understanding, and applying these laws (science and technology) is the key to dealing correctly with the world of creation.**...which enables man to achieve practical superiority ("divinity besides the Most Merciful"). The Qur'an itself urges us to contemplate, reflect, and travel the earth to understand these cosmic laws and signs.

3. The Most Gracious as the Source of Cosmic Connections and Order:

- Inspired by the idea that "the Most Gracious is all-connected," this name can be understood to represent**The network of laws and causal relationships that connect parts of the universe to each other**And control its interactions.

- The laws of gravity that bind bodies together, the electromagnetic forces that govern the interactions of atoms, and the biological laws that connect living organisms to their environment... all of these connections are part of the "Merciful" system that maintains the balance of the universe and prevents its chaos.

- "The Most Gracious" in this sense is**guarantor of order, harmony and consistency**In the world of creation.

4. Differentiating between "God" and "the Most Gracious" as manifestations of one entity:

- It is necessary to reiterate that this functional differentiation**It does not mean that there are two gods**{Say, "Call upon Allah or call upon the Most Merciful. Whichever you call upon, to Him belong the best names."} These are two names for one entity.

- But they can be understood as**Different manifestations**This self exists in different worlds or different aspects of existence:

  - **God:**It represents the transcendent self, the source of command, legislation, and supreme will, and is related to the unseen and optional devotional aspect.

  - **The Most Gracious:**It represents the manifestation of the Self in the world of material creation, through universal compassion embodied in universal laws, order, and connections.

- This distinction helps us understand how God can be transcendent and infallible (there is nothing like Him) and at the same time present and manifest in every atom of His being through His system and laws (the Most Gracious).

5. “Servants of the Most Gracious”: Harmony with the system of the Most Gracious:

- The attributes of the “servants of the Most Gracious” mentioned in Surah Al-Furqan provide a wonderful model for those who understand and are in harmony with this great divine name and its system.

- **How is their relationship with the Most Gracious manifested?**

  - {And the servants of the Most Merciful are those who walk upon the earth easily...}: in harmony with the order of creation (the earth) and humility before the majesty of the Most Merciful.

  - {And those who spend the night prostrating and standing before their Lord}: a balance between interacting with the world of creation during the day and connecting with the world of command at night (they make a connection between the Most Gracious and God/Lord).

  - {And those who say, “Our Lord, avert from us the punishment of Hell...”}: Realizing the consequences of violating the moral and legislative system of the Most Gracious.

  - {And those who, when they spend, are neither extravagant nor miserly, but are ever, between the two, justly moderate.}: They understand the laws of balance and moderation (which are among the Sunnahs of the Most Gracious) in dealing with sustenance.

  - {And those who do not invoke with God another deity...}: Sincerity in turning to “God” and not mixing between the Creator and the creation or between the legal and practical worship.

  - {And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind}: Conscious interaction with the verses of God (the legality that comes from “God” and the universality that is a manifestation of “the Most Gracious”).

- Understanding "servants of the Most Merciful" as**Those who live in harmony with the universal and moral laws of the Most Gracious**...and they realize its source, and balance between the requirements of the world of creation and the world of command, giving a deeper dimension to these qualities.

Section summary:
The name "Ar-Rahman" in this context represents a fundamental aspect of divine manifestation, linked to the creation and maintenance of the physical universe through a precise system and fixed laws. Understanding this role of Ar-Rahman helps bridge the perceived rift between religion and science, opens the door to viewing the universe as an open book that demonstrates the greatness and mercy of its Creator, and invites humans to be among the "servants of Ar-Rahman," those who understand this system and harmonize with it in their behavior and lives.

34.4 "Gods Without the Merciful": Scientific Superiority and Power Acquired Within the Laws of the Universe

1. Redefining the concept and determining its nature:

- We reaffirm, based on the previous distinctions, that the term "god/gods besides the Most Merciful"**It never refers to divinity in the legal or religious sense.**It requires ritual worship or sanctification. It is not so much a doctrinal concept as it is**Description of a real or practical situation**.

- "Divinity without the Most Gracious" is**Description of a state of superiority, high ability, and relative control**Which is acquired or enjoyed by a creature (human or angelic) in a certain field, as a result of**For his deep understanding and skillful application of the natural and scientific laws of the universe established by the "Most Gracious"**It is an acquired or innate "divinity" within the framework of the Most Gracious System, and is not external to it or independent in itself.

2. Examples and applications to understand the concept:

To illustrate this concept in a practical way, we review the examples mentioned in the sources:

- **Angels as "gods besides the Most Merciful" (by nature):**

  - Angels, by virtue of the nature of their creation and cosmic functions,**Completely in harmony with and following the laws of the Most Gracious**Their ability to control the paths of cosmic phenomena (such as gravity, wind movement, rainfall, and subtle cosmic processes) makes them possess...**superiority, power and control**On the aspects of this material world.

  - This superiority makes them "gods besides the Most Merciful."**Functionally and practically**As for the rest of the creatures who are subject to these laws, we "worship" them (practically worship) in the sense that we submit to the laws they govern.

- **Humans (scientists and inventors) as "gods besides the Most Gracious" (by acquisition):**

  - Man, through reason, knowledge and endeavor, can**Discovering the Laws of the Most Gracious**And understand it.

  - Applying this understanding in**Inventions, technologies, industries, and medicine**A person can achieve**Superiority, power, and control**He had never had it before (flight, communications, treatment of incurable diseases, energy control...).

  - this **Acquired scientific and technical excellence**These pioneering scientists, inventors, and companies are given a kind of "divinity without the mercy" in their fields of expertise. They offer solutions and capabilities that make others rely on them and submit to their superiority.

- **Jesus Christ and his mother Mary as “two gods besides the Most Merciful” (a special case):**
  - The Qur'an indicated the possibility of taking them as two gods: {Did you say to the people, "Take me and my mother as two gods besides God?"} (Al-Ma'idah: 116). According to the interpretation of the sources, their possible description as "two gods" does not relate to polytheistic worship ("besides God"), but rather to their supernatural powers that fall under "besides the Most Merciful."
  - The miracles they performed (raising the dead by God’s permission, healing the leper and the blind, speaking in the cradle, special sustenance for Mary...) were the result of**For their union or support by a special power from the world of command (the Holy Spirit)**, which enabled them to apply or bypass some of the usual laws of the Most Gracious, but all of that**Within the general framework of the system of the Most Gracious, and God willing**.
  - This superiority in the ability to perform miracles made them, in the eyes of those who witnessed them, like “two gods besides the Most Merciful,” that is, two beings who possessed superior power based on special divine laws.

3. “Worshiping without the Most Gracious”: Practical submission to superiority:

- As we explained earlier, the “worship” associated with “gods other than the Most Gracious” is**Practical, realistic, or metaphorical worship**.
- It means**submit, depend, benefit, or even be amazed**With the superiority and ability resulting from understanding and applying the laws of the Most Gracious.
- **Examples:**
  - We are forced to use and pay for a sophisticated smartphone because of its manufacturer's scientific superiority.
  - We rely on the diagnosis and treatment of a skilled physician based on his knowledge of the laws of physiology.
  - We use aircraft made by superior engineers.
  - We are subject to the law of gravity that is governed by angels.
- This "worship"**Natural and permissible**It is part of interacting with the universe and benefiting from scientific progress and divine subjugation.

4. The decisive condition: acknowledging the source of laws (belief in the Most Merciful):

- The pivotal point that differentiates between “divinity without the Most Merciful” (which is acceptable and sometimes required) and “divinity without the Most Merciful” (the major crime and its punishment is Hell) is:**Faith and Confession**.

- For man's scientific and technological superiority to be "below the Most Gracious" (i.e. within the divine order), he must**To acknowledge and admit that these laws that he discovered and applied were established by “the Most Gracious”**And that his power is derived from his understanding and application of God's order in the universe. Science must be coupled with faith in the source.

- But if**Man attributes this superiority to himself and his own abilities as if he were independent of God’s system and laws.**...and he denied the divine source of these laws, and claimed absolute power apart from the Most Gracious, so here he turns to...**"A god other than the Most Gracious"**This is the scientific arrogance and blasphemy that leads to destruction, because it is a denial of the greatest cosmic truth.

Section summary:
The concept of "gods besides the Most Merciful" offers a way to understand the superiority and power acquired in the world of creation, whether innate to angels, acquired by humans, or unique to prophets. It recognizes this superiority and links it to an understanding and application of the laws of the universe (the laws of the Most Merciful), distinguishing the practical "worship" resulting from it from legitimate worship. Most importantly, it sets the condition of faith in and acknowledgment of the source of these laws (the Most Merciful) as the dividing line between legitimate superiority within the divine order and the false claim of independence, which constitutes a grave crime. This understanding encourages science and progress while maintaining faith and connection with God.

34.5 Stars and Hunting: Symbols of Guidance and Knowledge in the Elective Journey to Divinity

introduction:
Having explored various aspects of the concept of divinity, we return here to reflect on some of the Quranic symbols discussed earlier—the stars and hunting—and see how they can be understood within the context of divinity as a voluntary journey toward guidance and the acquisition of knowledge, which is one of the highest forms of sustenance. Reflecting on these symbols illustrates how man, by his own choice (divinity), interacts with cosmic and divine revelations and with the means of acquiring knowledge.

1. The stars as guiding signs: between sense and meaning:

- **Sensory guidance (divine):** There is no doubt that the direct meaning of the Almighty's statement, "And it is He who made for you the stars that you may be guided by them through the darknesses of the land and sea" (Al-An'am: 97), refers to the material celestial stars. This guidance is part of God's plan, His Lordship, and His control over the universe (the world of creation), and is available to everyone regardless of their choice.

- **Spiritual guidance (elective divinity):** But, as we have pointed out, the “stars” can carry a deeper symbolic meaning, which is: **Verses and evidence** that guides man **By his choice** In the darkness of ignorance, misguidance, and heedlessness, these "star" verses may be:
  - **Verses of revelation (the world of command):** These are the words and teachings that come from the “One God” through his authorized intermediary (Gabriel). Following them is**Optional divine attention**Towards following divine legislation and guidance.
  - **Verses of the Universe (The World of Creation / The Laws of the Most Gracious):**They are the signs scattered throughout the universe that point to the greatness of the Creator and His order (the Most Gracious). Contemplating them and being guided by them to understand the laws of the universe and believing in their source is also...**Optional divine attention**Towards knowledge, science and faith.
- **Divinity in guidance:**The mere presence of stars (physical or symbolic) is not enough.**The act of conversion itself is a voluntary act.**It requires intention, direction, and insight. It is the individual who chooses to raise his gaze and insight to be guided by these "stars" toward his correct destination (whether a physical destination in travel or a spiritual destination toward God and truth). This choice is the essence of divinity.

2. Hunting as a symbol of obtaining livelihood and knowledge: between divine giving and human endeavor:

- **Livelihood in its comprehensive concept:**Provision is not only food and drink, but it includes everything that benefits a person in this world and the hereafter, at the forefront of which is beneficial knowledge and guidance.
- **Hunting as a symbol of striving for livelihood:**The act of hunting, in its literal sense, is a model of the human quest for sustenance. This symbol can be expanded to include the pursuit of spiritual sustenance, such as knowledge:
  - **"Sea catch" (a symbol of divine bounty?):** If the sea symbolizes God’s vast knowledge or the general mercy of the Most Gracious, then “sea fishing” may symbolize…**Knowledge or sustenance that comes with relative ease and simplicity**...as a direct gift from God or as a result of His general mercy that harnesses the resources of the universe. It may include divine knowledge, inspiration, or conquests that do not necessarily require superhuman effort.
  - **"Hunting the Land" (a symbol of human pursuits?):** If land symbolizes human activity and effort in the world of creation, then “hunting land” may symbolize…**Knowledge or sustenance that requires effort, effort, skill, and application of the laws of the Most Gracious**It is the knowledge acquired through study, experience, learning from others, and developing tools and techniques.
- **Divinity in pursuit and hunting:** Both types of “hunting” (whether easy or hard, direct or acquired) require**voluntary, intentional and striving**From man. Man is the one who chooses to "hunt" for knowledge and science, to exert the necessary effort, and to determine his direction

in this pursuit. This direction and pursuit is an exercise of divinity (in the sense of choice and direction).

3. Linking monotheism in the journey of knowledge and guidance:

- The pursuit of "hunting" knowledge (whether it is an understanding of the verses of revelation or the laws of the universe) or guidance by "the stars" (whether material or spiritual) must be **properly directed** To achieve his goal and be accepted by God.

- **Correct Orientation (Correct Divinity):** It is to be this striving and this guidance **Directed towards its true source**:

  - Sharia knowledge and legislative guidance are its source.**"The One God"**(God sent down his revelation through Gabriel).

  - Cosmic science and understanding the laws of creation are its source.**"The Most Gracious"**(God's manifestation in His universe).

- When a person seeks knowledge or guidance with this correct approach, while acknowledging the source and the goal, his pursuit becomes...**acceptable worship**Within the framework of the "One God," whether this knowledge is religious or universal, he exercises his divinity (his choice and direction) in a manner consistent with true lordship.

Section summary:
The symbols of stars and hunting in the Quran open up horizons for understanding man's voluntary journey (divinity) toward guidance and knowledge. The stars represent guiding signs that require a choice to be guided by them, and hunting represents the voluntary pursuit of sustenance, both material and spiritual (knowledge). For this guidance and pursuit to be valid and acceptable, it must be guided consciously toward the true source of guidance and knowledge (Allah/the Most Gracious), thereby achieving monotheism in the pursuit of knowledge and learning, as required in worship.

34.6 Numerical miracles and the proportions of land and sea: cosmic implications within the framework of divinity?

1. Display the numerical note and its compatibility:

- In our exploration of the Quran's relationship to the universe, a striking observation emerges regarding what is known as "numerical miracle," an observation made by researchers such as Abdul Daim Al-Kaheel.

- This observation can be summarized in that the ratio of the repetition of the word "sea" (or the number of words in the verses in which it appears) to the total repetition of the words "land" and "sea" (or the total number of words in their verses) in the Holy Qur'an is close to

71% While the frequency of the word "land" (with the addition of "dry land" in another counting method) is approximately **29%**.

- **Pointer:**The remarkable thing is that these numerical ratios extracted from the Qur'anic text correspond precisely and amazingly with**The actual geographical proportions of land and water on the surface of planet Earth**.

2. Linking the concept of "the Most Gracious" and the system of creation:

- How can this compatibility be understood in the context of the concepts we have presented? It can be directly linked to the concept of **"The Most Gracious"**And its role in the system of creation.
- If "Ar-Rahman" is the divine name manifested in the world of creation, its laws and its order, then this numerical correspondence can be put forward as **a possible clue or a nice hint**The Holy Qur'an was revealed by this same "Most Gracious One," who created the universe with these precise proportions and knows them with absolute knowledge.
- It suggests the presence of **consistency and harmony** Between the revealed book (the Qur'an) and the visible book (the universe), both emanate from a single, all-knowing, all-wise source. This numerical inclusion may be a hidden message for those who delve deeply into the study of both the text and the universe.

3. Limits and controls of inference from numerical miracles:

- As important and delicate as this note is, it is very necessary to emphasize that:**Limits of inference from numerical miracles**And put controls in place to deal with it:
  - **Not definitive and not a basis for faith:**The numerical miracle, even if its calculations are accurate, should not be considered conclusive evidence of the Quran's authenticity, upon which faith is initially based. Faith is based on deeper foundations related to guidance, clarity, and the spiritual, moral, and legislative influence of the text.
  - **Just a nice compliment or hint:**It can be considered**A Quranic verse or possible allusion**It increases the believer's certainty and attracts the attention of the thoughtful researcher, but it is not part of the basic miracle.
  - **Beware of affectation:**Extreme caution must be exercised in extracting numerical relationships, as this may lead to overburdening the text or using inaccurate or selective counting methodologies to arrive at pre-desired results.
  - **The importance of meaning and guidance:**The most important and lasting miracle of the Qur'an remains in**Its meanings, guidance, explanation, legislation, and influence on souls and societies**. Excessive focus on numbers may distract from the main purpose of the Qur'an.

4. The Relationship of Divinity: Choosing to Believe:

- Here the role of**Divinity as an act of choice**Dealing with this numerical observation is in itself a voluntary act.
- **choice:**It is the human being who chooses:
  - To reflect on this observation and investigate its validity and methodology.
  - To consider it a nice sign that supports his faith and increases his certainty.
  - To stop at it and not consider it sufficient evidence.
  - To reject it and consider it a mere coincidence or the result of a contrived methodology.
- **Going to verify the Qur'an:** that **The tendency to believe in and believe in the Qur'an based on these or other indications**(Whether numerical, scientific, graphic, legislative...) is**An act that is at the heart of the practice of divinity**, that is, using the ability to choose to move towards belief in the system of "one God" and His revealed book.

Section summary:
The remarkable numerical congruence between the proportions mentioned in the Quran regarding land and sea and their actual proportions offers a Quranic subtlety that may point to the consistency of the revealed book with the visible book, both emanating from the "Most Gracious." However, this type of numerical miracle should be treated with caution, and considered a supportive indication rather than a definitive basis for belief, while emphasizing that the true miraculous nature of the Quran lies in its guidance and clarity. The decision to believe or not based on these indications remains a voluntary act through which one exercises one's "divinity."

34.7 Servants of the Most Gracious: A Model of Balanced and Connected Divinity

1. Introduction: The servants of the Most Gracious as a practical model of true divinity:

After we have reviewed the concept of divinity as an optional orientation towards the "One God" with his system, and a conscious interaction with the system of the "Most Gracious" in the universe, the attributes of the "Servants of the Most Gracious" mentioned at the end of Surat Al-Furqan come to present to us**A practical and live model**This is true divinity in its most sublime form. They are not just good individuals, but represent a way of life that reflects a profound understanding and delicate balance in the exercise of divine choice and direction.

2. Balanced divinity: between the world of creation and the world of command:

- The most prominent feature of the character of the servants of the Most Merciful is their superior ability to...**achieving balance**Between the requirements of the world of creation and

the requirements of the world of command, between dealing with material reality and connecting with the divine source.

- **Balance in behavior:**
  - {They walk on the earth easily}: a balanced interaction with the world of creation (the earth), in which there is movement and striving, but with humility and tranquility, without arrogance or haughtiness that suggests independence from the system of the Most Gracious or separation from the reality of servitude to God.
  - {And when the ignorant address them, they say, “Peace”}: Balance in social interaction, they do not fall to the level of the ignorant (the negative world of morals) but rather maintain their calm spiritual character (connected to the world of command).
  - {And those who spend the night prostrating and standing before their Lord}: a balance between being occupied with worldly pursuits during the day and seclusion, worship, and connection with the Divine at night. They practice their divinity by turning to their Lord during times of stillness.
  - {And those who, when they spend, are neither extravagant nor niggardly, but are between the two extremes.}: A delicate balance in dealing with money and livelihood (the world of creation). They are neither materialistic extravagances nor stingy, but rather they choose moderation that pleases God and achieves their interests.

3. The Connecting Divinity: Connecting Worlds and Concepts:

As the previous analysis indicated, the servants of the Most Merciful are distinguished by being:**"A forum for links"**They practice their divinity not only in balance, but in**Connection and linking**Between what seems separate or contradictory:

- **The connection between this world and the hereafter:**They live in this world and strive for it, but their direction (their divinity) is linked to the afterlife. {Our Lord, avert from us the punishment of Hell...} {And make us an example for the righteous.}
- **The connection between creation and the Creator:**They treat people with kindness and mercy (gentleness, peace, and dignity), but this treatment stems from their deep connection to the Creator (they spend the night with their Lord, they call upon their Lord, they remember the signs of their Lord).
- **Linking the individual and society:**They do not live in isolation, but rather have a positive social role (they do not bear false witness, they do not kill, they do not commit adultery, they enjoin what is right and forbid what is wrong - according to the concept of dealing with data). They link their individual well-being to the well-being of society.
- **Linking mind, heart and revelation:**{And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind.} They practice their divinity by consciously interacting with God's verses (whether they be revelation from the world of command or

cosmic verses from the world of the Most Merciful), linking hearing, sight, and the heart to understand and contemplate them. They do not accept them through blind imitation.

- **Linking generations:**Their supplication, “And make us an example for the righteous,” reflects their desire to be a link and a model that connects their generation with future generations on the path of piety and guidance.

4. The servants of the Most Gracious and the realization of the goal of divinity:

- The practice of divinity (choice and direction) among the servants of the Most Merciful is not merely the performance of duties, but rather it is…**Continuous advancement, deep understanding, and complete harmony.**With the system of "One God" and the system of "The Most Gracious".
- They are the perfect model for those who voluntarily choose to live according to**The divine system in its two aspects: legislative (God) and cosmic (the Most Gracious)**.
- Their qualities reflect a deep understanding of**"Data"**(As explained in the analysis of the characteristics of believers), they deal with it consciously: they seek the good (the praisers), they explore it (the travelers), they process it and connect it to God (the bowers and prostrates), they spread the good from it and warn against the bad (the enjoiners of good and forbidders of evil), and they respect its limits (the preservers of the limits of God).
- They thus achieve**The goal of voluntary divinity**It is the complete harmony between the chosen will of the servant and the dominant will of the Lord, and the complete harmony between man’s behavior in the world of creation and his understanding of the world of command.

Section summary:
"The Servants of the Most Gracious" presents the comprehensive Quranic model for practicing "divinity" in its profound sense: conscious choice, sincere orientation, a delicate balance between the demands of different worlds, and the ability to connect creation and Creator, this world and the hereafter, the individual and society, and knowledge and faith. Studying and understanding their attributes as a comprehensive way of life is in itself a path to elevating our divinity practice and achieving harmony with the system of the "One God" and the system of the "Most Gracious."

34.8 The Duality of Command and Creation: The Key to Understanding the Universe and Man

1. Introduction: The Dual Basis of Existence:

For a deeper understanding of the universe in which we live and our human existence within it, the Holy Qur’an provides an essential key, which is:**The basic duality between "command"**

and "creation"This duality is not merely a philosophical division, but rather a universal truth clearly indicated in the Qur'an: “Unquestionably, to Him belongs creation and command. Blessed be Allah, Lord of the worlds” (Al-A'raf: 54). Understanding this duality and its relationship to one another opens doors for us to comprehend how existence works, the nature of divine providence, and the place and role of humanity within this system.

2. Definition of the universal command and creation:

Based on the analyses and sources we relied on, these two worlds can be defined as follows:

- **The world of creation (the world of testimony and appearance):**

  - **Its nature:**He is the world**tangible material**That which we perceive with our senses and in which we live. It is the world of time and space, the world of matter and energy, the world of apparent causes and effects.

  - **Its characteristics:**It is characterized by gradualness, formation, change, and subjection to fixed laws and norms that can be observed and studied (the laws of physics, chemistry, biology, etc.). It is the world of "results," "phenomena," "creatures," and their visible events.

  - **The manifestation of the Most Gracious:**This world is closely associated with the name**"The Most Gracious"**Where God's mercy is manifested through the deposit of these organizing laws that preserve its existence and balance.

- **The world of command (the world of the unseen and the hidden):**

  - **Its nature:**He is the world**immaterial and intangible**Directly, it is the first and original of the world of creation. It is the world of direct divine will, the world of "Be, and it is."

  - **Its characteristics:**It is not subject to the constraints of time and space in the same way as the world of creation. It is a source**Commands, legislation, revelation, higher management, and original information (data)**It is the world of “causes,” “causes,” “origins,” and “inner aspects.”

  - **The manifestation of God:**This world is more specifically associated with the name**"God"**(The proper name for the Self), and the system of “the One God” that manages the affairs of legislation and guidance.

3. The relationship between command and creation: interconnectedness, not separation:

- **The command is the origin and creation is the result:**The world of command is the origin and cause, and the world of creation is the result and material manifestation of this command. Everything we see in the world of creation has its roots and origins in the world of command. Events, creatures, and phenomena are the embodiment of commands and statements issued from the world of command.

- **Writing and reading:**The process of "writing" (as explained earlier) is the mechanism for transferring data from the world of command to the world of creation, and the process of

"reading" is the perception of these manifestations in the world of creation. Similarly, our actions in the world of creation are "written" and returned as data to the world of command.

- **There is nothing that does not have two dimensions:**Everything in created existence, from the smallest atom to the largest galaxy, from a human being to the events of his life, has these two dimensions together: an apparent material dimension (creation) and an inner, unseen dimension (command/data). They cannot be completely separated.

- **God's plan encompasses both worlds:**God's Lordship encompasses both worlds: {To Him belongs creation and command.} He governs the world of creation through the laws of the Most Gracious, and He governs the world of command through His direct will and His commands, which are carried out by the angels.

4. The duality of command, creation, and the position of man:

- **Man as a bridge between the two worlds:**Man is a unique being who combines both dimensions. He has a physical body belonging to the world of creation and subject to its laws (the Most Gracious), and he has a spirit, soul, mind, and heart connected to the world of command and the ability to choose (divinity).

- **Control key:**As indicated in the sources, the more a person has access to**The world of command**(Through faith, applying the qualities of believers in dealing with data, and understanding revelation), the more his ability to**Positive influence and control in the world of creation**Understanding the inner causes (the command) gives the ability to deal with the outer results (the creation).

- **Divinity as a choice between two things:**Divinity (the voluntary orientation) of man is manifested in how he deals with these two worlds:
  - Does he turn to the world of command and its true source (God and His system) to derive guidance and correct information?
  - Or does he suffice with superficial dealings with the world of creation and its phenomena and forget his source and origin in the world of command?
  - Does he seek to understand the laws of the Most Gracious in the world of creation and link them to their source, or does he claim independence from them?

- **The purpose of man:**It is achieving harmony between the two dimensions, by living in the world of creation with his body, but his heart, mind, and direction (his divinity) are connected to the world of command, so he understands the laws of the Most Merciful and acts upon them, follows God’s commands, and receives His guidance.

5. Practical applications for understanding duality:

- **Understanding livelihood:**Provision has a moral aspect (money, food) and a command aspect (knowledge, guidance, peace of mind). Striving in the world of creation is necessary, but connection to the source of provision in the world of command (God) is the foundation.
- **Understanding the affliction:**Calamities and events in the world of creation have apparent causes, but they also have roots and wisdom in the world of command (estimation, test, wisdom).
- **Understanding the supplication:**Supplication is an appeal from the world of creation to the world of command to request change or intervention in the course of events.
- **Understanding science:**Knowledge includes understanding the laws of creation (the Most Gracious) and understanding the commands of the Command (God and revelation).

Section summary:
Understanding the duality of "command and creation" as the fundamental structure of existence is a profound key to understanding the universe, humanity, and their relationship with God. It demonstrates that apparent material reality is not everything, but rather the result and manifestation of a deeper world: the world of command and data. Humans, with their unique capacity for choice (divinity), are called to consciously engage with both worlds and seek connection with the Source of Command (God) to understand and direct their lives in the world of creation according to the laws of the Most Gracious and the guidance of the One God. This understanding opens up vast horizons for contemplating God's cosmic and divine revelations alike.

34.9 Qualities of Believers: Data Handling Skills and Keys to Accessing the World of Command

1. Introduction: Faith is not a passive belief but a conscious practice:

Faith is often understood as a mere belief in the heart or a mental conviction. But a careful reading of the Qur'an, and through the perspective this series presents on the world of command and statements, reveals that**True faith is a dynamic and effective state.**It requires specific skills and practices. The noble verse {Those who repent, those who worship, those who praise, those who fast, those who bow, those who prostrate, those who enjoin what is right and forbid what is wrong, and those who observe the limits of Allah. And give good tidings to the believers} (At-Tawbah: 112) does not merely enumerate the attributes of the righteous, but rather outlines the features**The "believer" who is able to deal with the world of command and derive data from it**Each of these nine qualities can be understood as:**Essential skill**In consciously dealing with the “data” that constitutes our inner and outer reality, and which are keys to entering and advancing in the world of command.

2. Detailing the nine qualities as data handling skills:

- **1. The Repentant (Movement and Development Skill in Data Ladders):**

  - **Concept:**Repentance here goes beyond mere regret for sin, to mean**Constant movement and no stagnation**At the levels of understanding, knowledge, and spirit, the world of data (command) consists of infinite degrees and ladders.

  - **Skill:**The ability to**Constant movement between these stairs**...and instability or stagnation at one level of understanding or data. The true believer is in a constant state of "repentance," meaning that he is constantly reviewing, evolving, and ascending, open to new horizons of knowledge, science, and truths that come to him from the world of command. Stagnation at one level means being cut off from this world. This is**The dynamics of the believer**.

- **2. Al-Abidun (skill of linking data to its original source):**

  - **Concept:**Worship here means**Derivation**A human being is a being who derives his data, information and values from different sources.

  - **Skill:**The ability to**Link the data source to God exclusively**The "worshipping" believer is the one who consciously chooses that the source of his basic data (in values, in legislation, in understanding the purpose of existence) is God and His system ("the one God"). He does not surrender himself to other data sources (whims, traditions, people, misleading media) that make him needy of them and dependent on them. Worship here is**Achieving source independence and linking it to the original**.

- **3. Al-Hamdoun (skill of striving for data quality and distinction):**

  - **Concept:**Praise is associated with quality and perfection. The world of data, like the world of creation, contains varying degrees of quality (good and benign data, and bad and malignant data).

  - **Skill:**The ability to**Distinguishing benign data and consciously seeking to consume and prefer it**The "praising" believer is one who consciously chooses to nourish his mind, heart, and soul with high-quality information (useful knowledge, remembrance, wisdom, noble morals), and avoids poor information (idle talk, backbiting, trivial or misleading content). This pursuit of quality in "the matter" (the information) inevitably reflects in the quality of his life in "the creation" (materials, relationships, good living).**Praise is a way of life based on quality.**.

- **4. Tourists (Distributed Data Exploration Skill):**

  - **Concept:**Data, knowledge, and wisdom are not confined to one place or one source, but are distributed across horizons, souls, and the earth.

  - **Skill:**The ability to**Actively seeking to explore this distributed data**The believing "tourist" is not satisfied with what he has in his narrow surroundings. Rather, he travels, migrates, reads, researches, meets people, and explores different cultures and places to acquire additional and diverse types of data that enrich his understanding and broaden his horizons. Remaining

confined to one place or with a single mindset deprives people of the richness of distributed data.**Tourism here is an openness to diversity and discovery.**.

- **5. Kneelers (Self-healing and data return skill):**
  - **Concept:**Humans receive a massive amount of data and events mixed with situations and people every day. This data requires internal processing.
  - **Skill:**The ability to**Tracing these data and events back to their origins in the world of command and linking them to God, His grace, wisdom, and will.**. Ruku' is an internal "bow" to review the data consumed, filter it of circumstantial impurities, extract its essential meaning and its relationship to God, and ensure that it is in accordance with His command. It is**A process of self-reflection and healing**.
- **6. Prostrators (the skill of achieving complete harmony with the divine command):**
  - **Concept:**Prostration is the pinnacle of submission and surrender. After processing the data in bowing, comes the stage of achieving complete compliance.
  - **Skill:**The ability to**Converting and directing the processed data to be fully consistent with God's command and will.**Prostration is a state of complete submission whereby one's thoughts, feelings, and decisions (inner self) become in harmony with what God wants. It is**Internal data routing and standardization process**Bowing and prostration together represent a continuous process of processing, purifying, and directing data toward God.
- **7. Enjoining good (skill of spreading good information):**
  - **Concept:**Known is the shared data that is consistent with common sense and truth. The role of the believer is not limited to self-consumption and self-treatment.
  - **Skill:**The ability to**Share and spread good and well-known information among people**The believer realizes that data has a social role, and that spreading goodness, beneficial knowledge, and truth is part of his responsibility. This dissemination enhances his understanding of the data itself and allows him to see its impact in reality.**Enjoining good is a positive interaction with society through statements.**.
- **8. Those who forbid evil (the skill of avoiding and combating malicious data):**
  - **Concept:**Munkar is the deviant and malicious statements that contradict nature and truth.
  - **Skill:**The ability to**Avoid, warn, and discourage the consumption of bad data.**The believer has a critical awareness that distinguishes between good and bad, and he does not content himself with saving himself but seeks to protect his community from the negative impact of harmful information.**Forbidding evil is protecting society from data pollution.**.
- **9. Preservers of God's limits (skill of awareness of data limits and privacy):**

- **Concept:**Data is not absolutely public, but has limits, sanctities, and privacy set by God (the limits of God).

- **Skill:**The ability to**Knowing these boundaries, respecting them, and not crossing them**This includes respecting others' privacy, refraining from intruding on matters that do not concern one, not crossing boundaries in requesting or disseminating data, and understanding that some data may be specific to a particular group or time. Respecting these boundaries qualifies a person to receive a higher level of data download from the realm of command.**Keeping boundaries is the etiquette of dealing with data.**.

3. Conclusion: The believer as a data expert is qualified to enter the world of command:

Having these nine qualities is not just about acquiring moral virtues, but it is…**Developing essential skills in dealing consciously and effectively with "data"**Which constitutes the worlds of command and creation. The true believer, from this perspective, is a qualified “data expert” who knows how to select it (those who praise God), how to connect it to its source (those who worship God), how to explore it (those who travel), how to process and direct it (those who bow and prostrate), how to develop through it (those who repent), how to interact with it socially (those who enjoin good and forbid evil), and how to respect its boundaries (those who preserve the limits of God).

These are the integrated skills that**Opens the doors to the world of command**...and makes him eligible to receive more sublime data, divine revelation, success, guidance, and empowerment in the world of creation. It is a practical roadmap for achieving conscious and active divinity.

34.10 Angels and Cosmic Data Management: A Look at the Five Vital Processes

1. Introduction: Angels as Executors of God’s Command in the Worlds of Command and Creation:

In our quest to understand how the universe works and how God’s will is manifested in it, the role of**Angels**As an active force implementing God's commands, they are not merely worshipping creatures in heaven, but they have vital and direct roles in**Managing the affairs of the universe**...whether in the world of command (data) or in the world of creation (phenomena). The Holy Qur’an provides us with glimpses of these roles by describing different groups of angels and their actions. Based on the analyses presented in the sources in this series, the work of angels can be understood as management and administration of**"Cosmic Data"** through **Five basic and permanent vital processes**.

2. The five processes of managing cosmic data and the role of angels in them:

The opening chapters of Surah Adh-Dhariyat, As-Saffat, Al-Mursalat, An-Nazi'at, and Al-'Adiyat describe five main groups of angels who perform five integrated and vital operations to process and manage the data that shape the destinies of the universe and life:

- **First: The group of seeds (the process of reproduction and division - the peak, pregnancy, running and division):**
  - **Verses:**{And the winds that scatter, and those carrying heavy loads, and those that run smoothly, and those that divide in order.} (Adh-Dhariyat: 1-4).
  - **Role and process:**This group is responsible for the process of**Cosmic data fragmentation and disintegration (peak)**, then **Download this detailed and condensed data (read)**, then **Transfer and manage it easily and smoothly (easily)**, reaching the final stage, which is **redistribute and redistribute (order)**Between creatures and events.
  - **The effect:**This constant process is responsible for**continuous change**In people's destinies, livelihoods, and circumstances (a new division of the matter each time). It is the reason for the production of offspring, the variation in livelihoods, and the change in circumstances from one day to the next. It is a continuous process of "disassembling and reassembling" cosmic data.
  - **Purpose:**The oath by this process came to confirm a fixed truth: {Indeed, what you are promised is true, and indeed, the judgment is bound to come to pass.} No matter how the divisions and details change, the divine promise (of reward and judgment) is fixed and inevitably real. For the believer who trusts in this promise, every reshaping of his data (every experience) becomes better for him than the one before it.
- **Second: The group of As-Saffat (the process of organization and arrangement - row, warning, and recitation):**
  - **Verses:**{And those who stand in rows, and those who drive away with a driving force, and those who recite the Reminder.} (As-Saffat: 1-3).
  - **Role and process:**Amidst the massive influx of data from the universe, this group is on a mission.**Organizing, arranging, and prioritizing**It is.**Data array**In order and arrangement, then**To deter and forbid (to deter)**Any data that attempts to penetrate this system or exceed its priority (combating data chaos that may be caused by demons or others), then**By reciting the dhikr (remembrance)**, that is, revealing commands and truths in a sequential and organized manner according to the divine plan.
  - **The effect:**This process maintains**The unity and cohesion of the universe**It prevents chaos and random data interference. It ensures that things are organized and in a tight order.
  - **Purpose:**Achieving the goal of monotheism: “Indeed, your God is One.” The unity and order of the universe reflects the oneness of its source.
- **Third: The group of messages (the process of delivery and implementation - sending, brainstorming, publishing, teams and delivery):**

- **Verses:**{And the winds sent forth in gusts, And the winds that blow violently, And the winds that spread out, And the winds that scatter, And the winds that separate, And the winds that cast forth the message.} (Al-Mursalat: 1-5).
- **Role and process:**This group is responsible for**Communicating and implementing divine data and commands**To become an effective reality. It is**Sent consecutively (by convention)**and may come hard and fast**(storm)**And it does**Publishing and distributing data (publishing)**, then **differentiate between right and wrong or between different things (differentiation)**And finally**Receive the male (male)**In things and beings (as metaphysical data or self-timers that determine their fate or term).
- **The effect:**This process ensures**The inevitability of the occurrence and fulfillment of divine commands and promises**It is also responsible for delivering warnings and reminders to people before events occur.
- **Purpose:**Fulfillment of the divine promise: "What you are promised will surely come to pass."

- **Fourth: The group of extractors (the process of separation and revealing the ends - extraction, activity, swimming, preceding, and management):**

- **Verses:**{And those who pull out violently, and those who pull out swiftly, and those who swim with a swimming, and those who race ahead, and those who manage affairs.} (An-Nazi'at: 1-5).
- **Role and process:**This group is responsible for**Separating connected matters and revealing their ends and ends (managing the matter)**It is.**to forcefully remove spirits or facts (drowning)**and works**Actively and quickly** and move in the universe**Easily and smoothly (swimming)**، **And they race to implement the order (in advance)**, reaching**Managing the matter**That is, revealing its end, its conclusion, and its reward.
- **The effect:**This process leads to**Separating truth from falsehood, revealing the truth of things, and showing their ultimate consequences.**It brings matters to their final form in preparation for judgment and retribution.
- **Purpose:**Prelude to the Day of Judgment and Reckoning {The Day the Earth Shakes with a Terrible Tremor}.

- **Fifth: The General Group (the supply and influence operation - the enemy, the raid, the incitement, and the mediation):**

- **Verses:**{By the charging steeds, panting, And striking sparks of fire, And the raiders at morning, And stir up thereby dust, And scatter thereby among a multitude.} (Al-Adiyat: 1-5).
- **Role and process:**This group may represent forces or data that **extend or affect human**(Whether for good or evil, depending on the context and interpretation of the Surah). It is**Running and moving quickly (slaughter)**، **To ignite or arouse thoughts or feelings (ignite)**،

The effect changes and occurs suddenly (in the morning)., stir up dust or controversy**(soaking)**, then **Interspersed with and interspersed in a group or situation (group)**.

- **The effect:**This process represents**Supply and external influence**(Who is the world of command?) with which man interacts and responds, and often reveals the truth of his ingratitude and denial.

- **Purpose:**Testing man and revealing the truth of his attitude towards his Lord: {Indeed, man is ungrateful to his Lord.}

3. Conclusion: Angels as an organized army to manage the data of the universe:

Understanding the role of angels through these five processes presents us with a picture of an organized and disciplined divine army performing vital and precise tasks to manage the universe and life by God's command. This understanding transcends traditional perceptions of angels and reveals their active role at every moment of existence, as an integral part of the divine system of Lordship and its manifestations in the worlds of command and creation. Understanding this role deepens our understanding of the greatness and precision of divine management.

34.11 Book, Writing, and Reading: The Dynamics of Data Transformation between Command and Creation

1. Introduction: Beyond the traditional meaning of the book:

When "the book" is mentioned in the Qur'anic context, the physical Qur'an or previous divine books may immediately come to mind. However, by contemplating the Qur'anic uses of this word and its derivatives (katab, yakubun, maktoob, kataba, qira'a...), and based on the analyses provided by the sources in this series, it becomes clear that the concept of "the book" carries deeper and more comprehensive connotations related to...**The structure of existence itself and the dynamics of transforming "data" between the worlds of command and creation.**

2. Writing and reading: the process of converting and exchanging data:

- **Writing as a transformation from command to creation:**"Writing" in this perspective is not just the writing of letters, but rather it is**A divine process of transforming data, commands, or quantities from their original state in the world of command (the unseen, the origin, the cause) into a form capable of manifestation and verification in the world of creation (the witnessed, the result, the apparent).**. What God "writes" for Himself, for His servants, or for the universe is an effective command that becomes reality. {Enter the Holy Land which**books**{Allah is with you}, {Nothing will ever happen to us except what Allah has revealed to us}**books**God is for us. The divine pen is the means of transforming these commands into executable "writing."

- **Writing as a transformation from creation to command:**In contrast, man’s actions, choices, and efforts in the world of creation are not in vain, but are**"Write it" and record it**By the angels {And indeed, over you are guardians * noble**writers***They know what you do} (Al-Infitar: 10-12), {And We record what they have put forth and what they left behind}. This recording transforms the events of the world of creation into**Data and records stored in the command world**To be calculated and punished based on it.

- **Continuous dynamics:**So, there is a constant dynamic of “writing” between the two worlds: commands and statements are written from the Command to be manifested in creation, and actions and results are written from creation to be preserved in the Command.

3. The book is the origin and the summary, and the reading is the result and the detail:

- **No reading without writing:**Just as in our physical world, you cannot read anything that wasn't first written. This principle applies at a deeper level in this system.**Writing (command, origin, total data) is the basis of the existence of reading (creation, result, perceived details).**

- **The book = the summary / the world of the matter:**"The book" in this sense represents totality**, interconnected whole, origin, cause, world of command**With its total data and original quantities. It is the comprehensive record of existence.

- **Reading/Quran = detail/world of creation:**“Reading” (from which the name “Quran” is derived) represents**Dealing with the details, parts, and results manifested in the world of creation**It's a process.**perception, understanding and comprehension**A specific part of the "Book" or its manifestations. The Holy Quran is an elaboration and explanation of this original "Book," providing us with detailed examples, guidance, commands, and prohibitions that we deal with in our daily lives (the world of creation).

- **The difference between the Book and the Qur’an:**This explains, according to the sources, why the "Book" (as a summary and original) is associated with previous nations (the People of the Book), while the "Quran" (as a detailed explanation and renewed interpretation) is associated with the final message and the period of "the others." The Qur'an is a detailed "reading" of the Book that is appropriate for the final stage of humanity.

4. Levels of the book: The universe and humanity:

- **The Greatest Book of the Universe:**All of existence is like a great, open, undoubted "book," the lines of which are the cosmic verses of God and the laws of the Most Gracious. This is the "book" whose events unfold according to what was "written" for it in the world of command.

- **The Book of the Younger Man:**Every person also has his own “book” in which his destiny and deeds are recorded. {And We have fastened every man’s fate to his neck, and We will produce for him on the Day of Resurrection his deeds.} **a book** He finds it published**Read your book**“Sufficient is yourself against you this Day as accountant.” (Al-Isra: 13-14)

5. The Path of Existence: The Cycle of Writing and Reading:

The path of existence and the interaction between command and creation can be summarized in a continuous cycle:

1. **God's writing (command):**God writes the destinies, commands and laws in the world of command (the original book).

2. **Human reading (creation):**Man lives in the world of creation and reads the manifestations of this book (experiencing events, understanding laws, receiving revelation).

3. **Human writing (creation -> command):**Based on his choices and actions (divinity) in the world of creation, man "writes" new lines in his own book, and these actions are recorded and transformed into data in the world of command.

4. **Human Reading (The Command -> The Hereafter):**In the afterlife, man will read his book, which was written based on his actions, to face the consequences of his choices.

6. Keys to the Book and the Disjointed Letters:

- The disconnected letters at the beginning of some surahs (Alif, Lam, Meem, Ta, Seen, Kaf, Ha, Ain, Sad...) may be, as sources have indicated, a form of...**Symbols or keys that refer to the "Book" and the world of command**Each letter may carry a specific meaning or point to an aspect of this unseen world or the way data works within it (such as the "alif" as a symbol of connection and manifestation). Understanding these letters is part of trying to understand the larger "book."

7. Written supplication: Request for data transfer:

- When the believer calls: {**Our Lord, give us good in this world and good in the Hereafter and protect us from the punishment of the Fire.**Or use the supplication formulas that contain the word**"Write"**({So register us among the witnesses}, {Our Lord... so register us among the witnesses}, {And decree for us in this world [that which is] good and in the Hereafter}), so he is in fact asking God**Transforming the data of goodness and salvation from the world of command (the Book) to become a reality manifested in the world of creation (reading and life)**.

Section summary:

The concept of "the Book" in the Qur'an is deeper than just the physical text; it represents**The world of command with its original and general data**The processes of "writing" and "reading" represent**The continuous dynamic of data transformation and embodiment between the worlds of command and creation**Understanding this dynamic helps us realize the profound interconnectedness between the unseen and the seen, between God's will and human actions, between written destiny and individual choice, and enables us to engage more consciously with the "book" of the universe and the "book" of our lives.

34.12 The Disjointed Letters: Mysterious Symbols or Keys to the World of Command?

1. Introduction: The Mystery of the Noorani Letters:

Twenty-nine chapters of the Holy Quran begin with single or compound letters known as "the disconnected letters" or "the luminous letters" (such as: Alif, Lam, Ra, Ha, Mim, Ta, Seen, Kaf, Ha, Ain, Sad, Nun, Qaf, Sad...). These letters have puzzled commentators and scholars throughout the ages, and various interpretations have been offered, ranging from saying that they are among the ambiguous letters whose knowledge is reserved for God, to saying that they are names of chapters, or an indication of the linguistic miracle of the Quran, as it is composed of these letters that are familiar to the Arabs, or that they carry profound symbolic meanings.

In the context of this series exploring the duality of command, creation, and the world of data, and based on references in reference sources, a possible understanding of these letters can be put forward that considers them as**Symbols or keys that point to the greater "book," that is, the world of command with its original data and laws.**

2. Letters as the origins of words and meanings (the world of creation):

- On the direct linguistic level (in the world of creation), the alphabet represents**The basic units that make up words and meanings**Every language relies on a limited set of these letters to form an infinite number of expressive linguistic structures. The Qur'an itself, the miraculous word of God, is composed of these familiar letters to the Arabs, demonstrating God's supreme power in arranging them in this unique form.

3. Letters as symbols for the world of command (origin and data):

- Based on the principle that the world of creation is a manifestation of the world of command, and that “the Book” (the command) is the origin of “reading” (creation), the disconnected letters can be viewed as**It goes beyond its direct phonetic or linguistic meaning to symbolize basic facts, laws, or keys in the world of command.**
- **Why letters specifically?**Just as letters are the foundations of building words and meanings in the world of language (creation), these carefully chosen, divinely separated letters may be...**Refers to the "origins" or "keys" of constructing the data and meaning system in the world of command.**
- **Not just talismans:**This understanding does not mean that they are mysterious, meaningless talismans, but rather that they are**condensed symbols**There are meanings, laws, or basic processes in the world of command, the full nature of which can only be understood by God and those firmly grounded in knowledge, with His permission.

4. Trying to understand the meanings of some letters (for example):

While emphasizing that the definitive meaning remains with God, we can consider some of the possible meanings of some letters based on their shape, position, or repetition, as indicated by the reference text:

- **Alif (a):**Its vertical shape connecting the top and bottom may symbolize**The connection between the world of higher command and the world of lower creation**It may also symbolize**Oneness**(as the first letters and numbers), and to**visibility and clarity**And integrity.
- **Lam (l):**May refer to**Connection and communication**Attachment (lam of ownership, lam of reason...).
- **Mim (m):**May refer to**Collection and addition**And the briefing.
- **(pain):**Together they may refer to:**The link (alif) that brings together (mim) and connects (lam) between the command and creation**Or to the origins of the comprehensive book that leads to guidance.
- **Ha' (H):**May be associated with life and wisdom.
- **The letter Ra (R):**It may be associated with divinity, repetition, or movement.
- **(father-in-law):**May refer to**The Principles of Comprehensive Wisdom**Or**University life**.

Important note: These are merely reflections on possible meanings, and do not represent a definitive interpretation. The goal is to demonstrate how these letters can be viewed as symbols of the world of command.

5. The relationship of the disconnected letters to “the Book”:

- The disconnected letters are often followed by a mention of the Book, the Qur’an, or the revelation, such as: {**pain** * Dhullik **The book**There is no doubt about it... (Al-Baqarah: 1-2), {**Al book**We have sent it down to you...} (Ibrahim: 1), {**father-in-law** * **Revelation of the Book**From God, the Almighty, the All-Knowing. (Ghafir: 1-2)
- This recurring sequence strengthens the hypothesis that these letters are a**Introduction, keys, or symbols that indicate the source of this book or its original nature related to the world of command.**It is as if God is saying: This book that you are reading (the world of creation) has its origin and source from those truths and principles that these letters symbolize (the world of command).

6. Divinity and dealing with the disconnected letters:

- How does a person exercise his divinity (choice and orientation) towards these letters?
  - **Choosing to reflect:**Man chooses to reflect and contemplate this unique Quranic phenomenon, and not to pass it by without noticing it.

- **Position selection:**He chooses his stance toward them: does he consider them a divine, sealed secret? Symbols open to contemplation and relative understanding? Or merely meaningless letters?

- **Head to get support:**Whoever believes that they are keys to the world of command may turn his heart and mind to God to seek understanding and derivation from these principles symbolized by the letters.

Section summary:
The disconnected letters at the beginning of the surahs represent a unique phenomenon that calls for contemplation. In the context of our understanding of the duality of command, creation, and the world of data, a possible understanding can be proposed that considers these letters**Symbols or keys that point to the world of command and the origins of the "Book"**They may symbolize fundamental laws, processes, or truths in the original world from which the world of creation is revealed. This understanding, along with the affirmation that certain knowledge lies with God, opens the door to deeper contemplation of these letters and their relationship to the Qur'an and the universe, and makes engaging with them part of man's voluntary (divine) journey toward a deeper understanding of existence and its source.

34.13 The clear Arabic tongue: a mirror of the universe and a miraculous divine system

"In a clear Arabic tongue" (Ash-Shu'ara: 195) – With this decisive phrase, the Holy Qur'an describes the language in which it was revealed. It is not merely a reference to a linguistic identity, but rather a declaration of a unique nature and a miraculous system that transcends being a mere means of communication. The key to understanding any message lies first in understanding the language in which it is formulated, and the Holy Qur'an, as the final and eternal divine message, calls us to treat its language differently, one befitting its divine source and its clear nature.

Why is the language of the Qur'an different?

Many of us approach the language of the Quran with the same tools and concepts we use to approach our everyday human language or other literary texts. We apply to it rules of grammar and morphology that were later developed by humans, or we interpret its words based on dictionaries that may not take into account the unique Quranic context, or we treat its verses as isolated islands, plucked from their overall context. This approach, while justifiable in some respects, overlooks a fundamental truth:**The clear Arabic language in which the Qur'an was revealed has its own characteristics and precise internal system.**

The book**"[Insert your book title here]"**Based on this fact, he presents the methodology of "Qur'anic Arabic Linguistics," which establishes a deeper understanding. This methodology holds that the language of the Qur'an is not arbitrary in any of its aspects. God Almighty, the

Creator and Initiator of the universe, is the same One who revealed the Qur'an. Just as His creation of the universe came according to a precise system, well-established laws, and unchanging traditions, His revealed words also came according to a precise and well-established linguistic system, reflecting the same precision, creativity, and harmony found in creation. The clear Arabic language, in this sense, is not merely a transmitter of the message, but rather a**Part of the message itself and a mirror reflecting the order of the universe.**

From the system of the universe to the system of language:

Our book explores how this amazing harmony between the system of creation and the system of the Qur'anic language manifests itself on multiple levels:

1. **Matrimonial Law:**Just as God created everything in pairs to achieve balance and integration in the universe {And of everything We created pairs}, we find that the structure of the Qur'anic word depends primarily on**"Al-Mathani" or literal pairs**These pairs are not just a sequence of sounds, but rather structural and semantic units that interact with each other to produce meaning, just as pairs interact in the world of creation to produce life and diversity. Understanding the connotations and interactions of these pairs, as the book details, is key to uncovering deeper layers of meaning that go beyond superficial interpretation.

2. **The meanings of letters as roots:**The book goes further, suggesting that**Letter names**Arabic itself is not just arbitrary phonetic symbols, but carries**Latent cosmic and Quranic energies and connotations**Just as the primary elements in the universe have properties that determine their interactions, the Quranic letters may serve as "primary elements" of meaning, each bearing an original semantic imprint. Understanding these primary connotations of the letters, and their interaction within the "mathani" (pairs), provides a methodology for decoding the Quranic word and arriving at the "kinetic meaning" that links the word to the laws of the universe and life.

3. **Unity in diversity:**Just as fruits, trees, and living things in the universe are diverse but all trace back to the same origins and laws, we find that Quranic words, despite their diverse meanings and manifestations in different contexts, often trace back to common literal roots and origins that carry a central meaning that connects them. This reflects the principle of unity in diversity, which is a hallmark of divine creation.

4. **Consistency in cosmic examples:**The book provides practical examples that demonstrate how the Qur'an's description of cosmic phenomena such as the sun, moon, stars, and mountains goes beyond mere superficial descriptions. Rather, the linguistic roots of the words used carry within them meanings that are astonishingly consistent with the reality of these phenomena and their cosmic functions, confirming that the One who described is the same One who created.

Towards a new reading of the Qur'an:

Understanding the Qur'an through "understanding its clear Arabic language," as our book presents it in detail and with a clear methodology, is not just a cognitive addition, but rather a call to...**A new, conscious reading**For the Book of God. A reading that goes beyond the surface to the depths, beyond fragmentation to unity, connecting the text to the universe, and interrogating the letters and words to reveal their secrets.

It is an invitation to see the Qur'an not only as a book of guidance and legislation, but also as a**An open cosmic book**It reveals to us the order of existence and reflects the Creator's greatness in His creation of His words, just as He created them. It is an attempt to free the mind from being limited by inherited human rules and to activate systematic contemplation based on the confidence that this clear Arabic language is a miraculous divine system, holding within itself the keys to its understanding.

Let us approach the Book of God with this new spirit, the spirit of the thoughtful researcher who seeks to understand the message through its unique language, to discover the amazing harmony between the Word and the universe, and to truly become a "universal Quranic" that combines profound faith with enlightened contemplation.

34.14 Conclusion of the Divinity Series: Toward a Conscious Unification of Choice and Order

1. Collecting the threads of the journey:

Throughout this series, we have sought to explore the concept of "divinity" in the Holy Quran from a perspective that transcends traditional understanding, attempting to delve into its profound connotations and connections to human and cosmic existence. We set out from the fundamental distinction between**Lordship**(As a realistic system and divine plan that includes everything, as detailed in the first series) and**Divinity**(As an intentional, optional trend for those who have been given freedom of choice).

We saw how the concept**"The One God"**In the Qur'an, it may not be limited to the abstract divine self, but rather refers to**Integrated functional system**It includes God as the highest source and Gabriel as the authorized intermediary, and the required monotheism is belief in this system and turning to it by following the revealed revelation.

We then carefully differentiated between the types of "gods" based on their relationship to**"God"** (as a source of legislation) and **"The Most Gracious"**(As a source of the laws of the universe), distinguishing between "a god other than God" (legislative polytheism), "a god other than God" (Gabriel within the system), "a god with God" (polytheism in the independence of power), "a god other than the Most Merciful" (legitimate scientific/practical superiority), and "a god other than the Most Merciful" (claiming independence from the laws of the universe).

We explained the vital difference between **legitimate worship** (Optional, obligatory, directed to the one God) and **Practical/realistic worship** (Submission to the laws of the Most Gracious and their manifestations), stressing that mixing them is a major cause of loss.

We also explored the role of**"The Most Gracious"** As a manifestation of order, law and connections in the world of creation, and how**"Servants of the Most Gracious"** They provide a model of harmony with this system. We hope that**"Gods besides the Most Gracious"** As a case of scientific excellence and acquired ability within the laws of the universe, its conditions, and its controls. We linked Quranic symbols, such as stars and hunting, to humanity's voluntary journey toward guidance and knowledge. We also considered numerical miracles as a potential cosmic sign requiring a choice of faith.

Finally, we delved into understanding**The duality of command and creation**As a key to understanding the universe, and how**Characteristics of believers**These are skills for dealing with “data” and accessing the world of command, and the role of**Angels**In managing this data, dynamics**Book, writing and reading**In its transformation, and symbolism**Disjointed letters**As potential keys to this world.

2. The Integration of Lordship and Divinity: The Key to Comprehensive Understanding:

The deep understanding that these two complementary series (“the series of Lordship” and “the series of Divinity”) seek to provide is not complete unless we look at them together.**Lordship**It represents the real framework, the cosmic order, and the comprehensive divine plan in which we live and to which we are subject, whether we realize it or not. While it represents**Divinity**The space of choice, direction, and voluntary endeavor that we (humans and jinn) practice within this framework.

Divinity (our choices and orientations) cannot be understood in isolation from Lordship (the reality and laws that govern us). Nor can an understanding of Lordship be sufficient unless it is coupled with true divinity (a correct orientation and choice toward the one God and His order).**Understanding them together gives us a comprehensive and balanced view.**To exist and our relationship with God, the universe, and ourselves. It is an understanding that requires effort and contemplation, transcending the superficial division between the unseen and the seen, between religion and science, or between divine will and human choice. Comprehending this integration is in itself the key to advancing understanding and faith.

3. The essence of Quranic monotheism: a conscious choice within an integrated system:

Based on this integration, it becomes clear that**Monotheism**What the Qur’an calls for is not just a negative acknowledgment or a rigid belief, but rather:

- **Conscious optional unification:**It stems from man's use of the most precious gift he has been given: freedom of choice and the capacity for intentional direction (divinity). It is a decision made consciously and willingly.

- **Monotheism that combines the worlds of command and creation:**It is a monotheism that does not separate belief in the unseen from dealing with testimony, but rather connects them.

- **Unification realizes the system and the order:**It requires:

- **Realizing and following the system of "One God" (God and Gabriel through the Qur'an):** This is achieved by turning to legitimate worship and following the revealed legislation as a path to guidance and righteousness in the world of command.
- **Awareness and conscious interaction with the "Rahman" system:** This is achieved by understanding the laws and traditions of the universe (the Lordship manifested in creation), striving for knowledge and action, and benefiting from the subjugation of creation, while always recognizing that this system is derived from God and does not operate in isolation from Him.

True monotheism is to practice your "divinity" (your choice) in complete harmony with "lordship" (God's order and management), worshipping the "one God" with His system, and dealing with the laws of the "Most Merciful" with awareness and faith.

4. A final call for contemplation and proof:

These two series, with their insights and interpretations inspired by contemplation of "The Jurisprudence of the Qur'anic Arabic Language" and other sources, are not the end of the road, but rather a renewed call to:

- **Deep and continuous contemplation:** Constantly returning to the Holy Quran, contemplating its verses with an open mind and a heart that seeks the truth, and not being satisfied with a superficial or inherited understanding.
- **Searching for proof:** Basing faith and understanding on scientific, logical, and precise proof, and transcending blind imitation and uncontrolled emotions.
- **Continue scientific research:** Especially in methodological aspects that require further scrutiny (such as the semantics of letters, pairs, and numerical systems), using all available cognitive tools.
- **Practicing Divinity Responsibly:** Using the gift of choice to move toward truth, goodness, and knowledge, and striving to achieve harmony between our faith, understanding, and behavior.

We ask Allah to open for us and for you the doors of understanding His Book, to guide us to His straight path, and to make us among those who contemplate His verses in the horizons and in themselves until it becomes clear to them that it is the truth.

35 Keys to Understanding Lordship and Divinity – A Balanced Critical Analysis

At the beginning of this new series of articles, we invite you to embark on a profound intellectual and contemplative journey to explore two fundamental concepts of Islamic

doctrine: lordship and divinity. These two concepts form the cornerstone of our understanding of the relationship between Creator and creation, and of the nature of monotheism, which is the essence of divine messages.

Lordship is often viewed as being limited to God Almighty alone, as the absolute Creator, Owner, and Controller of all things. This understanding is the foundation without which faith is invaluable. God is the Lord of the Worlds, with no partner in His creation or command. However, upon careful contemplation of the Qur'anic discourse, contexts may emerge that indicate that the concept of "lordship" may carry another dimension, namely "relative lordship," meaning the authority or management exercised by certain creatures within a specific scope, with the explicit permission of God Almighty, and within the framework of the laws and traditions He has established.

This foundational understanding of absolute and relative divinity will be the starting point upon which subsequent topics in this series will be built. We will focus in particular on the character of**Gabriel, peace be upon him**As a prominent and pivotal model of relative divinity, he is considered - according to some in-depth readings - the head of the highest assembly and the one primarily responsible for implementing the divine command related to revelation and management in the universe.

The primary objective of this series is to clarify Gabriel's pivotal role in the divine order as understood from the Holy Quran, and to understand the nature of his relationship with God, and between him and the prophets and humankind. We will seek to place this relationship in light of the concept of relative lordship, which does not conflict with God's absolute lordship, while constantly emphasizing Gabriel's absolute submission to God Almighty and his being a commanded servant.

The concept of Lordship in Islam is profound and broad. The clear distinction between God's absolute Lordship, in which no one shares it, and the relative Lordships exercised by some creatures with God's permission and within a specific scope, is a fundamental key to a deeper understanding of the relationship between God and the universe. It is also an important tool for protecting the doctrine of monotheism from any blemish and for interpreting many Quranic verses in a manner consistent with the clear Arabic language in which the Quran was revealed.

In the following articles, we will delve into the verses that speak about Gabriel, exploring his roles, names, and attributes, and analyzing his status in light of the concept of relative lordship. We will also be careful to clearly outline the boundaries between him and the Creator, in order to protect the fortress of monotheism from any ambiguity or exaggeration.

35.1 "The One God": A Functional System Beyond Traditional Understanding

When we read in the Book of God the command to turn to "the One God," the immediate image that comes to mind is the supreme divine entity, God Almighty, the only One worthy of

worship. This understanding is the foundation and essence of religion: there is no god but God. However, does the concept of "the One God" stop at referring to a single entity? Contemplating certain Quranic verses leads us to explore an additional dimension to this concept, as some contemporary readings suggest.

According to this perspective, the term “one God” in the Qur’anic discourse, especially in the context of the call to worship and following, may not be limited to referring to the transcendent divine self alone, but may refer to**Integrated functional system**It functions as a single unit in its relationship with the responsible human being, particularly in the areas of guidance, revelation, and legislation. This system is the practical interface through which humans interact to receive and follow the divine approach.

Components of the "One God" system: Allah and Gabriel

This approach sees this system as consisting of two basic elements that work in absolute harmony:

1. **Allah (Glory be to Him):**He is the first and supreme source of this system. He is the perfect divine self, the possessor of absolute command, the sender of revelation and original legislation. He is the pinnacle of the cosmic hierarchy and the source of all true authority and legislation.

2. **Gabriel (peace be upon him):**It is the executive side and the authorized interface of this system for delivering legislation to the human world. It can be described here as "the god without God," not in the sense of an independent deity worshipped besides God, but rather as the great entity chosen by God and entrusted with a fundamental mission within this functional system. Its role is to:

   - **Trustworthy Broker:**Receives divine revelation directly from God.

   - **The messenger who conveyed the message:**He sends down revelation (the Qur’an and divine commands) to the prophets and messengers to convey them to humanity.

   - **Commissioner for Legislation (Executive):**Since the revelation it carries is the word of God and His law, following what Gabriel brought (the Qur'an) is the same as following God's command and seeking His pleasure. It is the official, authoritative channel through which humanity receives instructions and guidance.

Why is this system considered "one God" functionally?

This integrated system (God as the source and Gabriel as the intermediary executing the revelation) is viewed as “one God” for the responsible human being for several practical and functional considerations:

- **Unity of source and will:**Gabriel's will in conveying revelation and legislation is a direct extension of God's will and command. There is no conflict or independence on the part of

Gabriel in this matter. What Gabriel utters of revelation is what God intended for His creation to convey.

- **Functional integration:**God is the one who initially commands and legislates, and Gabriel is the one who implements and conveys these commands and legislation. They complement each other in conveying divine guidance and methodology to humanity.

- **The practical interface of man:**In his world, man does not receive legislation directly from the transcendent Divine Essence. The practical interface with which he interacts and from which he receives instructions is this system, represented by the revelation sent down through Gabriel (the Qur'an).

Monotheism as belief in the system and orientation towards it

Based on this understanding, the monotheism required by Islamic law is not limited to merely theoretically acknowledging the existence of one God. Rather, it includes a practical orientation toward this system and treating it as a single unit deserving of legitimate worship and absolute obedience. This is achieved through belief in God as the source, belief in Gabriel as a trustworthy intermediary, and devoting worship and obedience to what is revealed through revelation (the Qur'an), as it is binding divine legislation.

Understanding the prohibition of “two gods”

In light of this understanding of the "One God" system, the Quranic prohibition in the verse, "And God says, 'Do not take two gods. He is only one God, so fear Me'" (An-Nahl: 51), becomes more profound. It is not merely a prohibition against worshipping an idol or statue alongside God; rather, it is a prohibition against imagining any independence or separation in the legislative source or guidance that reaches humanity. It emphasizes that the system from which humanity receives commands and legislation is a single, integrated system, originating in God and conveyed by Gabriel. It is impermissible to imagine two contradictory or independent sources of divine command. Ultimately, awe and absolute submission are for God, who is the source of this entire system.

Understanding the "one God" as a functional system comprising God and Gabriel (as both legislative and executive units) provides an additional dimension to the concept of monotheism in the Quran. It demonstrates how belief in God includes belief in His messengers and revelations, and how obedience to the revelations brought by Gabriel is an act of obedience to God—all within the framework of a single, non-contradictory divine system, to which the believer turns with choice, obedience, and legitimate worship.

35.2 The boundaries between God and Gabriel - defining the concepts of monotheism, worship, and supplication

Having reviewed the concept of relative lordship and presented a preliminary vision of the "one God" system that includes Allah and Gabriel as a trustworthy and authorized

intermediary, it is now necessary to draw very clearly the lines separating the Creator from the created, between Allah Almighty and Gabriel, peace be upon him, and any other created being. Gabriel's great status and pivotal role in revelation and management (by the command of Allah) must never lead to any infringement on the essence of monotheism or to any form of polytheism or extremism. To achieve this, we must adjust our understanding of some fundamental concepts, such as worship and supplication, which can be misunderstood unless we refer to their precise linguistic and Quranic connotations.

1. Monotheism: The fundamental pillar and the highest goal

Tawhid is the absolute and firm belief that God is One and has no partner, in His essence (there is no equal to Him), in His attributes (there is no similarity to Him), in His actions (such as creation and absolute control), and in His being worthy of worship (there is no true deity other than Him). It is the essence and solid foundation of Islam, and all acts of worship and deeds are not accepted unless they are done sincerely for His sake. The divisions of Tawhid can be explained to reinforce this concept:

- **Monotheism of Lordship:**Singling out God in His actions, such as creation, sovereignty, provision, and absolute management of the universe.

- **Monotheism (worship):**Singling out all types of worship to God, whether in the heart, in words, or in action, and not devoting any of it to anyone else, whoever he may be.

- **Unification of names and attributes:**Belief in the beautiful names and sublime attributes that God and His Messenger have described Him with, without distorting, denying, specifying, or likening them to Him, with certainty that “there is nothing like Him, and He is the All-Hearing, the All-Seeing” (Ash-Shura: 11).

There is abundant conclusive evidence of this absolute monotheism in the Qur’an, and Surat Al-Ikhlas is the most eloquent statement of it: “Say, ‘He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent.’”

2. Defining the concept of “worship”: between the general and specific meaning

A common mistake is to limit the word "worship" and its derivatives to the devotional meaning of God alone. The Quran, in its clear Arabic, uses it with broader connotations. The general linguistic meaning of "worship" revolves around submission, obedience, humility, and glorification. All of these meanings may be realized together, or some without others, depending on the context.

The multiple Quranic uses of the word “worship” include:

- **Worship to God:**It comes in its most complete forms and meanings (submission, obedience, humility, glorification, sanctification, love, fear, and absolute hope), as in the Almighty’s saying: “You alone do we worship, and You alone do we ask for help” (Al-Fatihah: 5). This is worship in the specific legal sense.

- **Worship means obedience and systematic submission (to other than God):**The Qur'an uses derivatives of worship in contexts that do not imply polytheism, but rather obedience and submission within the framework of a social system or divine mandate. Such as the verse, "And marry the unmarried among you and the righteous among your male slaves and female slaves" (An-Nur: 32), where "your male slaves" refers to subordinates or slaves who submit to the authority and system of their master, not to worship him in a form of polytheism. In verses that use the plural form "na" for the speaker (which may be understood to refer to the higher angels or others by God's command), such as: "They were under two of Our righteous servants" (At-Tahrim: 10), "Then they found one of Our servants to whom We had bestowed mercy from Us" (Al-Kahf: 65), and "And remember Our servants, Abraham, Isaac, and Jacob..." (Sad: 45). In these contexts, "Our servants" can be understood as the prophets and righteous people who are submissive and obedient to the divine order administered and implemented by these higher angels or others by God's command. It is servitude to God manifested in obedience to His commands, which may be carried out through these intermediaries, and not worship of the elite themselves.

Understanding this multiple use of the word "worship" is essential lest we interpret every act of obedience or submission (such as traffic regulations or labor laws) as shirk. Shirk-based worship is the act of devoting any form of worship that is permissible only to God (such as sanctification, absolute humility, and seeking help in matters that only He can accomplish) to anyone other than God.

3. Defining the concept of “supplication”: between request and appeal

The word "du'a" also does not have a single meaning; rather, its connotations vary depending on what is being asked and what is being asked. A distinction is necessary here:

- **Supplication means worship and seeking help:**It is a request for something that only God can do (such as asking for a child from nothing, or a complete recovery from a terminal illness, or forgiveness, or deliverance from a great hardship that only the Creator can handle). This type of supplication is pure worship and may only be directed to God alone. God Almighty says: {And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.} [Ghafir: 60]. Notice how God calls supplication here "worship." He also says: {And that the mosques are for God, so do not invoke anyone along with God.} [Al-Jinn: 18] And supplicating to other than God in this sense is the greatest form of polytheism: “And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware?” (Al-Ahqaf: 5).

- **Supplication means asking from a creature (in what he is able to do):**It is a request for help or assistance from another human being or creature in matters that fall within one's ability and the material and moral means that God has given them. Such as asking a doctor for treatment, a rich person for money, a strong person for help in carrying a heavy object, or

Gabriel to deliver God's message (as the Prophet ﷺ asked). This type of "supplication" (meaning a request) is permissible linguistically and Islamically, and is not considered shirk (associating partners with God) as long as the heart is attached to God and the creature is merely a cause or means that God has permitted to be used.

In the context of this understanding, the role of certain beings, such as angels or other "higher angels," in "responding" to supplications addressed to God can be considered. Prophets and righteous people supplicate to God alone (supplications of worship and seeking help), and it is God who answers their supplications. However, the process of implementing this response in the world of command and the world of creation may be carried out by the creatures assigned to do so (angels or others). They are the instruments for implementing God's command, with no partners in His right to devotional supplication. Supplication in devotion to God, and the implementation of the response to God's command, may occur through created intermediaries.

Controlling these concepts is essential to maintaining the fortress of monotheism and ensuring that we do not fall into polytheism or extremism, along with a correct understanding of the nature of true worship and legitimate interaction with the universe and its creatures.

35.3 "Ar-Rahman": The manifestation of order and law in the world of creation

In our journey to decode the relationship between the concepts of divinity, lordship, and cosmic beings in the Qur'anic discourse, after exploring the concept of "the One God" as a functional system representing the practical interface for receiving legislation, and defining the concepts of monotheism, worship, and supplication to demarcate the boundaries between Creator and creation, we now move on to delve deeper into understanding one of the great names of God: "the Most Gracious."

The name "Ar-Rahman" not only refers to the attribute of God's vast and comprehensive mercy, but it is also intrinsically linked to...**The world of creation** web **The system of the universe and its laws**If the name "Allah" is more specifically associated with the world of command, the unseen, legislation, and direct, transcendent will, then the name "Ar-Rahman" is most prominent and manifest in the world of creation, that is, the material, tangible, and intangible universe in which we live and with which we interact.

"The Most Gracious" is the name through which God's vast mercy is manifested in the creation and maintenance of this visible universe, with all its subtleties and majesties. This mercy is not merely a passive emotion; rather, it is a precise and precise system and fixed and continuous laws that God has instilled in His creation to ensure its continuity, balance, and suitability for life and livelihood. The universe, with its physical, chemical, astronomical, biological, and other laws, is a great manifestation of the Most Gracious' mercy and providence.

What we call in modern science the laws of nature or the universe (the laws of gravity, thermodynamics, genetics, etc.) can be considered in this context the "Laws of the Most Gracious." These are the fixed laws by which God has governed the universe, and they do not change or alter except by His absolute will: "You will never find any change in the way of God, and you will never find any alteration in the way of God" (Fatir: 43). These laws are a manifestation of God's knowledge, power, and wisdom in creation, and they are the method chosen by the "Most Gracious" to govern this material world and establish order within it. Studying, understanding, and applying these laws through science and technology is the key to properly engaging with the world of creation and benefiting from its subjugation.

Inspired by the idea that "The Most Gracious is all connections," this great name can be understood as representing the network of laws and causal relationships that connect the parts of the universe to each other and govern their interactions and interrelationships. The laws of interconnectedness between atoms, the interaction of fundamental forces in the universe, the relationships between living beings and their environment... all of these connections are part of the "Most Gracious" system that maintains the balance of the universe, prevents its chaos, and ensures its precise and controlled functioning. "The Most Gracious," in this sense, is the guarantor of order, harmony, and consistency in the world of creation.

It is necessary here to reiterate that this functional distinction between “God” (associated with the world of command, legislation, and supreme will) and “the Most Gracious” (associated with the world of creation, its laws, and its order)**It does not mean that there are two gods**“Say, ‘Call upon Allah or call upon the Most Merciful. Whichever [name] you call upon, to Him belong the best names.’” (Al-Isra’: 110) These are two names for one entity, but they can be understood as different manifestations of this divine entity in different worlds or aspects of existence. “Allah” represents the transcendent entity and source of command, while “the Most Merciful” represents the manifestation of the entity in the material world through the all-encompassing mercy embodied in universal laws, order, and connections. This distinction helps understand how God can be transcendent and free from resemblance to created beings (“there is nothing like Him”) and at the same time present and manifest in every atom of His universe through His established order and laws (the Most Merciful).

The concept of "servants of the Most Gracious" in Surah Al-Furqan provides a wonderful model for those who understand and are in harmony with this great divine name and its order in the universe. They are not only those who perform the rituals of pure devotion to God, but they are also those who walk on the earth with humility, interact with people wisely, spend the night prostrating and standing before their Lord (connecting the world of creation with the world of command), spend moderately (understanding the laws of balance), do not invoke any other god alongside God (distinguishing between the Creator and the creation), and when reminded of the signs of their Lord, do not fall upon them deaf and blind (consciously interacting with both the legal and cosmic signs). They are servants who understand the order of the Most Gracious in creation and are in harmony with it in their behavior and lives.

The name "Ar-Rahman" in this context represents a fundamental aspect of divine manifestation, linked to the creation and maintenance of the physical universe through a precise system and fixed laws. Understanding this role of Ar-Rahman helps bridge the perceived rift between religion and science, opens the door to viewing the universe as an open book that demonstrates the greatness and mercy of its Creator, and invites humans to be among the "servants of Ar-Rahman," those who understand this system and harmonize with it in their behavior and lives.

35.4 "Gods Without the Merciful": Scientific Superiority and Power Acquired Within the Laws of the Universe

In the context of our understanding of the universe and its laws associated with the name "the Most Gracious," we now explore a concept that may at first glance seem shocking: "gods besides the Most Gracious." However, as we will explain, this concept—according to the reading we adopt in this series, based on reference sources—does not refer at all to the existence of real gods to be worshipped besides God. Rather, it describes a real state of superiority and power possessed by certain creatures within the framework of the cosmic laws established by the Most Gracious.

Redefining the concept and determining its nature:

We must reaffirm, based on the distinctions we have previously made between legal and practical worship, that the term "god(s) besides the Most Merciful" in no way refers to a deity in the legal or religious sense that warrants ritual worship or sanctification. It is not a doctrinal concept related to deserving worship, but rather a description of a real or practical state of affairs related to relative power and control in the world of creation.

“Divinity besides the Most Gracious” is a description of the state of superiority, high power, and relative control that a creature (human or non-human) acquires or enjoys in a particular field, as a result of his or her profound understanding and skillful application of the natural and scientific laws of the universe established by the Most Gracious. It is a “divinity” that is acquired (through knowledge and action) or innate (through nature and constitution) within the framework of the Most Gracious’ system, and is not external to it or independent of itself. It is a power that operates*by*The laws of the Most Gracious, no*outside*About her or*By independent will*Its creator.

Examples and applications to understand the concept:

To illustrate this concept in practical terms, we review examples provided in the reference discussions:

1. **Angels as “gods besides the Most Merciful” (by nature):**Angels, by virtue of their creation and the cosmic functions assigned to them by God, are in complete harmony with the laws of

the Most Gracious and abide by them in certain aspects. Their ability to control the course of cosmic phenomena (such as gravity, the movement of winds, the sending down of rain, and subtle cosmic processes at God's command) gives them superiority, power, and control over aspects of this material world. This innate superiority renders them functionally and practically "gods besides the Most Gracious" compared to other creatures who are subject to these laws. We "worship" them (practical worship) in the sense that we submit to the laws they administer at God's command, not to legally worship them.

2. **Humans (scientists and inventors) as “gods besides the Most Gracious” (by acquisition):**Through reason, knowledge, endeavor, and research, humans can discover, understand, and harness the laws of the Merciful in the universe. By applying this understanding to inventions, technologies, industries, and medicine, humans can achieve superiority, power, and control never before possessed (such as aviation, modern communications, the treatment of once-incurable diseases, and the control of certain energy sources). This acquired scientific and technological superiority grants these scientists, inventors, and pioneering companies a kind of "divinity without the Merciful" in their fields of expertise. They offer solutions and capabilities that make others rely on them and practically submit to their superiority, products, and services.

3. **Jesus Christ and his mother Mary as “two gods besides the Most Merciful” (a special case):**The Qur'an refers to the possibility of taking them as gods in the verse: “Did you say to the people, ‘Take me and my mother as two gods besides God?’” (Al-Ma'idah: 116). According to the source-based interpretation, their possible description as “two gods” here does not relate to polytheistic worship (“besides God”), but rather to their supernatural powers, which fell under the concept of “besides the Most Gracious.” The miracles they performed by God’s permission (raising the dead, healing the leper and the blind, speaking in the cradle to Jesus, special provision for Mary) were the result of their union or support with a special power from the world of command (the Holy Spirit), which enabled them to implement or transcend some of the usual laws of the Most Gracious in the world of material creation. However, all of this occurred within the general framework of the Most Gracious system and with God’s absolute permission. This superiority in the ability to perform miracles made them, in the eyes of those who witnessed them but did not understand the nature of this ability, equivalent to “two gods besides the Most Merciful,” that is, two beings who possessed superior powers based on special divine laws, and not two gods to be worshipped besides God.

“Worship without the Most Gracious”: Practical submission to superiority:

As we explained earlier in Article 3, the "worship" associated with "gods other than the Most Gracious" is practical, real, or even metaphorical worship, not ritualistic religious worship. It signifies submission, reliance, benefit, or even practical amazement at the superiority and power resulting from understanding and applying the laws of the Most Gracious. Examples include our compulsion to use and pay for a smartphone because of the scientific superiority of its creator, our reliance on a doctor's treatment based on his knowledge, our use of an airplane,

or our submission to the law of gravity, which angels guide at God's command. This "practical worship" is natural and permissible, and is part of interacting with the universe and benefiting from divine intervention and scientific progress.

The decisive condition: acknowledging the source of laws (belief in the Most Gracious):

The crucial point that differentiates between "divinity without the Most Gracious" (a legitimate and sometimes acceptable superiority) and "divinity without the Most Gracious" (a major crime punishable by hellfire) is faith in and acknowledgment of the Source. For human scientific and technological superiority to be "below the Most Gracious" (i.e., within the divine order), one must acknowledge and recognize that the laws he has discovered and implemented are those of the Most Gracious, and that his own power and the power of every creature derives from God and operates within the system of the Most Gracious that He created. Knowledge and achievement must be coupled with faith in the true Source and Benefactor.

However, if a person attributes this superiority to himself and his own capabilities, as if he were independent of God's system and laws, and denies the divine source of these laws, claiming absolute power apart from the Most Merciful, then he becomes a "god besides the Most Merciful." This is blasphemy and scientific or functional arrogance that leads to destruction, for it is a denial of the greatest cosmic truth and of God's absolute Lordship and Divinity.

The concept of "gods besides the Most Merciful" opens a door to understanding the superiority and power we see in the world of creation, links it to the laws of the Most Merciful, and distinguishes between practical submission to this superiority and legitimate worship, which is permissible only to God. It also sets the condition of faith and acknowledgment of the source of these laws as a dividing line between legitimate superiority within the divine order and the false claim of independence, which constitutes a grave crime. This understanding encourages science, progress, and a conscious engagement with the universe, while maintaining faith and connection to God as the source of all things.

35.5 God: Between Separation from God and the Manifestation of Lordship in Him - A Dialectical Analysis

Having explored the concept of "One God" as a framework for understanding legislative monotheism, highlighted the differences between types of worship, and delved into the concept of "the Most Gracious" as the creator and creator of His laws, we now turn to address one of the most controversial and debated concepts in the Qur'anic discourse within the context of the hierarchy of authority and being: the concept of "Lord." While no one disputes that God Almighty is the absolute Lord of all things, the use of this term in certain verses opens the door to interpretations regarding whether it refers in every instance to the absolute divine essence, or whether it may sometimes denote a greater entity or level of authority operating by direct divine authorization.

As we briefly noted in Article 3, some scholars argue that the word "Lord" in certain contexts does not necessarily refer to God Himself, but rather to a higher level of authority or a greater entity entrusted with specific tasks by God's permission and direct command. This entity can be viewed as the owner of a detailed divine project or a representative acting under a high mandate. This understanding is rooted in a close reading of certain verses that discuss creation and command, in which actions are attributed to "Lord" in contexts that may be understood as distinguishing Him from the absolute divine self in that particular context.

One of the most prominent readings that adopted this distinction and sparked widespread discussion is the one that reaches the conclusion that this "Lord" referred to in some verses**It is Gabriel, peace be upon him, specifically**As the faithful and powerful spirit responsible for carrying out the major divine commands, especially those related to revelation, cosmic management, and humanity's project on earth, proponents of this view believe that Gabriel's great stature, supernatural powers, and pivotal role qualify him for this lofty position under the absolute authority of God.

But is this the only possible understanding? And what are the arguments against this view?

Other scholars offer a strong critique of this notion, asserting that the term "Lord" in all its contexts refers to God Almighty, and that any use of the term that may appear different on the surface can be understood within the context of the Arabic language and the general verses. These scholars argue that the use of the word "Lord" may be based on the understanding of the addressee or in the context of relative authority and management, but ultimately refers to God as the absolute Lord of all things.

Among the verses that prove that "Lord" refers to God, even in seemingly disparate contexts, is the Almighty's statement on the tongue of Joseph, peace be upon him, addressing the king's cupbearer: "Remember me before your Lord" (Yusuf: 42), and His statement to the king: "Return to your Lord and ask Him what was the matter with the women who cut their hands" (Yusuf: 50). Critics argue that Joseph here used the word "Lord" in accordance with the prevailing understanding of the king who manages the affairs of his subjects, not as an acknowledgment that this king is "Lord" in the divine sense, but rather as a linguistic use of the word in the context of relative authority. They compare this to Moses's statement about the calf, "Your god" (Taha: 97), addressing the Samaritan. He did not acknowledge the calf as a god, but rather used the word according to the claim of the Samaritan and his people. This indicates that the use of "Lord" or "God" may be in specific linguistic contexts that do not necessarily affirm the reality of this lord or god in the absolute sense.

The most important axis of the discussion: The story of creation in Surat Al-Baqarah

The most vital context in this debate is the story of Adam's creation, the command to prostrate, and the rebellion that followed, as mentioned in Surat Al-Baqarah:

{And remember when your Lord said to the angels, "Indeed, I am going to place upon the earth a successive authority..."} (Al-Baqarah: 30) {...Prostrate to Adam, and they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.} (Al-Baqarah: 34) {He said, "What prevented you from prostrating when I commanded you?" He said, "I am better than him. You created me from fire and created him from clay."} (Al-A'raf: 12)

Proponents of the discriminating interpretation believe that the address here is directed from "your Lord," that the command to prostrate came from Him, and that Satan's rebellion was against Him. They question how Satan could have directly rebelled against God in the first place if God is the speaker in these verses, especially since the angels (present at the time of the command) do not disobey God's commands. This leads them to suggest that "the Lord" here is a level other than the absolute divine self, and that he may be the angel Gabriel responsible for this project.

In contrast, critics assert that the speaker is God Almighty, and that Iblis directly rebelled against God's command. They argue that the potential for disobedience and rebellion exists for those charged with responsibility, whether jinn or human, and that Iblis chose to rebel despite his awareness of God's absolute authority. They assert that attributing words and actions to "the Lord" does not remove him from being God, for He is the Lord of all things. They also point to other verses that speak of Iblis' rebellion, disobedience, and his direct curse and expulsion from "God," as in God's statement about Iblis: "Allah has cursed him, and he said, 'I will surely take from among Your servants a prescribed portion'" (An-Nisa': 118), which indicates that the disobedience was directed at God, who cursed and expelled him.

This debate over the identity of "Lord" in these contexts has profound implications for our understanding of the hierarchy of authority. If God is a separate entity (like Gabriel in some readings), this presents a model of a very high level of created and delegated authority. If God is always God, however, this confirms that the actions attributed to "Lord" are direct manifestations of God's absolute sovereignty in various contexts.

The initial conclusion is that the concept of "Lord" in the Qur'anic discourse is subject to contemplation and interpretation. Some interpretations see it as denoting a level of created and delegated authority in certain contexts, with Gabriel being cited as a candidate for this role in some contexts. Conversely, other interpretations assert that "Lord" always refers to God Almighty, and that seemingly different verses can be understood in other linguistic or semantic contexts. This ongoing debate prompts further comparative contemplation and the search for the strongest evidence in the Book of God.

In the following article, we will address the controversy surrounding the concept of "the Most Gracious" and whether it is merely a name for God or a separate entity, while countering the argument with evidence as presented in the referenced discussions.

35.6 "Lord of Mankind": Between Traditional Interpretation and the Power of Hidden Ideas

At the conclusion of the "Lordship and Divinity" series, after reviewing the possible levels of authority and management in the universe, delving into the meanings of the divine names and their relationship to the worlds of command and creation, and addressing the temporal dimensions of management and accountability, we pause to consider a concept mentioned in a great surah, Surat al-Nas: "Lord of mankind." This concept, despite its apparent simplicity, carries within it dimensions that may transcend conventional understanding and open the door to contemplation of types of "lordship" not directly linked to the Creator.

The traditional meaning of "Lord of the people":

The majority of Muslim commentators and thinkers interpret the term "Lord of mankind" in Surat An-Nas to refer to God Almighty, as He is the Creator, Provider, Owner, and the One to Whom their affairs will return. The general context of the Surah (King of mankind, God of mankind) confirms this meaning, as God is the true King and the only deity worthy of worship. The seeking of refuge in the Surah is from the evil of the retreating whisperer (waswas) who whispers in the hearts of people from among the jinn and mankind. This whisperer is the source of evil that threatens people's faith and their relationship with their Lord, King, and God.

A New Vision: “The Lord of Mankind” as Prevailing Ideas:

In addition to this fundamental understanding, without which faith is indispensable (namely, that God is the absolute Lord of mankind), some contemporary readings offer an additional perspective on the term "Lord of mankind." This perspective holds that "Lord of mankind" may also refer to the ideas, beliefs, and even convictions and traditions that have been nurtured and ingrained in people's minds and consciences, and over time have come to control their behavior, guide their decisions, and shape their outlook on life and existence.

According to this perspective, these ingrained ideas and beliefs exercise a kind of "divine" control over individuals and societies. They constitute an internal reference system to which people refer, guiding them in life in the same way that God guides His servants. These ideas may be true and derived from revelation, or they may be false, deviant, and derived from other sources. This interpretation sees the whisperings mentioned in the surah as the mechanism by which these ideas are disseminated and ingrained, whether they originate from jinn devils or human devils (who whisper corrupt ideas and beliefs).

Evidence on which this interpretation may be based:

1. **Linguistic context:**The word "rab" in Arabic is not limited to God, but rather means owner, master, nurturer, and manager. It can be used to describe someone with authority or something that nurtures, influences, and controls. Thoughts and beliefs possess these qualities in a person's life; they shape their beliefs, influence their decisions, and exercise hidden power over their behavior.

2. **Quranic context:**This interpretation links the phrase "Lord of mankind" in Surat An-Nas with other verses that discuss the influence of corrupt ideas and beliefs on people, and the following of whims and suspicion of corruption.

3. **Social reality:**This interpretation suggests that the prevailing ideas in society (unproven traditions, ideologies, fashion trends, deviant values promoted by the media) exercise real and significant power over individuals, often guiding their behavior more than religious or rational guidance. These ideas act as a "god" to which people follow and sometimes subjugate, unconsciously.

The importance of this interpretation and practical applications:

This interpretation does not negate the traditional meaning (God is the absolute Lord of mankind), but rather adds a dimension to understanding Surat An-Nas in the context of contemporary challenges. It has great significance and practical applications:

- **Freedom from blind dependence:**This understanding helps us realize that submission is not only to obvious, alleged gods (such as idols), but can also involve a hidden submission to unproven, prevailing ideas. This encourages critical thinking and a rejection of ideas without scrutiny.

- **A deeper understanding of evil:**It explains that evil may not be merely apparent external actions, but may be rooted in corrupt ideas and beliefs that control minds and direct behavior toward corruption and deviation.

- **Call for awareness and vigilance:**This interpretation calls for constant awareness of the sources from which we receive our ideas and beliefs, and for distinguishing between correct ideas that serve truth and goodness, and incorrect ideas that lead to misguidance and corruption.

- **Return to Revelation as an Editor:**This interpretation highlights the importance of returning to divine revelation (the Qur'an and the authentic Sunnah) as the primary and pure source of ideas and beliefs, and as a means of liberation from the power of deviant, prevailing ideas. Seeking refuge in the Lord of mankind, the King of mankind, and the God of mankind is, in essence, seeking refuge in God from the power of any idea, belief, or entity that attempts to occupy the place of the Lord, the King, or the God in our minds and behavior.

a summary:

The concept of "Lord of mankind" in Surat al-Nas, in addition to its clear basic meaning (God is the absolute Lord of mankind), carries an additional dimension that points to the power of prevailing ideas and beliefs that exercise a kind of "hidden lordship" over people. Understanding this additional meaning helps us recognize the various forms of non-divine "lordship" to which we may be subject. It calls us to intellectual awakening, conscious critique of ideas, liberation from the power of illusion, and a return to God alone as the true, absolute

Lord to whom hearts, worship, loyalty, and obedience should be directed. It is a constant call to seek refuge in God from everything that attempts to be our "lord" other than Him.

35.7 The High and the Supreme: Levels of Management and Implementation in the Cosmic System

In the context of our exploration of the potential hierarchy of authority and beings in the universe as understood from contemplation of the Qur'anic discourse, and after placing "God" at the pinnacle of absolute majesty, discussing the concepts of "Lord" and "the Most Gracious" and their roles in the worlds of command and creation, and reviewing the debate over the identity of Lord and the nature of the Most Gracious, we now move on to explore additional levels within this great system: the levels of "the exalted" and "the highest assembly."

Some scholars of Quranic discourse refer to the term "the sublime" as a group of beings who undertake important tasks in the universe. Their existence and role are evidenced by verses that speak of great actions such as creation, making, and leveling in the plural (using the first-person pronoun "we"), which may be understood as not directly attributing to the absolute divine self at all times as the sole and direct agent, but rather to multiple agents who act upon its command and will. In Surat al-Anbiya, we read:

And We did not create the heaven and the earth and that between them in play. If We had intended to take a diversion, We would have taken it from Our Presence, if We were to do. (Al-Anbiya: 16-17)

Continuing in the same Surah in the context of talking about the organization of the earth and the sky:

And We placed on the earth firm mountains, lest it should shift with them, and We placed therein paths, easy to pass through, that they might be guided. And We made the sky a protected ceiling, but they, from its signs, are turning away. (Al-Anbiya: 31-32)

The use of the plural forms "We created," "We willed," "We took," "We did," and "We made" in the context of the creation of the heavens and the earth and everything in between, and the establishment of cosmic laws and norms (such as mountains, valleys, and the sky as a "protected ceiling"), may be understood as referring to multiple actors who carried out these great deeds. In this hierarchical conception, the "high" are seen as these actors, a high level of beings entrusted with the task of establishing and managing the material and cosmic order by God's permission and command. They can be thought of as senior officials or "ministers" in the cosmic administration, receiving directives from higher levels (God, and perhaps Yahweh in the context of His plan) and overseeing their implementation.

As for the "higher angels," they are mentioned in the Holy Quran in contexts related to listening to news from heaven and the arrangements and commands taking place there, and in

the context of disputes among themselves. In Surat As-Saffat, we read, on the tongue of Satan and his soldiers:

They do not listen to the highest assembly, and they are pelted from every side. (As-Saffat: 8)

In Surat Sad, on the tongue of the Messenger, may God bless him and grant him peace:

I had no knowledge of the highest assembly when they disputed. (Sad: 69)

The term "Apex Angels" refers to a group of beings in the unseen world, who are highly placed and able to see and manage certain cosmic affairs. In the context of the proposed hierarchy, the "Apex Angels" can be positioned as an administrative level below the "Higher Angels." If the Higher Angels are responsible for establishing the Great Laws, the "Apex Angels" may be responsible for aspects of implementing these laws and directly managing the affairs of the universe, or monitoring its records and events. They can be viewed as "department managers" who receive orders and directives from higher levels and transmit them or supervise their implementation by lower levels.

In the context of the in-depth discussions on which this series is based,**A specific reading is put forward (such as the reading of Firas Al-Munir) which sees Gabriel, peace be upon him, as the head of this higher assembly.**This adds a specific dimension to the formation and role of this leadership level, linking it to the pivotal figure of Gabriel, whom we discussed earlier in the context of the "One God" system and relative deity. If this conception is correct, then Gabriel, at this high administrative level, would be the leader of a vast group of beings who undertake managerial tasks at God's command.

The relationship between these higher levels and others is evident through the flow of commands and information. The "high" and "higher angels" receive orders from the levels above them (sometimes directly from God, and sometimes from the Lord in the context of His plan), and issue directions and tasks to the lower levels, headed by the angels, who are the direct implementers in various aspects of the universe. This sequence ensures that the cosmic order operates precisely and regularly in accordance with divine will.

From this understanding, "the exalted" and "the highest angels" represent two important levels within the hierarchy of authority and beings in the universe, each with its own role and assigned tasks by God's permission. They are not independent creators, but rather actors within the framework God has drawn up, contributing to the management of this great universe. Their precise nature, identity, and the details of their roles remain part of the unseen, of which we are not fully aware. However, the Quranic references open the door to contemplation of this great divine order.

In the next article, we will discuss the level of angels, who are the direct executors of divine commands in various aspects of existence, and we will continue to connect the concepts together.

35.8 Angels: Soldiers of the Command and Executors of Divine Plans

In completing the outline of the potential hierarchy of authority and beings in the universe as understood from contemplation of the Qur’anic discourse, and having explored the higher levels of the Absolute God, passing through the concepts of Lord and Merciful, arriving at the lofty and highest levels, we now arrive at the direct executive level in this great system, namely the angels.

Angels are a great world of God's unseen creations. It is reported that they were created from light and were created to obey God completely and comply with His commands without the slightest hesitation or disobedience. They represent God's soldiers and armies in the universe, carrying out His will and managing the affairs of existence according to the specific tasks assigned to them by God directly or through higher levels of the hierarchy.

The primary characteristic by which angels are known in the Holy Quran is their absolute obedience to God and their refusal to disobey His commands. This obedience is not due to weakness or inability to disobey, but rather is part of their natural creation and their complete submission to the will of the Creator:

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, stern and severe. They do not disobey Allah in what He commands them but do what they are commanded. (At-Tahrim: 6)

This verse and many others clearly confirm that angels are faithful executors of God's commands, making them the ideal instrument for implementing the divine will in various aspects of the universe. They also lack independent creative authority, and their powers of management and action are less than those of higher levels such as the Supreme Being and the Supreme Being in the proposed hierarchy.

Angels have multiple and diverse functions that encompass various aspects of the world of command (the world of the unseen and legislation) and the world of creation (the material, tangible world). Some of them carry the Throne of the Most Gracious, some are entrusted with divine revelation to the prophets, some are entrusted with sending down rain and sustenance, some count and record the deeds of humans, some are entrusted with taking souls, some are guardians of Heaven and Hell, and some carry out precise cosmic tasks related to the movement of the celestial spheres and their course according to the laws established by the Most Gracious.

Angels do not have a single rank or degree, but rather have different stations and varying degrees of virtue and closeness to God, and in the type and extent of the tasks entrusted to them. The Holy Qur'an refers to this disparity in ranks by saying, on the tongues of the angels themselves:

“And there is not one of us but has a known position.” (As-Saffat: 164)

This verse shows that each angel has a specific rank and a specific role within the great hierarchy of angels, which ultimately comes together to achieve God's will in the universe.

In the context of discussing the angels and their greatest importance, Gabriel, peace be upon him, stands out. While the traditional view usually classifies him as the chief of the angels and their master,**Other points of view - as we have indicated in previous articles - see that Gabriel's position, his pivotal role in revelation, and his direct connection to the world of command may place him in an independent and different position from the rest of the angels in the conventional sense, and that this distinction is a matter of consideration and contemplation.**Regardless of this disagreement in classification, Gabriel remains the greatest creature and is entrusted with the greatest tasks related to the divine message.

Within the proposed hierarchy we are exploring, angels represent the lowest, most direct executive level in this sequence, receiving and issuing orders. They receive orders and directives from higher levels, whether from the higher angels above them in administrative rank, from the Most High, from the Lord, or even directly from God in some major, universal orders. They then carry out these orders in various aspects of the universe, whether it concerns the management of natural phenomena, the enforcement of divine decrees, or direct interaction with humans (such as conveying revelation to prophets or taking souls).

Despite their diverse functions, varying ranks, and immense tasks, all angels remain honored servants of God. They are in constant worship and praise of God, obedient to Him and submissive to His will. They were not given the freedom to disobey His commands; rather, they were created with absolute obedience. This reaffirms that ultimate authority, complete power, and absolute dominion belong to God alone, and that all beings are at His service and carry out His commands, each in their designated position and role within the great cosmic order.

Thus, we have reviewed the direct executive level in the proposed hierarchy. These multiple levels, which we have explored in previous articles—from God at the summit, to the Lord, the Most Merciful, the Most High, the Supreme Being, and finally the angels—taken together, form a vision of a grand and complex structure for managing the universe and organizing its affairs, all accomplished by God's power, knowledge, and wisdom.

In the concluding article of this series, we will attempt to connect the threads of these levels together, placing this hierarchical conception in its broader context within an understanding of the concepts of Lordship and Divinity, and highlighting the most important points of controversy and debate surrounding this reading, while emphasizing that it is an effort that opens the door to further contemplation of the Book of God.

35.9 Laylat al-Qadr and the process of creation: From the command "Be" to the stages of cosmic revelation

Having explored the basic concepts of Lordship and Divinity, the system of the One God, the boundaries between Creator and creation, and the concept of the Most Gracious as the Creator and His laws, we now move on to delve into the mechanism of divine providence in the universe, inspired by a great concept contained in the Holy Quran:**Laylat al-Qadr**The Night of Decree, as understood from contemplation of Surah al-Qadr and some contemporary visions, is not merely a historical or annual night of worship, but rather a pivotal concept related to how the divine command is transferred from the world of command to the world of creation.

Laylat al-Qadr: The Moment of Divine Command and Predestination

Surah Al-Qadr tells us that the Holy Quran was revealed on this night: “Indeed, We sent it down during the Night of Decree.” This first revelation marks the beginning of guidance for humanity, but it also points to a deeper meaning. The word “decree” means estimation, planning, and determination. Laylat Al-Qadr is the night when matters are determined, organized, and plans and laws are laid out to be implemented.

And what can make you know what the Night of Decree is? The Night of Decree is better than a thousand months. (Al-Qadr: 2-3)

This glorification of its status indicates that it is not like any other night; its great merit is linked to the appreciation, organization, and implementation of the command that takes place in it.

Then God Almighty says: “The angels and the Spirit descend therein by permission of their Lord for every matter” (Al-Qadr: 4). The angels (part of God’s soldiers carrying out His command) and the Spirit (interpreted as Gabriel, or a special type of divine command) descend there “for every matter.” This “command” here does not mean merely simple matters, but rather the comprehensive cosmic divine command, the divine plan, the decrees and arrangements that pertain to the universe and the lives of creation. The Night of Power is the pivotal moment in the realm of command when these comprehensive decrees and instructions are revealed to the realm of implementation.

From "Be and it is" to phased implementation:

When God Almighty wants something in the world of command, He simply says, "Be," and it is. This indicates the absolute and immediate divine will in the world of command. However, the implementation of this command in the world of creation does not necessarily occur immediately or without stages. The world of creation is governed by laws, rules, and predestination that require stages, duration, and time for the completion of the process of creation or for the realization of the command.

God created the heavens and the earth in six days. This is a Quranic example of how creation in our world occurs in stages and over a specific timeframe, even though God is capable of

creating it instantly with the simple word "Be." Similarly, He created humankind in multiple stages, each lasting nine months. This demonstrates that the command "Be" is issued in the realm of command, but its implementation in the realm of creation is carried out through mechanisms, laws, and timescales that may require time.

Soldiers of God and the Sunnah of the Most Gracious: Implementation Mechanisms:

The actual implementation of the divine command decreed on the Night of Decree does not take place in a chaotic manner, but rather through specific mechanisms:

1. **Soldiers of God:**The angels and the Spirit descend on the Night of Decree “by permission of their Lord for every matter.” These angels (and other commissioned beings) are the “soldiers of God” who carry out His commands. They receive decrees and instructions on the Night of Decree or at other times by God’s command, and they carry them out in the world of creation.

2. **The established laws of God:**Implementation is not done randomly, but rather according to**God's laws that do not change or transform**These laws are the physical, chemical, biological, and cosmic laws that God has placed in His creation, which can be linked to the "order of the Most Gracious," as discussed earlier. Divine commands are implemented through these laws, and phenomena and events are shaped by them.

No miracles in the traditional sense:

From this perspective, some interpreters understand the concept of "no miracles" in the traditional sense of breaking or changing natural laws. What might be perceived as a "miracle" is not a violation of God's laws, but rather the application of another divine law, perhaps deeper or less comprehensible to us, or special laws and circumstances that God has predestined for a specific event to occur at a specific moment. Divine decree on the Night of Power also encompasses when and how these various laws will operate to bring about desired outcomes, including what appears to us to be extraordinary. Everything occurs according to God's unchanging laws and regulations within the framework of comprehensive divine decree.

Laylat al-Qadr between past and future:

While some views hold that the Great Night of Decree was a single night at the beginning of creation or the beginning of revelation, during which the universe was predestined, other views hold that it can be a renewed or personal state. The verse in Surah Fussilat, “Indeed, those who have said, ‘Our Lord is Allah,’ and then remained steadfast—upon them will the angels descend” (Fussilat 41:30), refers to the angels descending with glad tidings and reassurance upon believers who achieve steadfastness. This may be understood as a kind of “personal Night of Decree,” in which the process of divine revelation (in the form of guidance, tranquility, and success) is renewed for the individual who achieves harmony with God’s order in his life (steadfastness). This links the comprehensive cosmic predestination on the Great Night of Decree with the ongoing divine predestination and revelation in the lives of steadfast believers.

Conclusion:

In this view, the Night of Power represents a crucial meeting point between the world of command and the world of creation. It is the moment of comprehensive divine judgment and the revelation of the grand cosmic plan, commands, and laws that will govern existence. These commands are implemented in the world of creation through specific stages and timelines, and are fulfilled by God's assigned soldiers, in accordance with the fixed and unchanging laws and laws established by the Most Merciful. Understanding the Night of Power in this sense helps connect the absolute divine will ("Be, and it is") with the observable reality governed by laws, and provides a framework for understanding how divine plan operates in its most minute details.

These observations on the "Day of God" and the "Day of the Lord," defining them as having different durations and relating them to different divine actions (judgment/reward versus management/execution), are a valuable addition to the series, providing a temporal dimension to the discussion of the concepts of Lordship and Divinity and their relationship to beings. Linking this distinction between the two days to the concept of "the Words of the Lord" and "the Words of God" adds further depth to the discussion of the infinity of the Self and management.

These points form an excellent basis for a new, specific article in the series. I will be drafting an article that focuses on these temporal dimensions and incorporates the points you have made, including specific verses and comparisons made in the text.

35.10 Temporal Dimensions in the Qur'anic Discourse: Between "The Day of God" and "The Day of the Lord"

Upon contemplating the Qur'anic discourse, we note that the concept of "day" (yawm) is not limited to its familiar temporal connotation (24 hours), but rather expands to encompass different periods of time and varying magnitudes related to divine management and major cosmic events. In exploring the potential differences between divine terms and cosmic levels, two distinct connotations of the concept of day emerge in relation to "God" and "Lord," as indicated by some in-depth readings and specialized discussions.

"The Day of God": The Day of Judgment and Recompense

The term "Day of God" refers in multiple contexts in the Qur'an to:**doomsday**The Day of Judgment and the final reward for creation. This day has a special nature, radically different from the days of this world. The Qur'an describes its horrors, its grandeur, and the tremendous cosmic changes that will take place on it. It is the day on which God's absolute justice is manifested, as He holds people accountable for their deeds in this world and rewards them with Paradise or Hell.

The duration of this day is great and different from what we count. One of the noble verses indicates its duration:

The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years of those which you count. (Al-Ma'arij: 4)

This verse, which speaks of the angels and the Spirit ascending to God on a day of torment for the unbelievers (as the context of the surah indicates), specifies the length of that day at fifty thousand years of our reckoning. This day is understood as the great day on which the final and comprehensive judgment and separation will take place.

"The Day of the Lord": the day of provision and revelation

In contrast, the Holy Quran uses another term related to the day, one associated with "the Lord," which carries a different connotation related to the management of the universe and the implementation of divine commands. This day has a different duration:

And they urge you to hasten the punishment, but Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count. (Al-Hajj: 47)

He directs the affair from the heaven to the earth. Then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count. (As-Sajdah: 5)

These two verses define a day with the Lord as a thousand years of our count. The verse in Surat al-Sajdah explicitly links this day to "the management of the affair from heaven to earth" and its ascension to Him. This indicates that the "Day of the Lord" in this context refers to a period of time measured in a thousand years, and pertains to the process of cosmic management, the revelation of commands, and their implementation across various levels (angels and others, as discussed earlier).

Link to the concept of Lordship and Management:

The distinction between the day of a thousand years (the Day of the Lord in the context of dispensation) and the day of fifty thousand years (the Day of God in the context of judgment) provides a temporal dimension for understanding the difference between the nature of God's various actions. The Day of the Lord is linked to the ongoing dispensation process in the universe, which, although carried out by God's command, proceeds according to laws, measures, and rules that may take a certain amount of time in the world of implementation, measured by this thousand-year day. This day concerns the management of the affairs of the universe, the gradual issuance of commands, and detailed dispensation. The fifty-thousand-year day of God, on the other hand, is linked to the greater and more comprehensive cosmic event of judgment and final recompense—an event that pertains to God Himself and His absolute judicial authority.

Words of the Lord and Words of God: Infinity and Transfiguration:

This distinction in temporal dimensions can also be linked to the concept of the infinity of "the words of God" and "the words of the Lord." We read in Surat al-Kahf:

Say, “If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.” (Al-Kahf: 109)

Then in Surah Luqman:

{And if all the trees on the earth were pens, and the sea, with seven more seas to replenish it, were ink, the Words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.} (Luqman: 27)

Here, the distinction between "the words of my Lord" and "the words of God" is noteworthy, as is the different example given of the extent of infinity (one sea and its extensions for "the words of my Lord" versus seven seas and trees for "the words of God"). Some contemplatives believe that this distinction indicates that "the words of the Lord" relate to the commands and plans that are revealed and implemented in the universe during "the Day of the Lord" (the thousand years). These are inexhaustible words because the process of planning is continuous and constantly renewed within this framework. "The words of God" are broader and more comprehensive, encompassing all of His absolute knowledge, commands, and planning, far exceeding the scope of planning on "the Day of the Lord" or even throughout all the days of the universe from its creation to its resurrection. The verse in Luqman describes an absolute infinity beyond all imaginable number (seven seas and all the trees are pens), and it refers to "the words of God" as the Almighty, the Wise, the Owner of all things.

Discussion on significance and difference:

This contrast in the meaning of "day" and in the examples of infinity is used in in-depth discussions to reinforce the idea that there is a difference between the nature of actions associated with "the Lord" (temporal dispensation) and those associated with "God" (final judgment, omniscience, divinity). While some see this distinction in "day" or "words" as indicating that "the Lord" may be a distinct entity from God Himself (responsible for dispensation on His own day), others argue that both days and both types of words refer to God alone, and that the distinction in the verses is to highlight different aspects of God's majesty and actions in different times and contexts (His dispensation of the universe during His millennial day and His final judgment on His fiftieth-millennial day). They argue that "the Lord" and "God" are His names in different contexts, or that "the Lord" refers to God in the sense of dispensation, which entails time, while "God" refers to Him in the sense of divinity and omniscience.

Conclusion:

Reflecting on the temporal dimensions of the Qur'anic discourse, particularly the distinction between a day of a thousand years with God and a day of fifty thousand years with God, opens up avenues for understanding the nature of the ongoing divine plan in the universe, as opposed to the final, comprehensive judgment. Comparing the infinity of the "words of the Lord" and

the "words of God" adds another dimension to understanding the vastness of God's knowledge, command, and absolute plan. These concepts are subject to research and reflection, and are used in in-depth discussions to foster a deeper understanding of the relationship between God and His creation and the workings of the cosmic order, while always emphasizing that God Almighty is the One who is unique in absolute perfection, comprehensive infinity, and the Supreme King in every time and place.

35.11 Integration of concepts and multiple visions - a summary and exploration of the future

After an in-depth journey in which we explored various aspects of the concepts of Lordship and Divinity and their relationship to cosmic beings in the Qur'anic discourse, contemplated possible levels of divine authority and management, and discussed some controversial and contentious points, we reach the concluding article in this series. We have attempted to present a vision that may help organize the understanding of these complex concepts, while continually emphasizing that God is the absolute and supreme authority in all things. Through this series, we discuss with you, fellow contemplators, some of your opinions and present our vision derived directly from the Qur'anic text.
We have embarked on the concept of "One God," not merely as a single entity, but as an integrated, functional system representing the practical interface for receiving divine legislation. In some readings, it includes God as the highest source and Gabriel as a trustworthy intermediary. In this context, we affirm our firm conviction, which we present to you, O contemplatives, that "God" and "the Most Gracious" are inseparable as two separate or multiple entities. This is a position that is fully consistent with the principles of pure monotheism brought by all the messengers and prophets, and upon which the creed of every contemplative must be based. The Holy Qur'an informs us of a single, indivisible divine entity, the One, the Self-Sufficient, with nothing like Him. He possesses multiple names and attributes, each of which denotes one of His supreme attributes and absolute perfection.
Then we clarified the dividing lines between the Creator and the creature through precise definition of the concepts of worship (between the legal and the practical) and supplication (between seeking help and requesting), emphasizing that pure worship and devotional supplication are only for God alone.

Regarding God's knowledge, "Have you found in the Qur'an the word 'knowledge' attributed to God preceded by a negation?" This is a key question that reveals much of the confusion some of you may have. The Holy Qur'an never negates God's knowledge in any context. Rather, all verses affirm the absoluteness and comprehensiveness of this knowledge, eternally and forever. Verses such as, "So that God may know who fears Him unseen" (Al-Ma'idah: 94) are not evidence of God's acquisition of knowledge after an action has occurred. Rather, they are in the context of discernment, testing, and revealing to people what has been known to God eternally. The principle that God is omnipotent and omniscient is the fundamental principle that no contemplative should challenge.
We then explored the concept of "the Most Gracious," linking it to the order or world of creation, its universal laws, and its fixed traditions, as a system derived from God in which His vast mercy is manifested. We demonstrated how this does not mean a separation of the self from God, but rather that they are two names for one self with manifestations in

different worlds. "The Most Gracious," as the name of experience and application, represents the world of creation, while "God," as the scientific or theoretical name, represents the world of command.، The unseen, legislation, and the direct, transcendent will make it clear that the beautiful names of God are not merely words, but rather have practical, applicable connotations in human life and in our understanding of the universe. What you mentioned about saying "Allah, Allah" and the physical and chemical effects it has on the soul is evidence that remembrance is not merely a verbal expression, but rather a process with a profound impact on the human being when coupled with understanding and presence of mind.
From this understanding, we addressed the concept of "gods besides the Most Merciful" as a reference to superiority and power acquired within the cosmic laws established by the Most Merciful. This superiority is legitimate if coupled with an acknowledgment of its divine source. Here, you, the contemplative, discussed the issue of lords, demonstrating that lordship is a derivative of the concepts of God and the Most Merciful, and not independent entities. This was based on the law of "the whole and the part," emphasizing that this understanding is consistent with the principle of monotheism and reinforces the doctrine of absolute oneness in lordship and divinity, which we hope your contemplation will embrace. We also touched on other possible levels within the proposed cosmic hierarchy, such as the "high ones," responsible for establishing and administering major laws, and the "highest angels," as a higher administrative level that receives and issues orders, with reference to one reading that sees Gabriel as the leader of this angels. We also discussed the "angels," as soldiers implementing and instrumental in divine management in various aspects of the universe. In this regard, I see you, O contemplative, adhering to your conviction that the "spirit" is not of the same kind as the angels, but rather a distinct entity, citing as evidence the verse: "On the Day the Spirit and the angels will stand in rows, none will speak except one whom the Most Merciful permits, and he will say what is right." [An-Naba': 38] This approach opens the door for you to deeply contemplate the nature of the soul and angels. Your challenge to others to present convincing verses to refute your convictions is a sound scientific approach based on Quranic evidence and enriches scholarly dialogue.
This hierarchical concept we have reviewed, which places God at the top, with different levels of authority, management, and beings below him (such as the Lord, the Most Gracious, the Most High, the Supreme Angels, and the angels), is an attempt to understand how authority and functions are organized in the universe according to certain readings of the Qur'anic discourse. However, it is not the final word on this important subject.

Points of controversy and multiple visions: your opinions and efforts
Throughout the series, we have highlighted fundamental points of contention and deep debate among contemporary scholars and contemplatives. Among the most prominent of these points, which we have addressed and presented our views on, are:

- The identity of "the Lord": Does it always refer to God Himself in every context, or in some contexts (such as the story of the cow) might it refer to another, greater entity authorized by God? Is this entity Gabriel, peace be upon him, as some interpretations suggest? We have presented opposing arguments on this matter.
- The nature of "the Most Gracious": Is it merely a name and attribute of God, or does it connote a separate entity or divine status independent of God's absolute essence in some respects? We have seen how the verses of sitting on the throne and others are used in this debate to support divergent viewpoints.
- Gabriel's status: Is he one of the angels or an independent class above them? What is his precise role and position in the cosmic hierarchy? This falls within our

discussion of the identity of the soul and your emphasis on its distinction from the angels.

Alternative interpretive approaches: the vision of activating names

In the context of these discussions, various interpretive approaches emerge. Of particular importance is the "activation of names" approach. Proponents of this approach argue that focusing on the separation of entities may not be the most appropriate approach for understanding the relationship between divine terms and cosmic beings. Rather, they argue that God Almighty is the one absolute divine entity, and that terms such as "Allah," "the Most Gracious," "the Lord," and even references to "the Most High" or "the Supreme Being" in certain contexts may not signify the existence of independent entities separate from the divine entity in every context. Rather, they represent the activation of the functions and names of the one divine entity in different levels and contexts of existence and the worlds of command and creation. This approach offers an interpretive alternative that attempts to bridge the gap between texts that may be understood as referring to a multiplicity of agents and the essence of God's absolute monotheism, which invites further reflection.

The vitality of discussion and the importance of reflection: Our invitation to you

The existence of these different readings and ongoing discussions among scholars (such as the dialogues you mentioned, which include contemporary scholars such as Yasser Al-Adairqawi, Alaa Amer, Firas Al-Munir, Al-Kasser, Luqman Al-Damad, Mustafa Fuad, and others) confirms that these Quranic concepts are profound and broad, and that understanding them requires continuous effort and careful contemplation from you, the contemplatives. There is no single, fully agreed-upon statement on all the details related to this potential hierarchy or the nature of some of these concepts.

This does not mean loss. Rather, it means that the door to contemplation of God's Book is open, and the mind is invited to reflect and search for the strongest evidence and most plausible interpretations. What is most important is to always start from the foundation of absolute monotheism in God Almighty, not to transgress the boundaries separating Creator and creation, and to dedicate worship and supplication to God alone. This is what we emphasize in every presentation we present.

An Invitation to Continuous Reflection: Your Journey with Us

This series, by exploring the potential hierarchy and presenting some aspects of the debate surrounding it, is an open invitation to you, contemplators and readers, to continue the journey. Return to the Holy Quran, contemplate its verses with an open mind and a pure heart seeking the truth. Compare the various interpretations, for the search for proof in God's written verses (the Quran) and visible verses (the universe) is open to all.

We ask Allah to grant us all the correct understanding of His Book, to guide us to His straight path, and to make our contemplation in the balance of our good deeds.

Praise be to God, Lord of the Worlds.

INDEX OF THE FIRST VOLUME

INDEX OF THE TWO VOLUME

INDEX OF THE THIRD VOLUME

36 Book Summary

This book represents,**Presented in the form of an integrated series of specialized and interconnected articles**A comprehensive and innovative vision that addresses a central problem: how to understand and contemplate the Holy Qur’an in an authentic and effective manner in our digital age, transcending the problems of traditional understanding and historical influences that might obscure its light.**These articles combine**...some of which may have been developed independently and then compiled and updated within this comprehensive framework, to present an “interactive contemplation” methodology that goes beyond superficial reading and calls for diving into the depths of the Qur’anic text.

The book begins with a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the basic origins and sources: the Qur’an itself and the original Qur’anic manuscripts (both paper and digital), with an emphasis on understanding the “clear language of the Qur’an” and its internal rules. The book does not limit itself to criticism, but rather offers**A series of new concepts and original visions**It reconstructs the correct understanding of religion and life, relying on a methodology that combines constructive criticism, precise linguistic analysis, contemplation with reason and heart, and the use of modern technology as a supportive tool.

The articles cover a wide range of topics, organized into specific series that aim to correct misconceptions and present Quranic alternatives. The most prominent of these series are:

- **Series on concepts of faith and belief:**Like a chain that unravels the concept of "**Lordship and Divinity**"And it explains the relationship between God and Gabriel, and another deals with"**Characteristics of believers**As practical skills for dealing with “data” and entering the world of command.
- **Series to explore subtle Quranic concepts:**Like the series that delves into the meaning of "**Spiritual cleansing and purification**"As a process of purification of the soul, and another that analyzes the word"**male**With its spiritual, psychological and practical dimensions as a way of life.

- **Chains to re-understand worship and rituals:**As articles **the prayer**"That goes beyond ritual movements to see in it a journey of awareness and change, and a series of"**Hajj**"Which presents it as a cognitive journey that transcends place, in addition to a deeper understanding of"**Fasting**As a method of contemplation.
- **Chains to correct narratives and misconceptions:**Such as the series that deals with the concepts of "**Murder, coercion, and tyranny**In the Qur'an, to provide an alternative reading that goes beyond physical violence, and another that refutes the concept of**Copy**"Meaning removal, and presenting it as a statement and explanation, in addition to a series about"**Jinn and demons**"Disintegration of mythical perceptions.

The ultimate goal of this comprehensive series is to enable the reader to build a living and direct relationship with the Qur'an, through a deeper understanding of its objectives and the application of its teachings as "**Book of Guidance**"Comprehensive in all aspects of life, and consciously contributing to building a society that draws its values from divine revelation and interacts positively with the challenges of the age."

37 Thanks and appreciation

In the name of God, the most gracious, the most merciful

But if he is in hardship, let there be postponement until a time of ease. But if you remit it by way of charity, it is better for you, if you only knew. (Al-Baqarah: 280)

Thanks and appreciation: To everyone who lit a candle on the path of contemplation

In conclusion, I extend my sincere thanks to everyone who contributed to enriching this work on contemplating the Holy Qur'an, inspired by the noble verse: "Do they not then reflect upon the Qur'an?" (An-Nisa': 82). This is a divine call to contemplation, and it is the motivation for every effort expended in this book.

* Gratitude that illuminates the path: Praise be to God, who made wisdom the lost property of the believer and gathered us with those who remind us of His verses. At the conclusion of this intellectual journey, I extend my heartfelt gratitude to all those who lit a candle along the path of this work, making contemplation a bridge between hearts and minds.

* To those firmly grounded in knowledge: Great men who stood like mountains in a time of wandering. God blessed me with the abundance of their knowledge and the purity of their hearts, especially those who linked the depth of interpretation with the concerns of reality. They were the best heirs to the prophets.

* To new contemplators: Young people and scholars who transformed the Qur'an into a living dialogue. They didn't stop at its letters, but rather delved into its secrets, opening windows for us that we had never known before. Thank you to those who insisted that the Qur'an be a book of life, not a shelf-life book.

* To every participant with sincere intentions: Muslim or non-Muslim, agree or disagree, every letter written with the intention of seeking the truth is a struggle for the sake of God, and every constructive criticism is a mirror that illuminates the flaws in the work.

* Special thanks to those who believed that the Qur'an is constantly being renewed through the contemplation of its people, who supported this project with their opinions and time, and reminded us that "the best of people are those who are most beneficial to people."

Collective contemplation: an obligation and a necessity

Collective contemplation of the Qur'an is a cumulative process that transcends individual boundaries. It is an Islamic obligation and a cultural necessity. When people gather to contemplate the Qur'an, they exchange knowledge, correct misconceptions, build a harmonious community, and transform understanding into action.

Why group meditation?

1. Sharing knowledge: Each contemplative adds his or her insight.

2. Correcting concepts: Dialogue reveals errors.

3. Encouraging commitment: Group contemplation motivates people to act upon the Qur'an.

4. Community Building: The Qur'an unites hearts.

5. Practical application: transforming understanding into behavior.

{So give good tidings to My servants who listen to speech and follow the best of it.} (Az-Zumar: 17-18): This is the constitution of contemplation.

The importance of following new ideas from the contemplators:

Following up on new developments is essential to renew understanding, connect the Qur'an to reality, enrich Islamic sciences, and confront doubts.

How to track new:

1. Interactive platforms: bring together thinkers and disseminate their ideas.

2. Conferences and seminars: discuss new visions.

3. Books and magazines: publish modern interpretations.

4. Cooperation with universities: encouraging scientific research.

5. Use of technology: developing applications and employing artificial intelligence.

New tracking controls:

* Adherence to the internal rules of Quranic interpretation (harmony between verses).

* Relying on logical and innate evidence, avoiding incitement, extremism and superstitions, and conforming to God's laws.

* Balance between old and new.

* Beware of sanctifying individuals: Our appreciation for scholars and contemplatives, whether they are from the early generations like the Four Imams, Bukhari, and others, or contemporary and modern scholars, should not turn into a sanctification that elevates them above the level of fallible human beings. They are all human beings who make mistakes and are prone to errors. As the saying goes, "Everyone's statement may be accepted or rejected except for the occupant of this grave" (referring to the Prophet, may God bless him and grant him peace). Although religion is based on authentic transmission, reason is the basis of accountability and the tool for understanding, differentiation, and weighing. Therefore, we must sift and scrutinize all human statements and examine them against the scales of Islamic law and reason, so that we may follow the best and most truthful statements, in accordance with the Qur'anic approach: "Those who listen to speech and follow the best of it - those are the ones whom Allah has guided, and those are the

ones of understanding." (Az-Zumar: 18) A sound understanding of religion depends on a balance between authentic transmission and clear reason, not on blind imitation or the sanctification of men.

Shakur Warfan:

I extend my gratitude to all who have enriched this work, from ancient and modern contemplators, to thinkers and researchers, both Muslim and non-Muslim. I believe that engaging with God's verses, with any sincere intention of seeking the truth, enriches the field of religion and knowledge.

(List of those who ponder the references)

(Note: The reference to the existence of a list of contemplatives has been retained in the references section.)

I ask Allah to help me prepare a list of the contemplators who helped me acquire contemplation skills.

Finally:

I ask Allah to make this book sincere for His sake, to benefit from it, and to grant us the ability to contemplate His Book and act upon it. All praise is due to Allah, Lord of the Worlds.

“Our Lord, accept from us. Indeed, You are the Hearing, the Knowing.” (Al-Baqarah: 127)

I ask Allah to make this work sincerely for His sake, to reward everyone who contributed to it, and to open for us the doors of contemplation that will bring us closer to understanding His intention.

38THE REVIEWER

- Encyclopedia "Fiqh al-Sab' al-Mathani" by the thinker and researcher Najdi al-Fadali"

YouTube or TikTok channels

- Amin Sabry Bridges Foundation Channel @FadelSoliman212
- Abdelghani Benaouda Channel @abdelghanibenaouda2116
- Quranic contemplations channel with Ihab Hariri @quranihabhariri
- Academy of Firas Al Moneerrkh Channel @firas-almoneer
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